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THE VEDA OF THE BLACK YAJUS SCHOOL

entitled

TAITTIRIYA SANHITA

PART 2: KĀṆḌAS IV–VII

TRANSLATED FROM THE ORIGINAL SANSKRIT
PROSE AND VERSE

BY

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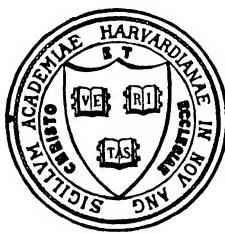
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KĀṆḌA IV

The Piling of the Fire Altar

PRAPĀṬHAKA I

The Placing of the Fire in the Fire-pan

iv. 1. 1. *a* Yoking[1] mind first,
Extending his thoughts, Savitṛ,
Discerning the light,
Hath brought Agni from the earth.

b Yoking with mind the gods,
Going to the heaven, the sky, with thought,
Those that are to make great light,
Savitṛ instigates.

c With mind well yoked are we
In the instigation of god Savitṛ,
For strength to go to the heaven.

d They yoke their minds, they yoke their thoughts,
The priests of the mighty wise priest,
He alone, who knoweth the way, appointeth their functions [1];
Great is the praise of the god Savitṛ.[2]

e I yoke with honour your ancient prayer;
The praises go like Sūras on their way;
All the sons of immortality hear (it),
Who have achieved dwellings divine.[3]

f He whose advance others followed,
Gods, of the god praising might,
He who meted out the regions of earth,

[1] Cf. KS. xv. 11; xvi. 1; MS. ii. 7. 1; VS. xi. 1–11. For the Brāhmaṇa see TS. v. 1. 1. This section gives the Mantras for the grasping of the spade in the ceremony of the fire ritual known as the Ukhāsaṁbharaṇa, which takes place at new or full moon or at the Ekāṣṭakā, specifically in Aṣāḍhā according to some authorities; *a–h* accompany a single oblation in eight parts made by the Adhvaryu standing erect within the Vedi; *i* another oblation in four parts, and *k–n* the grasping of the spade; see ĀpÇS. xvi. 1, and cf. BÇS. x. 1, 2; MÇS. vi. 1. 1; KÇS. xvi. 2. 7, 8.

[2] So in i. 2. 13 *a*.

[3] Found also in RV. x. 13. 1, which has *sūréḥ* and *çṛṇvántu*, and *ví çlóka etu*, and AV. xviii. 3. 39, where see Whitney's note. KS. has *patheva sūraḥ*, but otherwise agrees with RV. *sū́rāḥ* is unintelligible.

He is the brilliant god Savitṛ in greatness.[1]

g O god Savitṛ, instigate the sacrifice, instigate the lord of the sacrifice [2] to good luck; may the divine Gandharva who purifieth thoughts purify our thought; may the lord of speech to-day make sweet our utterance.[2]

h This sacrifice for us, O god Savitṛ,
Do thou instigate, serving the gods,
Finding comrades, ever victorious,
Winning booty, winning heaven.

i By the Ṛc make the Stoma to prosper,
By the Gāyatra the Rathantara,
The Bṛhat with the Gāyatrī for its metre.[3]

k On the impulse of the god Savitṛ, with the arms of the Açvins, with the hands of Pūṣan, with the Gāyatrī metre, I take thee, in the manner of Aṅgiras.

l Thou art the spade, thou art the woman[4] [3], from the abode of the earth I bear Agni of the dust in the manner of Aṅgiras; with the Triṣṭubh metre I grasp thee in the manner of Aṅgiras.

m Thou art the bearer, thou art the woman; through thee may we be strong to dig Agni of the dust in his place; with the Jagatī metre I grasp thee in the manner of Aṅgiras.

n Grasping in thy hand, Savitṛ,
Bearing the spade of gold,
Therewith digging Agni
Do thou bring for us light unperishing.
With the Anuṣṭubh metre I grasp thee in the manner of Aṅgiras.

iv. i. 2. *a* This[5] bond of order they grasped
At their assemblies in ages gone by, the sages;
Therewith the gods mastered the pressed (juice)—
In the Sāman of order proclaiming the stream.[6]

[1] Found in RV. v. 81. 3 with *ójasā* for *árcataḥ*.

[2] This quasi-verse is found in i. 7. 7 *a*.

[3] Also in iii. 1. 10 *b*.

[4] Also in i. 3. 1 *a*.

[5] Cf. KS. xvi. 1, 2, 4; MS. ii. 7. 1, 2, 4; VS. xxii. 2; xi. 12–27. For the Brāhmaṇa see TS. v. 1. 2, 3. This section gives the Mantras for the *mṛdākrānti*; with *a* he takes the halter, and yokes the horse with *b*; silently he takes the asses' halter and yokes with *c*; with *d–f* they go with the horse, leading to where they intend to dig the clay; *g* is said if an enemy is met; *h* is said in reverence to the ant-heap which faces the rising sun; with *i* they return, but not in haste; with *k* he goes forward from the ant-heap; with *l* and *m* he drives the horse to the 'clay pit'; with *n* he rubs the back of the horse; then he makes it go north from the place where the clay is to be dug with *o* and *p*; with *q* he pours water into the footprint of the horse; he puts gold in the footprint, and with *r* and *s* he offers one oblation; with *t*, *u*, and *v* he marks out the clay pit with the spade, each outer being the larger line; see ĀpÇS. xvi. 2. 1–3. 1; BÇS. x. 2, 3; MÇS. vi. 1. 1; KÇS. xvi. 2. 9–22.

[6] This verse occurs by the accordant agreement of KSAçvamedha i. 2; MS. iii. 12. 1; VS. xxii. 2 in the Açvamedha, and TS.

b Swiftly run hither, O steed,
Along the most extended space;
In the sky is thy highest birth,
In the atmosphere thy navel, on the earth thy birthplace.

c Yoke ye two the ass,
In this course, O ye of mighty wealth,
Which beareth Agni, serving us.

d In each need more strong,
In each contest, we invoke,
As friends, Indra to aid us.

e Hastening [1] come hither, trampling the enemy,
Come with wondrous skill from the leadership of Rudra;[1]
Fare along the broad atmosphere,
With happy pastures, bestowing security.

f With Pūṣan as fellow, from the abode of the earth do thou approach Agni of the dust in the manner of Añgiras.

g We approach Agni of the dust in the manner of Añgiras.

h We will bear Agni of the dust in the manner of Añgiras.

i We bear Agni of the dust in the manner of Añgiras.

k Agni gazed along the forefront of the dawns,
Along the days first, the all-knower,
And in many ways along the rays of the sun [2],
He hath extended along sky and earth.

l The steed coming from the way[2]
Driveth every foe;
He is fain to gaze with his eye
On Agni in his great abode.

m Coming to earth, O steed,
Do thou seek Agni with thy radiance;
Turning from earth[3] tell us
Whence we shall dig him up.

n Thy back is the sky, thy abode earth,
Thy breath the atmosphere, thy birthplace the ocean;
Discerning with thine eye,
Do thou overcome [3] the enemy.

o Arise for great prosperity
From this abode, giving wealth, O steed;

vii. 1. 11 *a* has it there also. MS. has *pū́rvā ā́yuni*, and MS. VS. have *sá asmín sutá ā́ babhū́va*, which is necessary to make the next Pāda easy grammar: as it is *ārápantī* is to be taken as an instr., a form for which a parallel can hardly be found (cf. Macdonell, *Ved. Gramm.* p. 274). No doubt it is simply in origin a case of indifference on the part of those who adopted the form of verse.

[1] VS. has *gā́ṇapatyam* and KS. *gāṇapatye*.

[2] All the other Saṅhitās agree in *ádhvānam*.

[3] All agree in the words *bhū́myā vṛtvā́ya* which can hardly mean *pṛthivyā saha caranaṁ kṛtvā*: the Pāda takes the form as abl. and it makes excellent sense so.

May we enjoy the loving favour of earth,
That are about to dig fire in her lap.

p The strong steed hath stepped forward, giving wealth;
He hath made the place of earth well wrought;
Thence let us dig Agni of fair aspect,
Mounting the heaven on the top of the vault.

q The water divine do thou pour, full of sweetness
To avert diseases for men,
From their place let arise
Plants with fair leaves.

r I touch [4] Agni with mind, with ghee,
Who lordeth it over all the worlds,
Broad, vast, with pervading vital power,
Most extensive, impetuous, winning food.[1]

s I touch thee with speech, with ghee,
With friendly mind accept it;
With mortal glory, with engaging colour,
Agni, with body full of life may not be touched.[2]

t Round the offerings hath Agni gone,
The sage, the lord of strength,
Bestowing jewels on the donor.

u May we set thee around us, O Agni,
The sage, O strong one, as a fort,
Of daring due, day by day,
Destroyer of that which may be broken.[3]

v Thou, O Agni, with days, fain to shine towards us,
Thou from the waters, thou from the rock,
Thou from the woods, thou from the plants,
Thou, O lord of men, art born pure.

iv. 1. 3. *a* On[4] the impulse of the god Savitṛ, with the arms of the Açvins, with the hands of Pūṣan, in the abode of earth,[5] I dig Agni of the dust in the manner of Añgiras.

b Full of light, thou, O Agni; of fair aspect,

[1] RV. ii. 10. 4 has *haviṣā*, *ánnaiḥ*, and *dṛ́çānam*. It is not certain if *vyácisṭham* may not belong to *ánnam* but it is most improbable.

[2] RV. ii. 10. 5 has *ā́ viçvátaḥ pratyáñcam*, *juṣeta*, and *járbhurāṇaḥ*; KS. has *juṣethāḥ*, but otherwise agrees with TS.; MS. agrees in a with RV., for the rest with TS.

[3] Also in i. 5. 6 *p* in full.

[4] Cf. KS. xvi. 3; MS. ii. 7. 2, 3; VS. xi. 28–37. For the Brāhmaṇa see TS. v. 1. 4. This section deals with the digging up of the clay for the fire; with *a* and *b* he digs up the lump of clay; with *c* he takes a lotus leaf to serve as a receptacle for the clay; with *d* and *e* he spreads a black antelope's skin north of the place of the digging, hair up, neck east, and puts on it the lotus leaf; with *f* he addresses the place of digging; then with *g*–*i* for a Brahman, *k* to *n* for a Rājanya, he collects the clay and puts it on the skin and the lotus leaf; see ĀpÇS. xvi. 3, 2–4; BÇS. x. 3, 4; MÇS. vi. 1. 1; KÇS. xvi. 2. 22–27.

[5] KS. and VS. have the more simple *sadhasthāt*.

Shining with unaging radiance,
Auspicious and harmless to offspring,
In the abode of earth, I dig Agni of the dust in the manner of Añgiras.

c Thou art the back of the waters, expansive, wide,
About to bear Agni, least to be laid aside;
Growing to might as the lotus-flower,
Do thou extend in width with the measure of heaven.[1]

d Ye two are protectors [1] and a help,
Unbroken, both expansive;
Do ye expanding be united;[2]
Bear Agni of the dust.

e Be ye united,[2] that win the heaven,
In union of heart and self;
Who shall bear within Agni
Full of light and unaging.

f Thou art of the dust, all-supporting; Atharvan first pressed out thee, O Agni.

g Thee, O Agni, from the lotus
Atharvan pressed out,
From the head of every priest.[3]

h Thee the sage, Dadhyañc,
Son [2] of Atharvan, doth kindle,
Slayer of Vṛtra, destroyer of foes.

i Thee Pāthya Vṛṣan doth kindle,
Best slayer of foes,
Winner of booty in every conflict.

k Sit thou, O Hotṛ, in thine own world, wise,
Place thou the sacrifice in the birthplace of good deeds,
Eager for the gods, do thou sacrifice to them with oblation;
O Agni, bestow great strength on the sacrificer.

l The Hotṛ hath sat him down in the place of the Hotṛ, wise,
Glittering, shining, skilful,
With vows and foresight undeceived, most wealthy,
Bearing a thousand, pure-tongued Agni.

m Sit thou down, thou art great,
Burn [3] best servant of the gods;
O Agni, pure one, send forth the ruddy smoke,
O famous one, that can be seen afar.

[1] KS. and VS. have the simple *várdhamāno mahā́ñ ā́ ca púṣkare* but MS. has *mahā́* like TS., though otherwise it agrees; the other Saṅhitās have in a *yónir agnéḥ samudrám abhitaḥ pinvamānam.* The version of TS. in c is difficult to construe and is clearly inferior; at iv. 2. 8 *c* the same version as that of the other texts is read in a.

[2] MS. has *sáṁ vasethām.*

[3] *g–i* are found in iii. 5. 11 *l–n*, and *k* and *l* as *f* and *g* there; *g* occurs also again in full at iv. 4. 4 *b*.

n Be born noble in the forefront of the days,
Kind to the kindly, red in the woods;
Bestowing seven jewels in every home
Hath Agni sat him down as Hotṛ.

iv. 1. 4. *a* May [1] Vāyu, Mātariçvan, unite
The broken heart of thee that art outstretched;
To him who moveth with the expiration of the gods,
With thee, O goddess, be Vaṣaṭ.[2]

b Wellborn, with light,
Guard and protector, thou hast sat on the heaven;
O Agni, thy garment of many hues,
Put on, O thou that dost abound in light.[3]

c Arise, thou of fair sacrifice,
Aid us with thy divine radiance;
Brilliant to behold, with mighty blaze,
Do thou come hither, O Agni, in response to our prayers [1].[4]

d Arise erect to aid us,
Like Savitṛ, the god;
Erect to win the booty,
When in contest we call on thee with the shining praisers.[5]

e Born, thou art the child of the two worlds,
O Agni; a brilliant child distributed among the plants;
A beauteous babe beyond the darkness outspread,
Thou didst come thundering from thy mothers.[6]

[1] Cf. KS. xvi. 4; MS. ii. 7. 4, 5; VS. xi. 39–48. For the Brāhmaṇa see TS. v. 1. 5. This section deals with the taking of the wet dust or clay (*mṛd*) for the fire altar; with *a* the Adhvaryu pours water on the clay pit; with *b* he ties the ends of the black antelope skin, and with *c* and *d* arises up with the clay in his hand; with *e* he takes it, and with *f* ties it on the back of the ass; with *g* he addresses it on the ass's back; with *h–k* the priests and the sacrificer advance with the horse in front; with *l* and *m* the clay is deposited on the plants, to the north of the *vihāra*, or place of the fires, and on a covered spot; see ĀpÇS. xvi. 3. 7–14; in BÇS. x. 4 the ritual is the same, save that *h–k* are pronounced over the clay and *g* is used in reverence to it; the last words of *k* are used as the priests gaze on it; *l* and *m* accompany the depositing of the clay on the Khara; cf. MÇS. vi. 1. 1; KÇS. xvi. 3. 3–14.

[2] KS., MS., and VS. agree in *vikastam* for *vihṣtam*, which is probably less primitive. In the second half-line KS. has *tasmai deva* simply; MS. and VS. have *cárasi* and *kásmai deva*.

[3] KS. and MS. omit *sahá* and with VS. have *ásadat*.

[4] This is RV. viii. 23. 5, 6, which, however, has *stávāno* and, for *dṛçé ca, abhikhyá, çuçukvánih* and omits *á*; save for *suçukvabhir* KS. agrees with TS.; MS. has *stávāno* and *suçikmanā*; VS. has *dhiyá* but otherwise agrees with TS. *kṛpá* is a little uncertain in sense, and it is conceivable but not likely that it is equivalent to the later *kṛpayā*. Probably *çuçukvánih* should be read, though the MS. evidence here and the comm. are in favour of *suçukvánih*.

[5] This is RV. i. 36. 13 without variant; *añjibhiḥ* must probably be taken as an epithet of the singers.

[6] This is RV. x. 1. 2, but with *aktáḥ* for *aktún*,

f Be firm, of strong limbs,
Swift, a mighty steed;
Be broad, of kindly seat,
Thou art the carrier of dust for Agni.[1]

g Be auspicious [2], for offspring
Of men, O Aṅgiras;
Scorch not[2] sky and earth,
Nor the atmosphere, nor the trees.

h Let the steed advance, thundering
And resounding, the ass, the flier;
Bearing Agni of the dust
May he fall not before his day.

i The ass, well yoked to your chariot,
O ye strong ones, that thundereth,
May he as swift envoy
Bear hence Agni of the dust.[3]

k The strong, bearing the strong Agni,
Germ of the waters, him of the ocean,
O Agni, come hither, for enjoyment [3],
As holy order and truth.[4]

l O plants, do ye accept[5] Agni here
Who cometh auspicious towards you;
Casting aside all hostilities,[6] all evil imaginings,
Sitting down, may he smite away from us misfortune.

m O plants, do ye rejoice[5] in him,
O ye that are rich in flowers, and have fair berries;
This germ of yours, of due season,
Hath sat him in his ancient seat.

iv. 1. 5. *a* Radiant[7] with extending blaze,

which is read also in VS. and perhaps should be inserted in KS. and MS. where the MSS. are varied in reading.

[1] From here to the end the texts differ merely in small points.

[2] KS. has *çucaḥ*, MS. *hiṅsīḥ*, VS. *çocīḥ*.

[3] Not in the other Saṅhitās.

[4] The last two words are clearly in effect a new Mantra and are so taken in KS. and MS. and by the Sūtras except Āp.

[5] VS. transposes *práti gṛhṇīta* and *práti modadhvam* and omits in *m enam*.

[6] *ánirā ámīvāḥ* is read in KS., MS., and VS.

[7] Cf. KS. xvi. 4, 5; MS. ii. 7. 5, 6; VS. xi. 49–59. For the Brāhmaṇa see TS. v. 1. 6. This section gives the Mantras for the fashioning of the Ukhā, or fire-pan; with *a* the Adhvaryu unloosens the skin; with *b–c* he pours water on the clay, and with *e* and *f* mixes the clay with various things (*armakapālas, veṇvaṅgāra, vrīhituṣa, palāçakaṣāyaṇa, çarkarā*, hairs of the black antelope skin, and hairs of the goat); with *g* he collects the clay into one, and with *h–k* hands it over to the panmaker; with *i* a ball is made, and with *k* the skin and lotus leaf are touched or pressed on the clay with the thumbs; *n* is said by the sacrificer as the pan is made by the chief wife, if the sacrificer is a polygamist, by the Adhvaryu if not; with *o* a girdle is put on, with *p* a hole made, and

Do thou repel the enemy, the Rakṣas's hostility;
May I enjoy the protection of the great protector,
May I enjoy the leadership of Agni, easy to invoke.[1]

b Ye, waters, are healing;
Further us to strength,
To see great joy.[2]

c The most auspicious flavour that is yours,
Accord to us here,
Like eager mothers.

d To him may we come with satisfaction,
To whose dwelling ye quicken us,
O waters, and propagate us.

e Mitra [1], having united the earth
And the ground with light,
Agni well-born, all-knower,
Common to all men, the wide extending.[3]

f For health I unite thee, for offspring; may the All-gods, common to all men, unite thee with the Anuṣṭubh metre, in the manner of Añgiras.

g The Rudras, having gathered together the earth,
Kindled a great light;
Their ray undying
Shineth clear among the gods.

h United by the Vasus, the cunning Rudras,
The mud fit for the rite,
Making it smooth with her hands,
May Sinīvālī fashion [2] this (pan).

i Sinīvālī, of fair braids,
Of fair head-dress, with fair locks,
May she, O Aditi, O great one,[4]
Place within thy hands the pan.

k Let Aditi fashion the pan with might,
With her arms, with wisdom,
Let her bear Agni in her womb
As a mother a child in her lap.

l Thou art the head of Makha.

m Ye are the two feet of the sacrifice.

it is put down on sand with *q*; see ApÇS. xvi. 4. 1–5. 3; according to BÇS. x. 5 there are three balls, and with *h*–*k* are taken the three parts of *n*, as Anumantraṇa; cf. MÇS. vi. 1. 2; KÇS. xvi. 3. 15–4. 4.

[1] This is RV. iii. 15. 1 without variant; MS. has *ripún* for *dviṣáḥ*.

[2] This is RV. x. 9. 1–3 without change. The verses are repeated in full at v. 6. 1 *l*–*n*.

[3] MS. has for *sahá* the less satisfactory *svàḥ*. The three Saṅhitās agree in omitting *agním—vibhúm*, thus giving a full construction.

[4] The other Saṅhitās agree in reading *mahi*.

n May the Vasus fashion thee with the Gāyatrī metre, in the manner of Añgiras. Thou art the earth; may the Rudras fashion thee with the Triṣṭubh metre, in the manner of Añgiras. Thou art the atmosphere [3]; may the Ādityas fashion thee with the Jagatī metre in the manner of Añgiras. Thou art the sky; may the All-gods, common to all men, fashion thee with the Anuṣṭubh metre, in the manner of Añgiras. Thou art the quarters; thou art the fixed (quarter); fix in me offspring, increase of wealth, richness in cattle, richness in heroes, (subject) his fellows to the sacrificer.

o Thou art the girdle of Aditi.

p Let Aditi seize thy hole with the Pañkti metre, in the manner of Añgiras.

q Having made the great pan,
Wrought of clay, as a birthplace for Agni,
Aditi gave it to her sons,
(Saying), 'Let them cook it.'[1]

iv. 1. 6. *a* May[2] the Vasus fumigate thee with the Gāyatrī metre, in the manner of Añgiras; may the Rudras fumigate thee with the Triṣṭubh metre, in the manner of Añgiras; may the Ādityas fumigate thee with the Jagatī metre, in the manner of Añgiras; may the All-gods, common to all men, fumigate thee with the Anuṣṭubh metre, in the manner of Añgiras; may Indra fumigate thee in the manner of Añgiras; may Viṣṇu fumigate thee in the manner of Añgiras; may Varuṇa fumigate thee in the manner of Añgiras.

b May Aditi, connected with the All-gods, the goddess, dig thee on the abode of earth, in the manner of Añgiras, O trench.

c May the wives of the gods [1], the goddesses, connected with the All-gods, place thee on the abode of earth, in the manner of Añgiras, O pan.

d May the Dhiṣaṇās, the goddesses connected with the All-gods, kindle thee on the abode of earth, in the manner of Añgiras, O pan; may the wives, the goddesses, connected with the All-gods, prepare thee on the

[1] MS. ruins the metre by omitting *sám*.

[2] Cf. KS. xvi. 5, 6; MS. ii. 7. 6; VS. xi. 60–65. For the Brāhmaṇa see TS. v. 1. 7. This section gives the Mantras for the preparing of the pan; with *a* the Adhvaryu fumigates the pan; with *b* he digs a trench in front of the Gārhapatya, and with *c* he deposits the pan in the trench; with *d* he deposits the fire on the pot which has been covered with *lohitapacanaiḥ saṁbhāraiḥ*; *e* (including *f*), *g*, and *h* are uttered as the pan is baked; with *i* the baked pan is taken out; with *k* it is placed on the sand to the north, and with *l* it is filled with goat's milk; so comm. following ĀpÇS. xvi. 5. 4–6. 1, where for *e*, however, are read three Mantras, as in the text, but with *mitra* prefixed and *etāṁ ta ukhām* followed by *eṣā mā bhedi*, their place being after *k*; the ritual action in this case is better given in BÇS. x. 6–8, where the Mantra is taken as one and as accompanying the placing round the pan of Maṇḍaleṣṭakās: in other points Baudh. varies slightly from TS., especially in placing the second half of *k* before the first; cf. also MÇS. vi. 1. 2; KÇS. xvi. 4. 8–23.

abode of earth, in the manner of Aṅgiras, O pan; may the protectors, the women, the goddesses, connected with the All-gods, cook thee on the abode of earth, in the manner of Aṅgiras, O pan.

e **O Mitra, cook this pan; may it not break.**[1]

f **This I place around thee, to prevent breaking.**

g **Mitra, extending, compasseth**
This sky in greatness [2],
And the earth with his fame.

h **The fame of Mitra, supporter of the people,**
Of the god is eternal,
True, and most varied in fame.[2]

i May the god Savitṛ dig thee out,
With fair hands, fair fingers,
Fair arms, with his might.

k Breaking not, O earth,
Do thou fill the regions, the quarters;
Arise, become great,
Stand upright, be thou firm.[3]

l May the Vasus fill thee with the Gāyatrī metre, in the manner of Aṅgiras: may the Rudras fill thee with the Triṣṭubh metre, in the manner of Aṅgiras; may the Ādityas fill thee with the Jagatī metre, in the manner of Aṅgiras; may the All-gods, common to all men, fill thee with the Anuṣṭubh metre, in the manner of Aṅgiras.

iv. 1. 7. *a* Let[4] the half-years, the seasons, increase thee, O Agni,
The years, the Ṛṣis, and what truths there are;
Shine with thy heavenly lustre,
Illuminate all the quarters of the earth.[5]

b Be kindled, O Agni, and awake him;
Arise for great good fortune;
May he that waiteth on thee, O Agni, be not harmed;
May thy priests be famous, not the others.[6]

c These Brahmans, O Agni, choose thee;[7]

[1] This form is peculiar to TS.; KS., MS., and VS. agree in the reading given by Āp. as above.

[2] This occurs above, iii. 4. 11 *p*.

[3] KS. and VS. have *ávyathamānā pṛthivyā́m*; MS. has *ávyathamānā* and transposes the two half-lines.

[4] Cf. KS. xviii. 16; KapS. xxix. 4; MS. ii. 12. 5; VS. xxvii. 1–10. For the Brāhmaṇa see TS. v. 1. 8. 5, 6. This section gives an additional set of ten Sāmidhenī verses to accompany an offering of five animals (*aja, açva, ṛṣabha, vṛṣṇi, basta*); see ĀpÇS. xvi. 7. 1, 2; according to KÇS. xvi. 1. 11 they are used after the ninth and before the tenth of the normal set of eleven verses; see also MÇS. vi. 1. 2; Kauç. lix. 15; cii. 4; Vait. xxviii. 4.

[5] This is AV. ii. 6. 1, which with the other Saṅhitās except KS. has *cátasraḥ* for *pṛthivyā́ḥ*.

[6] This is AV. ii. 6. 2, which has *vardhaya*. The others agree with TS.

[7] This is AV. ii. 6. 3, which with MS. has *bhava* for *ca*; KS. omits the *ca*.

Be thou propitious, O Agni [1], to us in the sanctuary;
Slaying our rivals, conquering the foes,
Do thou watch unfailing in thine own home.

d Here, O Agni, do thou grant wealth;
May not the overcomers, anticipating (us); overcome thee;
May the lordly power be easily wielded by thee, O Agni;
Let him who waiteth on thee prosper, unassailed.[1]

e With good life, O Agni, unite thee with the lordly power;
O Agni, vie with Mitra in friendlihood;
Be thou the midmost of thine equals;
O Agni, shine forth here to be invoked by kings.[2]

f (Be thou) over the [2] enemy, the obstructor,
Unwisdom, niggardliness, O Agni,
All obstacles do thou overcome,
And bestow upon us wealth with heroes.[3]

g Unassailable, all-knower, unoverpowered,
Ruling, O Agni, supporting the lordly power, do thou shine here;
Through all the regions, freeing men from fear,
Do thou this day guard us for increase with kindliness.[4]

h O Bṛhaspati, instigator, awake him;
The sharp do thou more thoroughly sharpen;
Increase him to great prosperity [3];
Let the All-gods rejoice in him.[5]

i What time, O Bṛhaspati, thou didst free
From life yonder, from Yama's enmity,
The Açvins removed death from him,
O Agni, the physicians of the gods with their powers.[6]

k We from the darkness,
Gazing on the higher light,[7]

[1] This is found in AV. vii. 82. 3, and the Ppp. agrees with the YV. Saṅhitās in reading it with ii. 6. AV. has *pū́rvacittāḥ* and *kṣatrḗṇa*, both inferior readings; MS. has *pūrvácittau*; KS., KapS., and VS. agree with TS. The reference is of course to people who anticipate the worshipper in seeking the favour of the god.

[2] This is AV. ii. 6. 4. AV., KS., and MS. read *svéna* for *svā́yuḥ*; AV. has no *edhi*, KS. and MS. have *madhyamaṣṭhéyāya*; AV. has *mitradhā́* and *vihávyaḥ*.

[3] This is AV. ii. 6. 5, which has *ácittī áti dviṣaḥ*; KS. and MS. have *nirṛtim* for *árātim* and end with *adyá*; AV., KS., and MS. have *táva tvám*, and TS. alone has *sahávīrām*. *nidáḥ* must be read for AV. *niháḥ* and *nihaḥ* of the YV. Saṅhitās.

[4] This is AV. vii. 84. 1. AV. has *ámartyaḥ* for *ániṣṭṛtaḥ*, *ámīvāḥ* for *ā́çāḥ* and *gáyam* for *vṛdha*; KS. has *ámīvāḥ* with *mānuṣyebhyaḥ*, MS. *vi* and *mā́nuṣāṇām*; VS. agrees with TS. except in having with KS. and MS. *çivébhiḥ*.

[5] This is AV. vii. 16. 1, which, however, inverts b and c and reads in a *sávitar* (making a second deity against the sing. of the verb), *vardháya* and in our b *jyotáya*; with MS. it has *saṁtarám* for *saṁtarā́m*; MS. ends *viçve cainam*.

[6] This is AV. vii. 53. 1, which has *ádhi* and *asmát*; MS. has *ūhatām*. It is found also in TĀ. x. 48.

[7] This is RV. i. 50. 10 without variant.

Sūrya a god among the gods,
Have come to the highest light.

iv. 1. 8. *a* Uplifted[1] are his kindling-sticks,
Uplifted and pure are the rays of Agni,
Most brilliant (are they) of the son of fair countenance.[2]

b The son of self, the Asura, all-knower,
God, god among gods,
Anointeth the ways with mead and ghee.[3]

c With mead thou attainest the sacrifice,
Delighting, as Narāçansa, O Agni,
The kindly god Savitṛ, with every boon.[4]

d Hither he cometh, with might, with ghee,
The priest implored with adoration;
To Agni the ladles (move) when the rites proceed.[5]

e Worship let him pay to the greatness of him, of Agni;
He [1] indeed is pre-eminent among the delightful,[6]
The wealthy, the wisest, best bestower of wealth.

f The divine doors—all—preserve
The rules of him, of Agni,
Of wide expanse, lording it with dominion.[7]

g May day and night
Like heavenly maidens in his birthplace
Protect this our sacrifice and offering.[8]

h O ye divine Hotṛs, sing ye

[1] Cf. KS. xviii. 17; KapS. xxix. 5; MS. ii. 12. 6; VS. xxvii. 11-22 for *a–m*, and for *n–t* KS. xl. 1; MS. ii. 13. 23; the verses are found scattered in VS. xiii. 4; xxiii. 1, 8; xxv. 10-13; xxvii. 25, 26; xxxii. 3, 6, 7. This section contains the Āprī verses (*a–m*) for the fore-sacrifices of animals (ĀpÇS. xvi. 7. 9, 10) and the verse for the Āghāra with the spoon for an offering to Vāyu (*n*), and six Yājyās and Puronuvākyās for the offering to Prajāpati of a hornless victim (*o* and *p* for the offering of the omentum, *q* and *r* for the cake offering, *s* and *t* (with *u* as a variant) for the oblation (*havis*)); see ĀpÇS. xvi. 7. 8, 11; BÇS. x. 11.

[2] This hymn (*a–m*) occurs in a mutilated form in AV. v. 27. the variants of which are discussed elaborately by Whitney and need not here be repeated.

[3] KS. and MS. take in a of the next verse; MS. has *devó devébhyo devayā́nān*; in b MS. and VS. have *anaktu*, KS. *anakti* with *patho*.

[4] KS. and MS. add a of the next verse to make up for the first Pāda here which is added to the preceding verse; both read *nakṣati*; MS. has *agniḥ* for *agne*.

[5] KS. and MS. make up the line by adding the first Pāda of the next verse to make up for the transfer of the first Pāda; KS. has the absurd *yanti* with *ghṛtā́cīḥ* in our a, and it has *īḍānāḥ*.

[6] KS. makes this verse out of b and c, reading *stanī mandraç suprayakṣuḥ*; MS. has with VS. *sá īm mandrā́ suprayásā* (*suprayásaḥ* in VS.) and then adds *stárīman barhíṣo mitrámahāḥ* before our c. The sense of the passage is merely conjectural, the text being clearly hopelessly corrupt.

[7] KS. and MS. read *viçvā*, which improves the sense. If *viçve* is kept *devā́ḥ* can be understood.

[8] This verse is alike in all, but is not in AV., where it occurs in a different form at v. 12. 6.

To our uplifted sacrifice, to Agni's tongue,
Make for us good offering.[1]

i May the three goddesses sit on this strew,
Iḍā, Sarasvatī [2], Bhāratī, the great, being sung.[2]

k That seminal fluid of ours, wondrous,
Abundant, may Tvaṣṭṛ release
As increase of wealth with good heroes, as offspring to us.[3]

l O tree, let free,
Bestowing with thyself among the gods;[4]
Let Agni as queller make ready the oblation.

m O Agni, utter 'Hail!' O all-knower, over the oblation for Indra;[5]
May all the gods rejoice in this offering.

n The golden germ first arose;
Born he was the only lord of creation;
He supporteth the earth and the sky [3];
To what god shall we offer with oblation?

o He that alone by his might is king
Of the breathing, the winking world,
Who is lord of these bipeds and quadrupeds;
To what god shall we offer with oblation?

p He who is giver of breath, giver of strength,
Upon whose bidding all, even the gods, wait,
Whose shadow is immortality and death;
To what god shall we offer with oblation?[6]

q He whose are these snowy mountains through his might,
Whose they call the ocean with the Rasā [4],
Whose two arms are these quarters;
To what god shall we offer with oblation?

r To whom the armies stablished
Through his aid gazed with minds disturbed,
Over whom on the rising of the sun it goeth;
To what god shall we offer with oblation?

s He by whom the dread earth and the sky were made firm,

[1] MS. has *jihvā́bhi*, KS. *jihvayābhi*, and both *sviṣṭam*; KS. and MS. insert *imám* after *ūrdhvám*.

[2] MS. puts *mahī́* before *Bhā́ratī*, and reads *syonám* for *sadantu*; KS. has *mahīr gṛṇā-nāḥ*.

[3] MS. with KS. reads *tváṣṭaḥ* and has *suvī́ryam* with VS.; KS. after *tvaṣṭaḥ* reads *poṣāyā viṣya* (MS. also has *viṣya*).

[4] MS. has *devébhyaḥ*.

[5] MS. has *devébhyo yajñam*.

[6] This famous hymn is found in RV. x. 121; AV. iv. 2; the variants are given in Whitney's notes on that hymn save in the case of KS., not then available to him. They need not here be repeated. Oldenberg (*Prolegomena*, pp. 314–316) has shown in detail the inferior character of the text of the Yajus tradition, especially in KS. and MS., where the process of degradation has gone further than in TS. as it now stands. Cf. pp. lxxxvii, lxxxviii.

By whom the heaven was established, by whom the vault,
Who is the measure of the region in the atmosphere;
To what god shall we offer with oblation?

t When the waters, the great ones, went
Bearing all [5] strength, begetting Agni,
Then one breath of the gods arose;
To what god shall we offer with oblation?

u He who in his might beheld the waters
Bearing strength, begetting Agni,
Who was the god alone over the gods;
To what god shall we offer with oblation?

iv. 1. 9. *a* Purpose,[1] Agni, impulse, hail! Mind, intellect, Agni, impulse, hail! Thought, knowledge, Agni, impulse, hail! Discrimination of speech, Agni, impulse, hail! To Manu, lord of creatures, hail! To Agni Vaiçvānara hail!

b Let every man choose the companionship
Of the god who leadeth;
Every man prayeth for wealth;
Let him choose glory that he may prosper; hail![2]

c Be not broken, nor come to harm;
Be firm and enduring;
O mother, daringly show thy heroism [1];
With Agni wilt thou do this deed.[3]

d Be firm, O goddess earth, for prosperity;
Thou art the wile of the Asura, made with power;
Let this oblation be pleasing to the gods;
Do thou emerge uninjured at this our sacrifice.[4]

e O Mitra, heat this pan; may it not break.

f This I place around thee, to prevent breaking.

g Feeding on wood, sipping clarified butter,
The ancient desirable Hotṛ,

[1] Cf. KS. xvi. 7, 8; MS. ii. 7. 7, 8; VS. xi. 66–72; xii. 15–17. For the Brāhmaṇa see TS. v. 1. 9. This section describes the kindling of the fire in the pan; with *a* six oblations to Agni are offered; with *b* a seventh or fire offering; with *c* and *d* the pan is deposited covered with a nest of hemp or Muñja on the Āhavanīya; with *e* (including *f*) embers are placed round it to light it up *pradakṣiṇam* as usual; with *g* there is put in the fire-pan Krumuka and Muñja grass; with *h* and *i* kindling-wood of Vikañkata and Çamī is put on; with *k–m* the fire generated in the pan is adored; see ApÇS. xvi. 8. 13–9. 14, and cf. BÇS. x. 13; MÇS. vi. 1. 3; KÇS. xvi. 4. 30–37; 5. 20.

[2] This occurs above at i. 2. 2 *c*. KS. has *viçvo* with *vareta* twice and *puṣyatu* with *iṣudhyati*; MS. on the other hand has *víçvo* and *varīta* and *vṛṇīta* respectively with *puṣyáse*.

[3] MS. reads *vīráyasva* for *vīḍáyasva*, and KS. with VS. omits it entirely, presumably because *vīráyasva* occurs just below; *sú* is added there in the other texts. For the dual see v. 2. 8. 2 (p. 412, n. 1).

[4] KS., MS., and VS. all have *devébhyaḥ*.

Son of strength, the wondrous.[1]

h From a far region
Come hither to these lower ones [2];
Favour those in the region where I am.[2]

i From a far distance
Do thou of ruddy steeds come hither;
Of the dust, dear to many,
O Agni, do thou overcome obstructions.[3]

k Do thou sit down in the lap of this mother,
O Agni, knowing all the ways;
Consume her not with light nor with heat,
Within her shine with pure radiance.[4]

l O Agni, with glow
Within thine own seat of the pan,
Heating with her blaze,
Be thou, O all-knower, auspicious.[5]

m Becoming auspicious to me, O Agni,
Do thou sit down auspicious;
Having made all the quarters auspicious
Sit here on thine own birthplace.[6]

iv. 1. 10. *a* Whatever[7] logs we place
In thee, O Agni,
Be that ghee for thee;
Accept it, O youngest one.[8]

b What the insect eateth,
What the ant climbeth over,

[1] This is RV. ii. 7. 6 without variant.

[2] This occurs above at ii. 6. 11 *p*.

[3] KS. has *upāgahi*.

[4] MS. has *çocīḥ*, KS. *çocaḥ*, VS. *çocīḥ*, and it changes the position of *arciṣā* and *tápasā*. The verses *k–m* recur at iv. 2. 1 *k–m*.

[5] KS. and MS. have *ukhā́yām*, and if the text is correct the gen. is really one of equivalence, which is denied for Sanskrit by Whitney, *Sansk. Gramm.* § 295, and Speijer, *Sanskrit Grammar*, § 110. VS. has *ukhā́yāḥ*, and in the next half-verse MS. reads *tásyai* for the *tásyāḥ* of the other texts. Cf. below *avasā́naṁ pṛthivyā́ḥ*, iv. 2. 3 *a*.

[6] *áthā* occurs in MS.

[7] Cf. KS. xvi. 7, 8; MS. ii. 7. 7, 8; VS. xi. 73–xii. 4. For the Brāhmaṇa see TS. v. 1. 10. This section gives the Mantras for the Agnidhāraṇa; with *a–e* the Adhvaryu puts on wood of Udumbara, not cut by the axe; with *f* he adds an Açvattha, with *g* a Vikaṅkata, and with *h* a Çamī stick; *i* and *k* are said by the sacrificer as the Adhvaryu silently places two Udumbara sticks on the fire; with *l* a gold ornament with twenty-one knobs is put on; with *m* the noose of the sling of the pan is added, and with *n* the black antelope skin above the *çikya*; with *o* he looks at the fire in the pan and with *p* picks it up; see ĀpÇS. xvi. 10. 1–12, and cf. BÇS. x. 14, 15, which closely agrees; MÇS. vi. 1. 3; KÇS. xvi. 4. 38–5. 7.

[8] This is RV. viii. 101. 20, which has, however *kā́ni kā́ni ca* and omits c, and in d reads *tā́*; in AV. xix. 64. 3 c is found as *sárvaṁ tád astu me çivám*; KS., MS., and VS. have *sárvaṁ tád astu me ghṛtám* as in b.

All that be ghee for thee;
Accept it, O youngest one.[1]

c Mighty by night, unfailingly bearing (food)
For him as fodder to a stalled horse,
May we, O Agni, thy neighbours, be not harmed,
Rejoicing in increase of wealth, in food.[2]

d Kindled on earth's navel [1], Agni
We invoke for great increase of wealth,
Delighting in drink, recipient of great praise, worthy of offering,
The victor, Agni, sustainer in battles.[3]

e The hosts that attack,
That pierce, the trooping,
The thieves and the robbers,
Them, O Agni, do I place in thy mouth.[4]

f With thy tusks the burglars,
With thy teeth the robbers,
With thy jaws the thieves, O blessed one,
Do thou chew, well chewed.[5]

g The burglars among men,
The thieves and robbers in the forest,
The [2] mischief-workers in the thickets,
Them I place within thy jaws.[6]

h The man who is hostile to us,
And him who hateth us,
Him who revileth us, and him who seeketh to hurt,
Every one of them do thou crush to atoms.[7]

i Sharpened is my holy power,
Sharpened the strength and might,
Sharpened the conquering lordly power of him
Whose domestic priest I am.[8]

k Their arms have I uplifted,

[1] This is RV. viii. 101. 21 with c added.

[2] This verse is found with variants in AV. xix. 55. 1, viz. *agne* is placed after *te*; KS. and MS. have *rā́trīm-rātrīm*, and VS. *áhar-ahaḥ*, but ÇB. vi. 6. 4. 1; KÇS. xvi. 6. 2 recognize the variant *rā́trim* as in TS. and AV. The sense of *áprayāvam* is determined by Lanman on AV. *l. c.*

[3] KS. and MS. have *samidhānáḥ*, and VS. *samidhāné agnaú*.

[4] *úgaṇāḥ* is uncertain in sense, but Pischel (*Ved. Stud.* ii. 192) argues that the sense of 'mordbegierig' given by Benfey in his SV. Glossar is correct in essentials. If *gaṇa* is part of the word (with either *u* or *ud* (corrupted) preceding) then the sense is 'in troops'. Cf. iv. 5. 4 *b*.

[5] *jámbhyaiḥ* is read also in VS.; in KS. *jambhyebhiḥ* is found, but MS. reads the easier *jámbhābhyām* as in *g*: the other Saṅhitās have *hánubhyām*. For *khād*, cf. Keith, JRAS. 1909, pp. 423 *seq.*

[6] The contrast is clear between burglars and the highwaymen; see *Vedic Index*, i. 302.

[7] On *masmasā́*, see Keith, JRAS. 1912, pp. 733, 734. KS. has *maṣmasā́*, MS. *mṛsmṛsā́*, VS. *bhasmasā́*.

[8] This verse is found in AV. iii. 19. 1, which inserts *idám* before *bráhma*, and in c reads *kṣatrám ajáram astu jiṣṇúr yéṣām*; KS., MS., and TĀ. ii. 5. 2 add *me* before *jiṣṇú*.

Their radiance, their might;
With holy power I waste the foes,
I support [3] my own.[1]

l Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength
What time prolific Dyaus begat him.[2]

m The sage showeth all forms;
He hath produced bliss for biped and quadruped;
Savitṛ, the desirable, hath discerned the vault;
After the moving forward of the dawn he shineth.[3]

n Night and the dawn, one-minded but of various form,
United suckle one child;
The radiant one shineth between sky and earth [4];
The gods, granters of wealth, support Agni.[4]

o Thou art the bird of fair feathers; thy head the Trivṛt (Stoma), thy eye the Gāyatra, thy breath the Stoma, thy body the Vāmadevya Sāman, thy wings the Bṛhat and the Rathantara, thy tail the Yajñāyajñiya, thy limbs the metres, thy hoofs the altars, thy name the Yajus formulae.

p Thou art the bird of fair feathers; go to the sky, fly to the heaven.

iv. 1. 11. *a* O[5] Agni, that sacrifice, that offering,
Which on all sides thou dost encircle,
It of a truth goeth to the gods.

b O Soma, the wondrous aids
That there are of thine for the generous man,
With these be thou our helper.

[1] The other Saṅhitās have *átho* for *ud ū*; AV. iii. 19. 3 has the second half-line with *kṣiṇāmi*.

[2] This is found at i. 3. 14 *q*; MS. has *ajáraḥ* and both it and KS. have *sáhobhiḥ*. VS. agrees with TS.

[3] This is RV. v. 81. 2 without variant.

[4] In RV. i. 96. 5 is read for *sámanasā virūpe*, *várṇam āmémyāne* and *draviṇodām* for *°dāḥ* which seems secondary. In RV. *dyávā-kṣámā* is a compound, but the Pada text here treats the two words as separate (cf. p. 388, n. 3) as e.g. in RV. x. 12. 1; Wackernagel, *Altind. Gramm.* II. i. 151. The verse is repeated in full at iv. 6. 5 *f*; 7. 12 *h*.

[5] This section gives the Yājyās and the Anuvākyās for the oblations prescribed in the Vaiçvadeva rite; see TS. i. 8. 2; *a* is the Puronuvākyā for the first Ājyabhāga, *b* for the second; *c* and *d* are for the offering to Agni on eight potsherds; *e* and *f* for that to Soma; *g* and *h* for that to Savitṛ; *i* and *k* for that to Sarasvant; *l* and *m* for that to Pūṣan; *n* and *o* for that to the Maruts; *p* and *q* for that to the All-gods; *r* and *s* for that to sky and earth; *t* and *u* for the offering to Agni Sviṣṭakṛt, and *v* and *w* for the Vājina offering. The verses are all Ṛgvedic; *a* = i. 1. 4; *b* = i. 91. 9; *c* = viii. 44. 6; *d* = x. 8. 6; *e* and *f* = i. 91. 8 and 4; *g* = iii. 62. 10; *h* = iv. 54. 8; *i* = i. 3. 11; *k* = vi. 49. 7; *l* = vi. 54. 5; 58. 1; *n* = i. 85. 7; *o* = vi. 66. 9; *p* = vi. 52. 10; *q* = vi. 52. 13; *r* = ii. 41. 20; *s* = vii. 53. 2; *t* = v. 14. 1; *u* = iii. 11. 2; *v* and *w* = vii. 38. 7 and 8. Cf. MS. iv. 10. 3.

c Agni the head.[1]

d Be.[2]

e Thou, O Soma.[3]

f These abodes of thine.[4]

g That excellent glory of Savitṛ,
The god, we meditate,
That he may stimulate our prayers.[5]

h What we have done in thoughtlessness against the host divine,
With feeble insight, with violence as is man's way [1],
Among gods and men, do thou, O Savitṛ,
There instigate us to sinlessness.

i Impeller of righteousness,
Instigator of devotions,
Sarasvatī hath established the sacrifice.

k May the maiden of the lightning, the one of varied life,
Sarasvatī, wife of a hero, inspire our devotion;
In accord with the ladies, may she accord to the singer
Protection uninjured, and guardianship unsurpassable.

l May Pūṣan follow the cows for us,
May he guard our horses;
May Pūṣan win booty for us.

m Bright is part of thee, worthy of offering another [2],
Like day and night of various hue, like the sky art thou;
All magic thou dost further, O powerful one;
Propitious here, O Pūṣan, be thy bounty.

n They grew in might with their own power;
They mounted the vault, they made a broad seat;
When Viṣṇu helped the strong one who causeth gladness,
Like birds they sat on the dear strew.

o Bear ye variegated praise to the strong singer,
The host of the Maruts, which hath strength;
Who with might endure might [3],
For the jocund ones, O Agni, the earth shakes.[6]

p The All-gods.[7]

q O All-gods.[8]

[1] This verse is given in full at i. 5. 5 *c* and also at iv. 4. 4 *a*.

[2] This verse is given in full at iv. 4. 4 *d* which is unusual.

[3] This verse is given in full at ii. 3. 14 *e*.

[4] This verse is given in full at ii. 3. 14 *f*.

[5] This verse occurs in full at i. 5. 6 *m* and it is unusual that it should be repeated here.

[6] This verse, unidentified by Weber, is RV. vi. 66. 9. The exact sense is not certain, as *makhébhyaḥ* is open to various renderings, but it is simplest to take it as an epithet of the Maruts, and as the cause of *yé*.

[7] This verse is given in full at ii. 4. 14 *q*.

[8] This verse is given in full at ii. 4. 14 *r*: *devā́ḥ* is a misprint for *devāḥ* (*Bibl. Ind.*, RV. and ii. 4. 14 *r*).

r May sky and earth this day
Place among the gods this sacrifice,
Successful, touching the sky.

s Bring forward the parents born of old with new songs,
In the seat of holy order,
Come to us, O sky and earth, with the host divine;
Great is your protection.

t Awaken Agni with the praise,
Kindling the immortal;
May he place our oblations among the gods.

u Bearing the oblation, immortal,
The eager messenger, well-inclined,
Agni uniteth with our prayer.

v Health be they.[1]

w For each prize.[2]

PRAPĀṬHAKA II

The Preparation of the Ground for the Fire

iv. 2. 1. *a* Thou[3] art the step of Viṣṇu, overcoming hostility, mount the Gāyatrī metre, step along the earth, excluded is he whom we hate. Thou art the step of Viṣṇu, overcoming imprecations, mount the Triṣṭubh metre, step along the atmosphere, excluded is he whom we hate. Thou art the step of Viṣṇu, overcomer of the enemy, mount the Jagatī metre, step along the sky, excluded is he whom we hate. Thou art the step of Viṣṇu [1], overcomer of the foe, mount the Anuṣṭubh metre, step along the quarters, excluded is he whom we hate.

b Agni hath cried, like Dyaus thundering,
Licking the earth, devouring the plants;
Straightway on birth he shone aflame,
He blazeth with his light within the firmaments.[4]

c O Agni, returner, to us return
With life, with radiance, with gain, with wisdom, with offspring, with wealth.[5]

[1] This verse is given in full at i. 7. 8 *i* (*ad fin.*), where see note.

[2] This verse is given in full at i. 7. 8 *g*.

[3] Cf. KS. xvi. 8; MS. ii. 7. 8; VS. xii. 5–17. For the Brāhmaṇa see TS. v. 2. 1. 1–5. This section gives the Mantras for the placing of the fire on a throne; with *a* the Adhvaryu steps four times to the east, holding the fire above the navel; with *b* and *c–f* he turns round towards the right; with *g* he loosens the knot of the sling holding the pan; with *h* he takes it, and with *i* he reverences the fire, and with *k–n* deposits it on the throne (*āsandī*) prepared for it; see ĀpÇS. xvi. 10. 12–18; BÇS. x. 16 (who uses *h* and *i* for the taking of the pan), and cf. MÇS. vi. 1. 8; KÇS. xvi. 5. 11–20.

[4] This verse is also given in full in i. 3. 14 *e*, and in iv. 2. 2 *d*.

[5] KS. has *abhi no nivartasva*; MS. (i. 7. 1) *má-vartasva*; VS. *no ni vartasva*; MS. and VS. after *várcasā* have *prajáyā dhánena sanyā́ medháyā rayyā́ póṣeṇa*; KS omits the last two but follows the order of MS. and VS.

d O Agni [2], O Añgiras, a hundred be thy returns,
A thousand thy movements;
With the increase of their increase
Do thou bring back for us what is lost,
Bring back to us wealth.[1]

e Return with strength,
Return, O Agni, with food and life;
Again guard us on all sides.[2]

f Return with wealth,
O Agni, fatten with the stream,
All-gaining on every side.[2]

g Unloose from us, O Varuṇa, the highest,
The lowest, the midmost knot [3];
Then may we, O Āditya, in thy rule,
Be guiltless before Aditi.[3]

h I have drawn thee, thou hast become within,
Be thou firm and motionless,
Let all the folk desire thee;
In him establish the kingship.[4]

i In greatness hath he arisen erect in the van of the dawns;
Emerging from the darkness, he hath come with the light;
Agni, with radiant brilliance, fair limbed,
On birth hath filled every seat.[5]

k Do thou sit down in the lap of this mother [4],
O Agni, knowing all the ways;
Consume her not with light nor with heat,
Within her shine with pure radiance.[6]

l O Agni, with glow
Within thine own seat of the pan,
Heating with her blaze,
Be thou, O all-knower, auspicious.

m Becoming auspicious to me, O Agni,
Do thou sit down auspicious;
Having made all the quarters auspicious,
Sit here on thine own birthplace.

n The gander seated in purity, the bright one seated in the atmosphere,
The Hotṛ seated at the altar, the guest seated in the house,
Seated among men, seated in the highest, seated in holy order, seated in the firmament,

[1] KS. and VS. have *ádhā* for *tā́sām*, MS. *áthā*.

[2] This and the next verse are given in full at i. 5. 3 *i* and *k*. MS. (i. 7. 1) has *áṁhasaḥ* for *viçvátaḥ* in c, and so KS. and VS.

[3] This verse occurs in full at i. 5. 11 *k*.

[4] KS. and MS. have *ávicācalat*; in d KS. has *asme* (v. l. *asmai*), MS. *asmé rāṣṭrā́ṇi dhāraya*, VS. *mā́ tvád rāṣṭrám ádhi bhraçat*.

[5] This is RV. x. 1. 1 without variant.

[6] *k–m* are found in iv. 1. 9 *k–m*.

Born of the waters, born of the cows, born of holy order, born of the mountain, the great holy order.[1]

iv. 2. 2. *a* From[2] the sky was Agni first born,
From us secondly he who knoweth all,
In the waters thirdly the manly,
The pious man singeth of him, the undying, as he kindleth him.[3]

b We know thy three places threefold, O Agni,
We know thy seat that is established in many places;
We know thy highest name in secret;
We know the spring whence thou hast come.[4]

c The manly souled kindleth thee in the ocean, in the waters,
In the breast of the sky, O Agni, he who gazeth on men;
Thee standing in the third region [1],
In the birthplace of holy order, the steers inspirited.[5]

d Agni hath cried, like Dyaus thundering,
Licking the earth, devouring the plants;
Straightway on birth he shone aflame,
He blazeth with his light within the firmaments.[6]

e Eager, purifying, the envoy, the wise one,
Agni, the immortal, hath been established among men;
He beareth and darteth forward his ruddy smoke;
The sky he attaineth with his pure radiance.[7]

f The banner of the whole world, the germ [2],
Filled on birth the firmaments;
Even the firm mountain he cleft passing over,
When the five peoples sacrificed to Agni.[8]

g Receptacle of prosperity, supporter of riches,
Granter of thoughts, guardian of the Soma,
Son of the bright one, of strength, the king
Is resplendent within the waters, kindled before the dawns.[9]

h He who first maketh for thee to-day, O thou of wondrous radiance,
A cake rich in ghee, O god Agni;
Do thou bear him ever on to the better,

[1] This is given also in full at i. 8. 15 *l*.

[2] Cf. KS. xvi. 9; MS. ii. 7. 9; VS. xii. 12-28. For the Brāhmaṇa see TS. v. 2. 1. 6. This section gives the verses used for the adoration of the fire in the pan with the hymn of Vatsaprī; RV. x. 45; see ApÇS. xvi. 11. 6; BÇS. x. 16 *ad fin.*; MÇS. vi. 1. 3; KÇS. xvi. 5. 21, 22.

[3] This is found in full also at i. 3. 14 *o*. It is RV. x. 45. 1 without variant.

[4] In RV. x. 45. 2 *dhā́ma víbhṛtā* is read; KS. transposes c and d, and MS. ends with *ā́babhū̆tha*.

[5] In RV. x. 48. 3 *apā́m upásthe* is read and *avardhan* for *ahinvan*; MS. has *agṛbhṇan*.

[6] This is found also in full at i. 3. 14 *c*; iv. 2. 1 *b*. It is RV. x. 45. 4.

[7] This is RV. x. 45. 7; KS. and MS. have *aruṣáḥ*.

[8] This is RV. x. 45. 6; KS. and MS. have *jajñe* and *rā́jā*.

[9] This is RV. x. 45. 5. RV., KS., MS., and VS. all have *vásuḥ*, which is clearly right; cf. above, p. lxxxviii.

To glory allotted by the gods, O youngest one [3].[1]

i Give him portion, O Agni, in praises;
Give him portion in every hymn that is sung,
Dear shall he be before Sūrya, dear before Agni;
With what is born, what is to be born shall he be victorious.[2]

k Thee, O Agni, the sacrificers through the days
Bear as many riches desirable;
With thee desiring wealth,
Eagerly they revealed the stall rich in kine.[3]

l Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength,
What time prolific Dyaus begat him.[4]

iv. 2. 3. *a* O[5] Lord of food, accord us food,
Uninjurious, impetuous;
Do thou further the donor,
Bestow strength on our bipeds, our quadrupeds.[6]

b May the All-gods thee,
O Agni, bear up with their thoughts;
Be thou to us most propitious,
With kindly face, abounding in light,[7]

c Come forward, O Agni, rich in light,
With auspicious rays;
Shining with great radiance,
Harm not our offspring with thy body.[8]

d With kindling-wood serve Agni,
Awaken the guest with ghee;
In him [1] offer oblations.[9]

[1] This is RV. x. 45. 9. KS. has *devahitaṁ yaviṣṭhya*.

[2] This is RV. x. 45. 10.

[3] This is RV. x. 45. 11. RV., KS., and VS. have *vásu*, and KS. *apavran*; MS. has for b *dūtáṁ kr̥ṇvānā ayajanta havyaiḥ*.

[4] This is RV. x. 45. 8. It is found in full at i. 3. 14 *q*; iv. 1. 10 *l*.

[5] Cf KS. xvi. 10; KapS. xxv. 1; MS. ii. 7. 10; VS. xi. 83; xii. 30-44. For the Brāhmaṇa see TS. v. 2. 2. This section gives the Mantras for the taking of the fire in the pan to the place of the piling of the fire; with *a* he puts on the fire a stick of Udumbara wood dipped in the Vrata milk; with *b* he puts the pan with the fire on a cart with two poles on the Praüga; with *c* he advances, and with *d* puts a stick on; *e* is used for a Kṣatriya; if there is an ash in the pan, then he puts it into water with *f-h*; *i* and *k* accompany the replacing of the ash—wrung out—in the pot, and with *l* and *m* he puts the fire again in the pan; with *n* he rekindles the fire, and pays reverence with *o* and *p*; see ĀpÇS. xvi. 11. 3; 12. 4-13. 1; BÇS. x. 18, and cf. MÇS. vi. 1. 3; KÇS. xvi. 6. 8, 15-7. 2.

[6] It is clear that *pradātāram* is meant here, but in the other Saṅhitās *prá-pra* seems to be meant, though in KS. the absence of accents leaves this uncertain.

[7] The other Saṅhitās read *çivás tvám*. TS. v. 2. 2. 3 takes *tanúvā* as referring to Agni, but it might refer to the part affected.

[8] The other Saṅhitās have *arcíbhiṣ ṭvám*.

[9] This is RV. viii. 44. 1 without variant.

e Far-famed is this Agni of Bharata,
Since his great light shineth like the sun;
He who overcame Pūru in battle
Hath shone forth, the heavenly guest, propitious for us.[1]

f O ye waters divine, accept these ashes;
Place them on a resting-place, in the fragrant region;
To him may the ladies with noble spouses bow;
Like a mother her son, do ye kindly bear him.[2]

g In the waters, O Agni, is thy seat [2],
Thou enterest the plants;
Being in the germ thou art born again.[3]

h Thou art the germ of plants,
The germ of trees,
The germ of all things,
O Agni, thou art the germ of the waters.[4]

i With ashes having satisfied thy birthplace
And the waters, on the earth, O Agni,
In unison with thy mothers,
Full of light hast thou again taken thy seat.[5]

k Having again come to thy seat,
And to the waters, to the earth, O Agni,
Within her thou liest, most auspicious,
As on the lap of a mother.[6]

l Return with strength [3],
Return, O Agni, with food and life;
Again guard us on all sides.[7]

m Return with wealth,
O Agni, fatten with the stream,
All-gaining on every side.[7]

n May the Adityas, the Rudras, the Vasus, kindle thee again;
The Brahmans again with offerings, O bringer of wealth;[8]
With ghee do thou increase our bodies;
May the wishes of the sacrificer become true.[9]

[1] This is found also in full above at ii. 5. 12 *y*.

[2] MS. and VS. have *gṛbhṇīta*; MS. has *sáṁīḍāḥ* for *supátnīḥ*; VS. has *vibhṛtāpsv ènat*.

[3] KS. and MS. have *sáṁ*, but probably this should be read as *sán*. This is RV. viii. 43. 9, which also has *sán*.

[4] Without variant in the other Saṅhitās.

[5] If *pṛthivím* is construed with *ásadaḥ*, the position of *ca* is correct, but in the next line this explanation is not possible; it is, however, perhaps the case that *apáç ca pṛthivím* is in apposition to *yónim* and is to be explained on the model of the vocatives with nom. and *ca*. Cf. pp. 15, n. 1; 274, n. 1; 281, n. 2. *prasad* as trans. is rare. TS. does not lingualize the *s* of *mātṛbhis*.

[6] This verse is modelled on the preceding.

[7] These verses occur in full above at i. 5. 3 *i* and *k*; iv. 2. 1 *e* and *f*.

[8] MS. has *vasudhite agne*, KS. *vasudhitam agne*, KapS. *vasudhitim agne*; MS. and VS. have *tanvàṁ*, KS. has not the half-verse.

[9] This is RV. i. 147. 2 with *no* for *me*.

o Hearken to this our call, that is offered, O youngest one,
Of the most generous one, O thou that hast power;
One hateth, one praiseth.
As praiser I praise thy body, O Agni.[1]

p Be thou a bounteous patron,
Giver of riches, lord of riches;
Repel from us the foes.[2]

iv. 2. 4. *a* Go[3] hence, depart, creep away, hence,
Ye that are here of old and ye that are new,
Yama hath given this resting-place of earth,
The Pitṛs have made this world for him.[4]

b Thou art the ash of Agni, thou art the dust of Agni.

c Thou art accord, fulfilling love; in me be the fulfilling of thy love.

d Be united your dear bodies,
Be united your dear hearts,
Be your breath united [1],
United my body.[5]

e This is that Agni in whom as a belly
Indra placed the pressed Soma eagerly;
Thou art praised, O all-knower, for winning
Booty a thousandfold, like a swift steed.[6]

f O Agni, thou comest to the wave of the sky,
To the gods thou speakest, those of the altar;
The waters above in the realm of the sun,
And those below wait (on thee).[7]

g O Agni, thy radiance in the sky, the earth,
The plants [2], or the waters, O holy one,
That whereby thou didst outspread the broad atmosphere,

[1] KS. and MS. have *nindati* and the latter has *vavanda*; both have *vandárum*, VS. has *vandáruṣ*.

[2] VS. has *vásupate vásudāvan*; MS. adds at the end *yáni káni ca cakṛmá*. RV. ii. 6. 4 agrees with VS.

[3] Cf. KS. xvi. 11; KapS. xxv. 2; MS. ii. 7. 11; VS. xii. 45-55. For the Brāhmaṇa see TS. v. 2. 3; 5. 6. 2. This section gives the Mantras for the piling up of the Gārhapatya: with *a* the Adhvaryu makes ready the foundation, and spreads sand and salt earth over it with *b* and *c*; the sand and earth he mixes with *d*; with *e-h* he lays down in the middle four bricks; with *i* and *k* he places two in front, and with *l* and *m* two behind; the remaining thirteen he deposits with *n* and *o* in each case and adds *táyā-sīda*; see ĀpÇS. xvi. 14; BÇS. x. 19-21, and cf. MÇS. vi. 1. 3; KÇS. xvii. 1. 3-17; xvi. 7. 14.

[4] This verse is a variant of RV. x. 14. 9; KS. and VS. omit *idám*; *pṛthivyáḥ* is really a genitive of apposition, as in the case of *sanim góḥ* in *i* below, and see p. 303, n. 5.

[5] This is not in MS. or VS., but is found in KS. vii. 12 as here. The variation of *sám priyá* and *sámpriyāḥ* is absurd, and *sám* should be read separately in each case.

[6] This is RV. iii. 22. 1, but that has *sahasriṇam*; KS., MS., and VS. agree with TS. For the sense of c and d cf. Oldenberg, *Ṛgveda-Noten*, i. 243, 244.

[7] This is RV. iii. 22. 3, but that has *rocané parástāt*, and is followed by VS.; MS. has *rocanáḥ*, KS. *yās tv avastād* followed by *yā vā puro rocane sūryasya*.

Glittering is thy gleam, moving and men espying.[1]

h May the Agnis of the dust
In unison with those of the floods
Accept the oblation offered,
The rich healthful viands.[2]

i As food, O Agni, accord to the sacrificer
The gain of a cow, wondrous enduring;
Be to us a son, a scion, full of life;
This, O Agni, be thy lovingkindness towards us.[3]

k This is thy due place of birth,
Whence born thou didst shine,
Mount it, O Agni, knowing it [3],
And make our wealth increase.[4]

l Thou art a piler; in the manner of Aṅgiras be firm with that deity.

m Thou art a piler round; in the manner of Aṅgiras be firm with that deity.

n Fill the world, fill the hole, do thou sit down auspicious;
Indra and Agni and Bṛhaspati
Have placed thee on this birthplace;

o The dappled kine, streaming with milk,
Mix the Soma,
Clans in the birthplace of the gods,
In the three realms of sky.[5]

iv. 2. 5. *a* Be[6] united, be in harmony, in affection,
Radiant, with kindly thought,
Clothed in food and strength,
United have I made your minds, your ordinances, your hearts.[7]

[1] This is RV. iii. 22. 2, which has, like VS., *apsv á*; KS. and MS. substitute *yát párvateṣv óṣadhīṣv apsú.*

[2] This is RV. iii. 22. 4, which has in c *yajñám adrúho*; KS. and MS. read *pravaṇéna.* VS. agrees with TS.

[3] This is RV. iii. 22. 5 without variant.

[4] This is also found in full at i. 5. 5 *f*.

[5] This is RV. viii. 69. 3 without variant.

[6] Cf. KS. xvi. 11, 12; KapS. xxv. 2, 3; MS. ii. 7. 11, 12; VS. xii. 57–72. For the Brāhmaṇa see TS. v. 2. 4. This section gives the Mantras for the ploughing of the earth for the sake of the piling of the Āhavanīya; with *a–d* he unites the fire of the pan with the fire piled up in the Gārhapatya; with *e* he removes the fire from the sling, and with *f* grasps the sling; he deposits it in a natural cleft or hole with *g*; with *i–l* he piles up three bricks, and with *h* covers them with the net of the sling; they then return, and with *m* he adores the Āhavanīya or the Gārhapatya; *n* and *o* are used for the Saṁpraiṣa of the Adhvaryu, and for the filling of the buckets with water; with *p* and *q* the ploughs are yoked, and *r* and *s* accompany the ploughing; *t* is used as the furrows are ploughed three by three, and *u* is said as he touches the *sītāntarāláni*; see ĀpÇS. xvi. 10. 5–20. 7, and cf. BÇS. x. 21–25 where *n* and *o* are used for the touching of the thongs of the ploughs, and *t* and *u* are used when the Adhvaryu gazes on the furrow; MÇS. vi. 1. 8; KÇS. xvii. 1. 19–2. 12.

[7] In this verse two verses are really combined, which the other Saṅhitās recognize in the division of the text.

b O Agni of the dust be overlord for us;
Bestow food and strength on the sacrificer.[1]

c Thou, O Agni, art of the dust,
Rich, full of increase,
Making all the regions propitious
Thou hast sat down on thine own birthplace.[2]

d Be ye of one mind for us,
One dwelling [1], spotless;
Harm not the sacrifice, nor the lord of the sacrifice, O all-knowers;
Be ye two auspicious to-day unto us.[3]

e As a mother her son, the earth,
The pan, hath borne Agni of the dust in his own birthplace;
In unison with the All-gods, the seasons,
Let Prajāpati, all-worker, release it.[4]

f The bright light
Born beyond this firmament,
May that convey us beyond our foes,
O Agni Vaiçvānara, hail![5]

g Homage to thee, O Nirṛti of every form [2],
Loosen ye this bond made of iron;
Do thou in accord with Yama and Yamī
Mount this highest vault.[6]

h The bond that Nirṛti, the goddess,
Bound on thy neck, not to be loosened,
This I loosen for thee as from the middle of life;
Then living, let loose, do thou eat the food.[7]

i Thee in whose cruel mouth here I make offering,
For the loosening of these bonds,
As 'earth' men know thee,
As 'Nirṛti' [3], I know thee on every side.[8]

k Seek the man who poureth not offering nor sacrifices;
The road of the thief and robber thou followest;
Seek another than us, that is thy road;
Homage be to thee, O Nirṛti, O goddess.[9]

[1] In VS. xii. this is added to the last two Pādas of *a* to make verse 58.

[2] KS., MS., and VS. agree in reading *tvám agne purīṣyàḥ*.

[3] Found also above at i. 3. 7 *n*. VS. has *sácetasau*.

[4] KS. has alone *viçve devā* with *saṁvidānāḥ*.

[5] KS. has *dyumat* for *svā́hā*; MS. inserts *maháç citrám* for *çukrám*.

[6] KS. has *tigmatejaḥ* for *viçvarūpe*, and *çṛtā* for *cṛtā*; MS. and VS. have *tigmatejaḥ*.

[7] KS. and MS. have *yám . . . pā́çam*, and in c *táṁ ta . . . ā́yuṣo nú mádhye*; KS. continues *adhā viṣitaḥ*; VS. has *avicṛtyám* and *áthaitám . . . prásūtaḥ*.

[8] KS. has *yat ta asmin ghora āsan* and adds *kam* at the end; in c it has *yāṁ tvā jano bhūmir iti pramandate*; VS. has *yásyās te ghora āsán* and in c agrees with KS.; in d it has *nirṛtiṁ tvā*.

[9] KS., MS., and VS. have *ihi* for *eṣi*.

l Praising Nirṛti, the goddess,
Like a father his son, I weary her with my words;
She who knoweth all that is born,
Discerneth, the lady, every head.[1]

m Abode and collector of riches,
Every form she discerneth with might [4],
Like the god Savitṛ of true laws,
Like Indra, she standeth at the meeting of the ways.[2]

n Make firm the straps,
Fasten the buckets;
We shall drain the well full of water,
That never is exhausted, never faileth.[3]

o The well with buckets fastened,
With strong straps, that yieldeth abundantly,
Full of water, unexhausted, I drain.[4]

p The sages yoke the ploughs;
They stretch apart the yokes,
Wise with goodwill among the gods.[5]

q Yoke the ploughs, stretch apart the yokes,
Here sow in the womb made ready the seed [5];
Through our song be there audience with profit for us;
May the ripe (grain) be brought low by the sickle.[6]

r The plough, of keen share,
Propitious, with well-polished handle,
Plougheth up a cow, a sheep,
And a fat blooming maid,
A chariot support with a platform.[7]

s With prosperity may our ploughs cleave the ground,
With prosperity may the ploughers go round the yokes;
Prosperity (may) Parjanya (give) with honey and milk,

[1] This is not in the other Saṅhitās.

[2] RV. x. 139. 3 begins *rāyó budhnáḥ* and ends *dhánānām*; cf. AV. x. 8. 42.

[3] This is RV. x. 101. 5, which, however, transposes a and b and ends *suṣékam ánupakṣitam*. It is not in the parallel passages of the other Saṅhitās, but KS. xxxviii. 14 has a version like that of TS. RV. has the older form *avatám*.

[4] This is RV. x. 101. 6, which has *iṣkṛtāhāvam*, and *avatám*.

[5] This is RV. x. 101. 4, with which the other Saṅhitās agree; AV. iii. 17. 1 has *sumnayaú* and one MS. in KS. *sumnayuḥ*.

[6] This is RV. x. 101. 3, which has *tanudhvam*, *sṛṇyàḥ*, and *éyāt*; KS. has *kṛto yoniḥ*, *sṛṇyaḥ*, but *āgat*; MS. has *sṛṇyàḥ*, and VS. agrees with RV. *sṛṇyà* is easier but *sṛṇyàḥ* is presumably the older version. Cf. also AV. iii. 17. 2 with Whitney's note; *Vedic Index*, ii. 471.

[7] This is AV. iii. 17. 3, which has *pavīravat* (VS. *pávīravat*) *suçímaṁ somasátsaru*, while KS., MS., and VS. have *somapitsaru*; TS. clearly here has a superior tradition; possibly for *suçévam susīmam* should be read as suggested by BR. AV. has *pīvárīṁ ca prapharyàm*, and all except TS. and VS. invert d and e; VS. has *tád íd vapati*, while the rest have *úd íd vapati*.

And do ye, O Çuna and Sīra, accord prosperity to us.[1]

t Wishes, O milker of wishes, do thou milk
To Mitra and Varuṇa;
To Indra, to Agni, to Pūṣan,
To the plants, and to offspring.[2]

u The furrow anointed with ghee, with honey,
Approved by the All-gods, the Maruts,
Full of strength, swelling with milk,
Do thou, O furrow, turn towards us with milk.[3]

iv. 2. 6. *a* The[4] plants born
Three generations before the gods,
Of the brown ones I celebrate
The seven and a hundred abodes.[5]

b A hundred, O mother, are your abodes,
A thousand too your shoots,
Therefore do ye, with a hundred powers,
Make him whole for me.[6]

c With flowers, with shoots,
Fruit-bearing and without fruit,
Like steeds victorious
The plants are strong to help.[7]

d 'Plants', O ye mothers,
I hail you, O goddesses;
Go bearing away defilement,
Defilement [1] destroying.[8]

e In the Açvattha is your seat,
In the Parṇa is your dwelling made;

[1] This corresponds as regards a and b with RV. iv. 57. 8, which, however, has *kṛṣantu* for *tudantu* and *vāhaiḥ*; VS. agrees with RV. but has *sú* for *naḥ*; AV. iii. 17. 5 has *suphālāḥ* but as TS. *vāhán*; MS. and KS. have *suphálāḥ*, and both have *vāhaiḥ*, MS. also having *kīnáço abhy ètu*. In c and d the rest all vary, but TS. agrees with RV. *çunám* must mean 'prosperity' here.

[2] KS. has in c and d *indrāgnā́çvibhyām̐ prajābhya oṣadhībhyaḥ*; MS. in ii. 7. 14 has a, d (as in KS.), c, and b in the order a, b, c, d; VS. agrees with KS.

[3] KS. and MS. have *sám̐ ajyatām*, followed by *anumatám* in MS.; in c they have *ūrjó bhāgám̐ mádhumat pinvamānā*; VS. agrees with TS.

[4] Cf. KS. xvi. 13; KapS. xxv. 4; MS. ii. 7. 13; VS. xii. 75–96. For the Brāhmaṇa see TS. v. 2. 5. 5. In ĀpÇS. xvi. 19. 11 fourteen verses are prescribed for the sowing, and according to the comm. the extra six are alternatives; BÇS. x. 25 recognizes only fourteen (3 + 3 + 3 + 5); cf. also MÇS. vi. 1. 3; KÇS. xvii. 3. 8.

[5] In RV. x. 97, which is parallel with the section in context, the verse begins *yā́ óṣadhīḥ pū́rvā jātā́ḥ*, and in c *mánai nú* is read; KS. and MS. have *yā́ óṣadhayaḥ prathamajā́ḥ*; KS. has *mánai nú*, MS. *manvé nú*; VS. agrees with RV.

[6] RV. x. 97. 2; KS. and VS. have *ádhā*.

[7] RV. x. 97. 3 omits b and prefixes our a with *óṣadhīḥ práti modadhvam*; so VS.; KS. and MS. agree with TS.

[8] RV. x. 97. 4 agrees as to a and b, but for c and d it and VS. have *sanéyam áçvam̐ gā́m̐ vā́sa ātmā́nam̐ táva pūruṣa*; KS. has *rákṣaḥ* for *rápaḥ*.

Cows shall in truth be your share
If ye shall gain this man.[1]

f In that in strength I seize
These plants in my hand,
The soul of the disease perisheth,
As before one that taketh alive.[2]

g When the plants come together
Like princes at the assembly,
Sage is the physician called,
Slayer of Rakṣases, overpowerer of diseases.[3]

h Remover is your mother by name,
And ye are helpers;
Ye are winged streams [2];
Remove whatever is unwell.[4]

i Let one of you aid another,
Let one be of assistance to another;
All the plants in unison
Do ye further this speech of mine.[5]

k The strength of the plants hath arisen
Like cows from the pasturage,
Of them that are fain to win gain,
To the self of thee, O man.[6]

l Beyond all obstacles,
Like the thief the pen, they have strode,
The plants have shaken away
Every defilement in the body.[7]

m Those [3] that have mounted thy self,
That have entered every limb,
May they repel thy disease,
Like a dread intercessor.[8]

n O disease, do thou fly forth
With the eagle, the blue jay (*kikidīvi*)
With the rush of the wind,

[1] KS. and MS. have the double subjunctive *sanávātha*. This is RV. x. 97. 5.

[2] This is RV. x. 97. 11 which in a has *yád imá vājáyann ahám*; KS. agrees with TS., but MS. and VS. with RV.

[3] RV. x. 97. 6 has *yátraúṣadhīr samágmata*; KS. has *yád óṣadhayas samágmata*; VS. agrees with RV., and MS. with TS., but in c it ends with *kávī*.

[4] RV. x. 97. 7 and VS. have *íṣkṛtiḥ* and end *niṣkṛtīḥ*; in c they read *sīrâḥ* and end with *kṛtha*; KS. and MS. read in b *tvám asi niṣkṛtaḥ* (MS. *sáṁkṛtiḥ*); KS. has *stha*.

[5] This is RV. x. 97. 14, which omits *óṣadhayaḥ*; MS. has *óṣadhayaḥ* in the place of *idám*; KS. and VS. agree with RV.

[6] This is RV. x. 97. 8; all agree.

[7] RV. x. 97. 10 has *óṣadhīḥ* and *tanvàḥ*; so VS.; KS. has with MS. *óṣadhayaḥ* and *tanvàḥ* but reads *kiṁcit*.

[8] RV. x. 97. 12 and VS. agree only in the last Pāda, which is also in AV. iv. 9. 4, where see Whitney's note. KS. omits *yâḥ* in b, MS. transposes the verbs of a and b.

With the whirlwind do thou disappear.[1]

o Rich in steeds, rich in Soma,
Full of strength, full of power,
I have found all the plants
For his safety.[2]

p The fruitful, the fruitless,
The flowering, the flowerless,
Impelled by Bṛhaspati,
May they free us from tribulation.[3]

q The [4] plants whose king is Soma,
And which have entered the earth,
Of them thou art the highest,
Impel us to long life.[4]

r Falling from the sky
The plants said,
'He, whom we reach while in life,
Shall not come to ill.'[5]

s Those that hear now
And those that are gone far away,
Coming all together here
Give ye him healing.[6]

t May the digger of you come to no ill,
Nor he for whom I dig you;
May all our bipeds and quadrupeds
Be free from disease.[7]

u The plants hold converse
With Soma, the king,
'The man for whom the Brahman prepares (us),
We, O king, bring to safety.'[8]

iv. 2. 7. *a* May[9] he harm us not who is father of earth

[1] RV. x. 97. 13 has *cáṣena kikidīvinā*; so KS. and VS. but MS. has *kikidīvyā̀*. For the *kikidīvi* cf. *Vedic Index*, i. 156.

[2] All agree (RV. x. 97. 7) except that MS. has *ā́yukṣi*.

[3] RV. x. 97. 14 and VS. agree; KS. and MS. in b read *akoçāḥ* and *koçínīḥ*.

[4] This verse agrees (except for *óṣadhīḥ*) with RV. x. 97. 18 a (19 a), 19 b (*viṣṭhitāḥ*), and 18 c; d is quite different.

[5] RV. x. 97. 17, MS., and VS. agree; KS. has *'ntebhyaḥ pári*.

[6] RV. x. 97. 21 agrees as to a and b; it then reads *sárvāḥ saṁgátya vīrudho 'syai sáṁ datta vīryàm*; so VS.; MS. omits *s*, *t*, and *u*; KS. has a and b of *s* as here only.

[7] RV. x. 97. 20 agrees, and so VS.

[8] RV. x. 97. 22 agrees, and so VS.

[9] Cf. KS. xvi. 14; KapS. xxv. 5; MS. ii. 7. 14; VS. xii. 102-113. With *a–d* the Adhvaryu casts lumps of earth from the quarters, ending with that where his enemy is; with *e–k* he scatters sand, and with *l* he puts gravel round the place of the piling of the altar, the Ahavanīya in this case; with *m*, and in the case of a Rājanya *n*, he scatters the sand; see ApÇS. xvi. 20. 5-13; BÇS. x. 26; MÇS. vi. 1. 6; KÇS. xvii. 3. 11-16.

Or who, of true law, created the sky,
And he who created the great bright waters;
To what god shall we offer with oblation?[1]

b Turn towards (us), O earth,
With the sacrifice, with milk;
Over thy caul let Agni, aroused, creep.[2]

c O Agni, that of thee which is pure, which is bright,
Which is cleansed, which is fit for offering,
That we bear to the gods.[3]

d Food and strength do I take hence [1],
From the abode of holy order, from the birthplace of immortality.
May it enter us, in cattle and in plants;
I abandon decline, lack of food, and ill-health.[4]

e O Agni, strength and fame are thine,
Thy rays shine mightily, O rich in light;
O thou of broad radiance, with thy might, strength worthy of laud,
Thou bestowest on the worshipper, O sage.[5]

f Do thou extend over men, O Agni,
Ruling over wealth for us, O immortal one;
Thou art the master of a glorious form,
Thou fillest glorious wealth.[6]

g O son of strength, O all-knower,
Rejoice in our fair praises [2], being adored in our prayers;
In thee have they placed food, rich in seed,
Of wondrous aid, of prosperous birth.[7]

h With pure radiance, with bright radiance,
With undiminished radiance, thou comest forth with thy light;
Visiting thy parents thou aidest them;
Thou fillest both worlds.[8]

i The righteous, the bull, common to all men,

[1] This agrees exactly with RV. x. 121. 9; VS. has *mā*, and for *jajāna* in b *vyānaṭ* and *prathamā́ḥ* for *bṛhatī́ḥ*; KS. and MS. agree in the two latter readings, but omit *vā*.

[2] KS., MS., and VS. have *arohat*.

[3] MS. omits *te*, and KS., MS., and VS. have *yác ca yajñíyam*.

[4] KS. has *ā́dy ṛtasya yoniṁ mahiṣasya dhārām* and in c *ā tanū́ṣu*; MS. has *ā́di ghṛtasya* and then as in KS. in b. VS. has *ā́dam ṛtásya* and as in KS. and MS.; in c it has *mā* for *no* and *ā́ tanū́ṣu*.

[5] All agree in this verse, which is RV. x. 140. 1.

[6] All agree also in this verse, save that RV. x. 140. 4 and VS. have *krátum* at the end.

[7] RV. x. 140. 3 has *bhū́rivarpasaḥ*, in which KS., MS., and VS. agree; KS. has *viçva* for *iṣaḥ*. The construction is not easy, but probably the nominal forms are all really acc. In MS. v. Schroeder prints *tvā́ éṣaḥ*.

[8] RV. x. 140. 2 has *mātárā*; MS. and VS. agree; RV., KS., and VS. put *ubhé* at the end of d; MS. agrees with TS. but has *pṛṇāsi*.

Agni, men place before them for favour,
Thee with their speech, that art ready to hear and most extending,
The divine, the generations of men.[1]

k Preparer of the sacrifice, the wise,
Who ruleth for great gain,
The giver of the Bhṛgus, the eager, skilled in the sacrifice;
Thou fillest glorious wealth.[2]

l Ye are pilers, ye are pilers around, do ye pile upwards as a support, with that deity, sit ye firm in the manner of Añgiras.[3]

m Swell up, let thy strength be gathered
From all sides, O Soma.
Be strong in the gathering of might.[4]

n Let thy milk draughts, thy strength be united,
The mightinesses of him who overcometh the foe;
Swelling for immortality, O Soma,
Place in the sky the highest glories,[5]

iv. 2. 8. *a* He[6] hath overcome every foe, every enemy;
That Agni saith, that saith Soma too;
Bṛhaspati, Savitṛ, say this of me,
Pūṣan hath placed me in the world of good action.[7]

b When first thou didst cry on birth,
Arising from the ocean or the dust,
The wings of the eagle, the limbs of the gazelle,
That is thy famed birth, O steed.[8]

c Thou art the back of the waters, the birthplace of Agni,
The ocean swelling on either side;
Growing to might [1] as the lotus flower,

[1] RV. x. 140. 6 has *viçvádarçatam*; so KS., MS., and VS.; in d MS. has *daívam* and KS. *yujā viprāsaḥ*.

[2] RV. x. 140. 5 has *rā́dhasaḥ maháḥ* and in c *rātiṁ rāmásya subhágāṁ mahī́m iṣaṁ dádhāsi* and as usual *iṣkartā́ram*; KS. agrees but has *kratum* for *rayim*; so MS.; VS. agrees with RV. The verse is in the TS. version not translatable.

[3] Cf. iv. 2. 4 *l* and *m*.

[4] This is found above at iii. 2. 5 *k*; there is no variant in the other texts. The Pratīka is found above at ii. 3. 14 *m*; 5. 12 *c*; iii. 1. 11 *c*.

[5] This like the preceding verse is found in Pratīka at ii. 3. 14 *n*; 5. 12 *d*; iii. 1. 11 *d*.

[6] Cf. KS. xvi. 15; MS. ii. 7. 15; VS. xiii. 2–8. For the Brāhmaṇa see TS. v. 2. 6. 5–7. 5. With *a* the horse is made to advance to the Darbha bunch with its right foot, and then turned round from left to right and a second time brought to the Darbha with *b*; with *c* a lotus leaf is deposited on the footprint of the horse; with *d* the gold plate is deposited on the top, and with *e* a golden man is put on that again; he rubs the figure with *f* and addresses it with *g–i*; see ĀpÇS. xvi. 22. 1–4; BÇS. x. 27 and 30 agree in the main; cf. also MÇS. vi. 1. 6; KÇS. xvii. 4. 1–6.

[7] KS. has this at xxxix. 1 with *saviténdras tad āha* in c; MS. i. 5. 3; 6. 2 have this reading and *naḥ* for *mā* in d, with *abhy àsthām*.

[8] KS. xxxix. 1 ends as RV. i. 163. 1 with *upastutyaṁ mahi jātam*; MS. i. 6. 2 in c has *çyená te pakṣá hariṇótá bāhū́*, and in d *upastutyam*.

Do thou extend in width with the measure of heaven.[1]

d The holy power born first in the east
Vena hath disclosed from the shining boundary,
He hath revealed its fundamental nearest forms,
The womb of being and of not being.[2]

e The golden germ first rose;
Born he was the only lord of creation;
He supporteth the earth and the sky;
To what god shall we offer with oblation.[3]

f The drop hath fallen on the earth [2], the sky,
On this seat, and on the one which was aforetime;
The drop that wandereth over the third seat
I offer in the seven Hotrās.[4]

g Homage to the serpents
Which are on the earth,
The serpents in the atmosphere, in the sky,
To those serpents homage.[5]

h Those that are there in the vault of the sky,
Or those who are in the rays of the sun,
Those whose seat is made in the waters,
To those serpents honour.[6]

i Those that are the missiles of sorcerers,
Or those that are among the trees,
Or those that lie in the wells,
To those serpents honour.[7]

iv. 2. 9. *a* Thou[8] art firm, supporting, unoverpowered,

[1] This is given above with a variant at iv. 1. 3 *c*.

[2] This is AV. iv. 1. 1 without variant; see Whitney's note.

[3] This is found also in full at iv. 1. 8 *n*, and in Pratīka at ii. 2. 12 *a*.

[4] This is found in full at iii. 1. 8 *d*. The other texts have the usual *samānam* for *tṛtīyam*.

[5] KS. has *pṛthivyā́m ádhi*; MS. and VS. agree with TS.

[6] KS. has *vādaḥ*, MS. *amū́*, VS. *vāmū́*; KS. and MS. have *yé apsú sádāṅsi* (*ṣádāṅsi* MS.) *cakriré*.

[7] KS. has *yéṣu vā yātudhā́nāḥ*; MS. has *yé vánaspátīnām*; MS. and KS. omit *vā* in c.

[8] Cf. KS. xvi. 16; xxxix. 3 (*b*); MS. ii. 7. 16; VS. xiii. 16–40. For the Brāhmaṇa cf. TS. v. 2. 8. 3–6; 5. 3. 1; 5. 2. 4; 4. 1, 2. This section gives the Mantras for the depositing of the various bricks; with *a* the Adhvaryu takes a naturally perforated brick and lets the horse smell it and with *b* deposits it in the middle of the fire, the different parts of the Mantra being adapted to different occasions; with *c* and *d* a Dūrvā 'brick' is deposited; with *e* and *f* he deposits the Aṣāḍhā brick; with *g–i*, with curds mixed with honey, he anoints a tortoise, and deposits it with *k*; with *l* he deposits the pestle, with *m* the pan, with *n* and *o* the Vāmabhṛt after placing two fragments of gold on the brick, with *p* he deposits the three Retaḥsic bricks; with *q* and *r* he sacrifices on the pan and puts gold splinters on the head of the man victim; with *s* he casts gold fragments in the mouth of the head of the man, or *t* can be used; *u* serves for throwing fragments on the right and left eyes; *v* is used while the head is filled with curds mixed

Well wrought by Viçvakarman;
Let not the ocean smite thee, nor the eagle;
Unshaking do thou make firm the earth.[1]

b May Prajāpati seat thee on the back of earth, capacious, extending; thou art extent, thou art earth, thou art the world, thou art the earth, thou art Aditi all-sustaining, sustainer of all the world; sustain the earth, make firm the earth, harm not the earth, for all expiration, cross-breathing, up-breathing, for support [1], for motion; may Agni protect thee with great prosperity, with most auspicious covering; with that deity, in the manner of Añgiras, do thou sit firm.

c Arising from every stem,
From every joint,
Do thou, O Dūrvā, extend us
With a thousand, a hundred.[2]

d Thou that extendest with a hundred,
That arisest with a thousand,
To thee, O goddess, O brick,
Let us sacrifice with oblation.[3]

e Unovercomable art thou, overcoming, overcome our enemies, overcome those that practise enmity.

f Overcome the foe, overcome the foemen; of a thousandfold strength [2] art thou; do thou inspirit me.

g To the pious the winds pour honey,
The streams honey;
Be sweet to us the plants.[4]

h Sweet is the night, and sweet
At dawn the air of earth,
Sweet be the sky, our father.[5]

i Sweet to us be the lord of the forest,
Sweet the sun,
Sweet be the cows to us.[6]

k May the two great ones, sky and earth,
Mingle for us this sacrifice;
May they sustain us with support.[7]

with honey, and with *w* the head is lifted; so ĀpÇS. xvi. 23. 1-27. 5, and cf. BÇS. x. 81, 82; MÇS. vi. 1. 7; KÇS. xvii. 4. 15-5. 11.

[1] KS. omits *súkṛtā* reducing the passage to prose; so VS., but MS. (printed as prose) has *súdhṛtā*. The *Concordance* does not recognize the metrical division. All differ somewhat in the form and division of the prose Mantra b.

[2] There is no variant in the other texts.

[3] *tásyai* in MS. explains the *tásmai* of KS., which is a mere blunder. Here the gen. must go with *haviṣā*.

[4] This is RV. i. 90. 6 without variant. So in KS. xxxix. 3.

[5] This is RV. i. 90. 7, which has *uṣásaḥ*; MS. has this reading; KS. xxxix. 7 has *uṣasā*.

[6] This is RV. i. 90. 8 without variant.

[7] This verse is found in full above at iii. 3. 10 *h*; 5. 11 *k*.

l That highest step of Viṣṇu [3]
The singers ever gaze upon
Like an eye stretched in the sky.[1]

m Thou art firm, O earth,
Overcome the foemen;
Fashioned by the gods hast thou come with ambrosia.[2]

n Those beams of thine, O Agni, which rising
In the sun with rays envelop the sky,
With all of them bring us to brilliance, to men.[3]

o Those flames of yours in the sun,
O gods, in cattle, in horses,
O Indra and Agni, O Bṛhaspati,
With all of these grant us brilliance.[4]

p The brilliant [4] bore the light, the shining bore the light, the self-resplendent bore the light.

q O Agni, yoke,
O god, thy good steeds,
The swift that readily bear.[5]

r Yoke, like a charioteer, O Agni,
The steeds that best invite the gods;
Sit down as ancient Hotṛ.[6]

s The drop hath fallen on the earth, the sky,
On this seat and on the one which was aforetime;
The drop that wandereth over the third seat
I offer in the seven [5] Hotrās.[7]

t There hath come into being this might of all the world,
And of Agni Vaiçvānara,
Agni full of light with light,
The disk radiant with radiance.[8]

u For the verse thee, for brilliance thee!

v Like streams the offerings flow together,
Purified within with heart and mind;
I behold the streams of ghee;
A golden reed is there in the midst of them.[9]

w In it sitteth an eagle, honey-making, nested,
Assigning honey to the deities,

[1] This verse is found in full above at i. 3. 6 *l*.

[2] KS. and MS. have quite a different verse, agreeing with c except that they have *agāt*.

[3] The other texts all agree.

[4] The other texts all agree.

[5] This is RV. vi. 16. 43 without variant save for the last word, where RV. has *manyáve*.

[6] This verse occurs also in full at ii. 6. 11 *a*.

[7] This verse occurs also in full at iii. 1. 8 *d*; iv. 2. 8 *f*.

[8] KS. (printed as prose) has this verse, but not MS. or VS.

[9] This is RV. iv. 58. 6 a, b and 5 c, d without variant. KS., MS., and VS. have *agniḥ* in d and KS. at the end of b *yaç cikitve*.

On its brink sit seven tawny ones,
Milking at will the stream of ambrosia.[1]

iv. 2. 10. *a* Anointing[2] with milk Āditya, the embryo,
Counterpart of a thousand, of every form,
Spare him, injure him not with thy heat;
Make him of a hundred (years of) life, as thou art piled.[3]

b Injure not this biped of animals,
O hundred-eyed one, being piled for the sacrifice;
I appoint for thee the wailer in the forest;
Therewith piling thy forms, be seated.[4]

c The rush of the wind, the navel of Varuṇa,
Born as a steed in the midst of the waters,
The child of the streams, the tawny one, rooted in the mountain,
O Agni, harm him not [1] in the highest heaven.[5]

d Harm not this one-hooved of cattle,
The thundering, the courser among the contests;
I appoint for thee the Gayal of the forest;
Therewith piling thy forms, be seated.[6]

e The undying drop, the ruddy, the active,
Agni I hymn with praises with first inspiration;
Do thou forming thyself with joints in due order,
Harm not the cow, Aditi, the resplendent.[7]

f This ocean, the spring of a hundred streams,
Expanded in the middle of the world,
Aditi milking ghee for men,
O Agni, harm not [2] in the highest heaven;
I appoint for thee the Gayal of the forest;

[1] This verse has no parallel in KS., MS., or VS.

[2] Cf. KS. xvi. 17; KapS. xxv. 8; MS. ii. 7. 17; VS. xiii. 41-51. For the Brāhmaṇa see TS. v. 2. 9. This section gives the Mantras for the placing of the heads; with *a* the man's head is put on the pan with the chin in front and facing east; with *b* it is adored; so with *c* the horse's head is placed in front of the man's head facing west, and is adored with *d*; *e* and *f* are used with the bull's head, placed behind facing east, *g* and *h* with the ram's head, placed on the right, facing north; *i* and *k* with the goat's head, placed on the left, facing south; see ĀpÇS. xvi. 27. 7-18, and cf. BÇS. x. 34; MÇS. vi. 1. 7; KÇS. xvii. 5. 17-19.

[3] In a MS. has *sám aṅgdhi* like VS.; KS. and VS. in c have *maṅsthāḥ*, MS. has *çocīḥ*; *pratimām* may be 'creator' simply as Eggeling thinks likely in VS. (SBE. xli. 405).

[4] MS. and VS. have *paçúm* (spoiling the metre), and *sahasrākṣó médhāya*; KS. and VS. in c have *mayuṁ paçúm médham agne juṣasva*, and MS. has *tanvàm* throughout in that phrase in *f*. KS., MS., and VS. put the Upasthāna verses after the verses *a*, *c*, *e*, *g*, and *i*.

[5] KS., MS., and VS. have *jūtím* in a, and in b MS. has *salílasya*; all have *ádribudhnam*, which must be correct for °*buddham*.

[6] MS. and VS. again have *paçúm*, and MS. *tanvàm*.

[7] KS., MS., and VS. have *pūrvácittim* which is easier; in d KS. adds a needless *sa*.

Therewith piling thy forms, be seated.[1]

g Guard of Tvaṣṭṛ, navel of Varuṇa,
Born as the sheep from the furthest region,
The great thousandfold wile of the Asura,
O Agni, harm not in the highest heaven.[2]

h This woolly wile of Varuṇa,
The skin of cattle, biped and quadruped,
The first birthplace of the offspring of Tvaṣṭṛ,
O Agni, harm not in the highest heaven;
I appoint for thee the buffalo of the forest [3];
Therewith piling thy forms, be seated.[3]

i The Agni born of the heat of Agni,
From the burning of the earth or of the sky,
That whereby Viçvakarman attained creatures,
Him, O Agni, let thy wrath spare.[4]

k The goat was born from Agni as an embryo;
She beheld her begetter before;
Thereby those worthy of sacrifice attained pre-eminence.
Thereby first the gods attained godhead;
I appoint for thee the Çarabha of the forest;
Therewith piling thy forms, be seated.[5]

iv. 2. 11. *a* O[6] Indra and Agni, the realms of the sky
Ye adorn in your strength;
That might of yours is dear.

b The foe shall he pierce and wealth he doth gain
Who worshippeth Indra and Agni, the strong ones,
Who rule over much wealth,
The most strong who with strength show their power.

c Men ye surpass in the battle call,

[1] KS., MS., and VS. have *sāhasrám* for *samudrám*; for *bhúvanasya* KS. and VS. have *sarirásya*, MS. *salilasya*.

[2] In a MS. has *tváṣṭur várūtrim*.

[3] KS., MS., and VS. have *nā́bhim* for *māyā́m*; KS. and MS. have in e *méṣam*.

[4] KS., MS., and VS. have *çókāt*; MS. in a has *yá imā́ḥ*, and KS., MS., and VS. have *jajā́na*.

[5] KS., MS., and VS. read *ajā́ḥ*, *çókāt* and *só* for *sā́ vá*; they invert c and d, reading of course *téna* and *ágram*.

[6] This section contains the Puronuvākyās and Yājyās of the Varuṇapraghāsas, the second of the four monthly rites, referred to in TS. i. 8. 3; *a* and *b* or *c* accompany the offering on eleven potsherds to Indra and Agni; *d* or *e* and *f* that to the Maruts; *g* and *h* that to Varuṇa; *i* and *k* that to Prajāpati as Ka; *l* and *m* to Agni Sviṣṭakṛt: *n* and *o* the Vajina offering; *p* and *q* are the Puronuvākyas for the first and second Havis offering in the final ceremony; *r* and *s* accompany the offering to Varuṇa, and *t* and *u* accompany the offering to Agni and Varuṇa together. The verses are as usual Ṛgvedic; *a* = iii. 12. 9; *b* = vi. 60. 1; *c* = i. 109. 6; *d* and *e* = i. 86. 1 and 2; *f* = i. 87. 6; *g* and *h* = i. 24. 14 and 15; *i* = iv. 31. 1; *k* = i. 84. 16; *l* = i. 189. 1; *m* = x. 2. 3; *n* and *o* = vii. 3. 7 and 8; *p* = viii. 43. 9; *q* = ix. 64. 1; *r* = i. 25. 19; *s* = i. 24. 11; *t* and *u* = iv. 1. 4 and 5.

Earth ye surpass, and sky,
The mountains and the streams (ye surpass) in greatness,
And, O Indra and Agni, all other worlds.[1]

d In whose house [1], O Maruts,
Ye drink, O joyous ones of the sky,[2]
That man hath the best of guardians.

e Either through sacrifices receiving worship,
Or from the prayers of the singer,
Do ye, O Maruts, hearken to our call.[3]

f For glory they are wreathed in flames,
In the rays (of the sun), adorned with rings they (are accompanied) with singers;
They wearing daggers, impetuous, fearless,
Have found the dear home of the Maruts.[4]

g Thy wrath.[5]

h The highest.[5]

i With what aid will he come to us,
Our wondrous, ever-waxing, friend?
With what most potent aid [2]?

k Who to-day yoketh to the pole of holy order
The oxen, eager, of keen spirits, the furious,
With darts in their mouths, heart-piercing, healthful?
He who attaineth their service shall live.

l O Agni, lead.[6]

m Of the gods.[6]

n May they be prosperous for us[7]

o In every contest.[7]

p In the waters, O Agni, is thy seat,
Thou enterest the plants;
Being in the germ thou art born again.[8]

q Thou art strong, O Soma, and bright;

[1] The RV. has *pṛtanā́hāveṣu*, which of course must be correct, despite the agreement of the MSS. here in *pṛtanā* and the version of Sāyaṇa as *saṁgrāmeṣu*. Weber (*Ind. Stud.* xiii. 68) compares the blunder *pā́vaka çoce* in iv. 3. 13 *o*. Cf. p. lxxxviii.

[2] *vimahasaḥ* is of uncertain sense; Sāyaṇa renders 'of distinguished might'. Oldenberg (*Ṛgveda-Noten*, i. 86) prefers 'ye protect' for *pāthá*, and takes *diváḥ* as 'from the sky'; Caland and Henry (*L'Agniṣṭoma*, p. 212) render 'ye come to drink from the sky'.

[3] The construction is not quite certain; Oldenberg suggests that from *yajñavāhasaḥ* a *vāhasā* is to be supplied, or that *matīnām* is dependent on *hávam*, in which case it is really a genitive of equivalence (cf. p. 303, n. 5).

[4] This occurs above in full at ii. 1. 11 *h*.

[5] These verses are given in full at i. 5. 11 *i* and *k*.

[6] These verses are given in full at i. 1. 14 *i* and *k*.

[7] These verses are given in full at i. 7. 8 *c* (part) and *g*.

[8] This verse occurs above in full at iv. 2. 3 *g*.

Thou art strong, O god, and strong thy rule;
Strong laws dost thou establish.[1]

r This for me, O Varuṇa.[2]

s That of thine I approach.[2]

t Thou, O Agni.[3]

u Do thou to us, O Agni.[3]

PRAPĀṬHAKA III

The Five Layers of Bricks

iv. 3. 1. *a* I[4] place thee in the going of the waters; I place thee in the rising of the waters; I place thee in the ashes of the waters; I place thee in the light of the waters; I place thee in the movement of the waters.

b Sit on the billows as thy place of rest; sit on the ocean as thy place of rest; sit on the stream as thy place of rest; sit in the abode of the waters; sit on the seat[5] of the waters.

c I place thee in the seat of the waters; I place thee in the dwelling of the waters; I place thee in the dust of the waters; I place thee in the womb of the waters; I place thee in the stronghold[6] of the waters.

d The metre the Gāyatrī; the metre the Triṣṭubh; the metre the Jagatī; the metre the Anuṣṭubh; the metre the Pañkti.[7]

iv. 3. 2. *a* This[8] one in front the existent; his, the existent's breath; spring born of the breath; the Gāyatrī born of the spring; from the Gāyatrī

[1] This verse is repeated in full at iv. 3. 13 *i*.

[2] These verses are given in full at ii. 1. 11 *v* and *w*.

[3] These verses are given in full at ii. 5. 12 *w* and *x*.

[4] Cf. KS. xvi. 18; KapS. xxv. 9; MS. ii. 7. 18; VS. xiii. 53. For the Brāhmaṇa see TS. v. 2. 10. 1-3. The Mantras accompany the depositing of four sets of five bricks for the first layer, the first five being set down in the east of the man's figure in a line running from the east to the west, the second in the south in a line northwards, the third west in a line eastwards, the fourth north in a line southwards; see ĀpÇS. xvi. 28. 4; BÇS. x. 35; MÇS. vi. 1. 8; KÇS. xvii. 6. 2; p. 477, n. 1.

[5] MS. has *sádhrıṣi*, a mere blunder.

[6] KS. has *páthiṣi*; the sense 'path' may be correct, but the sense 'home', given by Oldenberg (ZDMG. liv. 607), seems here preferable; cf. Macdonell, *Ved. Gramm.* p. 113.

[7] The other Saṅhitās make this Mantra like the others by reading *gāyatréṇa chándasā — tvā sādayāmi*.

[8] Cf. KS. xvi. 19; KapS. xxv. 9; MS. ii. 7. 19; VS. xiii. 54-58. For the Brāhmaṇa see TS. v. 2. 10. 3-5. This section gives the Mantras for the putting down of five sets of ten bricks each, the Prāṇabhṛts; the first four sets are put down to the east, south, west, and north of the centre self-perforated brick (see iv. 2. 9), and the last set is apparently put around it; see ĀpÇS. xvi. 32. 1; BÇS. x. 35 (where the punctuation in Caland's ed. is obviously wrong); MÇS. vi. 1. 8; KÇS. xvii. 6. 3, 4. For a suggestion as to the way of placing the fifth row so as to make up a quasi-circle with the two Retaḥsic bricks, see Eggeling, SBE. xliii. 17, n. 1. For another use of iv. 3. 2, see p. 285, n. 3.

the Gāyatra (Sāman); from the Gāyatra the Upāñçu (cup); from the Upāñçu the Trivṛt (Stoma); from the Trivṛt the Rathantara; from the Rathantara Vasiṣṭha, the Ṛṣi; with thee taken by Prajāpati, I take breath for offspring.

b This one on the right, the all-worker; his, the all-worker's, mind; summer born of mind; the Triṣṭubh born of summer; from the Triṣṭubh the Aiḍa (Sāman); from the Aiḍa the Antaryāma (cup); from the Antaryāma the fifteenfold (Stoma); from the fifteenfold the Bṛhat; from the Bṛhat Bharadvāja, the Ṛṣi; with thee taken by Prajāpati, I take mind for offspring [1].

c This one behind, the all-extending; his, the all-extending's, eye; the rains born of the eye; the Jagatī born of the rains; from the Jagatī the Ṛkṣama (Sāman);[1] from the Ṛkṣama the Çukra (cup); from the Çukra the seventeenfold (Stoma); from the seventeenfold the Vairūpa; from the Vairūpa Viçvāmitra, the Ṛṣi; with thee taken by Prajāpati, I take the eye for my offspring.

d This one on the left, the light; his, the light's, ear; the autumn born of the ear; the Anuṣṭubh connected with the autumn; from the Anuṣṭubh the Svāra (Sāman);[2] from the Svāra the Manthin (cup); from the Manthin the twenty-onefold (Stoma); from the twenty-onefold the Vairāja; from the Vairāja Jamadagni, the Ṛṣi; with thee taken by Prajāpati [2], I take the ear for offspring.

e This one above, thought; his, thought's, speech; the winter born of speech; the Pañkti born of winter; from the Pañkti that which has finales; from that which has finales the Āgrayaṇa (cup); from the Āgrayaṇa the twenty-sevenfold and the thirty-threefold (Stomas); from the twenty-sevenfold and the thirty-threefold the Çākvara and Raivata; from the Çākvara and Raivata Viçvakarman, the Ṛṣi; with thee taken by Prajāpati, I take speech for offspring.

iv. 3. 3. *a* The[3] east of the quarters; the spring of the seasons; Agni the deity; holy power the wealth; the Trivṛt the Stoma, and it forming the path of the fifteenfold (Stoma); the eighteen-month-old calf the strength; the Kṛta of throws of dice; the east wind the wind; Sānaga the Ṛṣi.

[1] The Sāman, 'like a Ṛc', is conjectured by Eggeling (SBE. xliii. 8, n. 2), to be a simpler form of the Vairūpa Sāman. Bloomfield (VOJ. xvii. 156-164) thinks that *ṛkṣama* is for *ṛksāma* as in *ṛcīṣama*, and he compares SV. i. 369. *Contra*, Böhtlingk, BKSGW. Apr. 1901, p. 7.

[2] For the Svāra Sāman, one minus a finale, in which the Svarita does the part of a finale, see Eggeling, SBE. xliii. 6, n. 3.

[3] Cf. MS. ii. 1. 20. Neither KS. (but cf. xxxix. 7), KapS., nor VS. has any parallel. This section gives the Mantras for the five sets of ten Apānabhṛt (Samyats in TS. v. 2. 10. 6) bricks which are deposited, E. S. W. N. and round the middle, as in the case of the Prāṇabhṛts (iv. 3. 2); see ĀpÇS. xvi. 32. 2, and cf. BÇS. x. 35, which defines the position of the Apānabhṛts in detail as, south, west, north, and before the Prāṇabhṛts in lines E. S. W. N., and the fifth set outside the fifth row; both Sūtras agree in making *f* an addition to each Mantra *a-e*.

b The south of the quarters; the summer of the seasons; Indra the deity; the kingly power the wealth; the fifteenfold the Stoma, and it forming the path of the seventeenfold (Stoma); the two-year-old the strength; the Tretā of throws; the south wind the wind; Sanātana the Ṛṣi.

c The west of the quarters; the rains of the seasons; the All-gods the deity; the peasants [1] the wealth; the seventeenfold the Stoma, and it forming the path of the twenty-onefold (Stoma); the three-year-old the strength; the Dvāpara of throws; the west wind the wind; Ahabūna the Ṛṣi.

d The north of the quarters; the autumn of the seasons; Mitra and Varuṇa the deity; prosperity the wealth; the twenty-onefold the Stoma; and it forming a path of the twenty-sevenfold (Stoma); the four-year-old the strength; the Āskanda of throws; the north wind the wind; Pratna the Ṛṣi.

e The zenith of the quarters; the winter and the cool season of the seasons; Bṛhaspati the deity; radiance the wealth; the twenty-sevenfold the Stoma, and it forming a path of the thirty-threefold; the draught ox[1] the strength; the Abhibhū of throws;[2] the wind all through the wind; Suparṇa the Ṛṣi.

f Fathers, grandfathers, near and far, may they protect us, may they help us, in this holy power, this lordly power, this prayer, this Purohitaship, this rite, this invocation of the gods.[3]

iv. 3. 4. *a* Firm[4] is thy dwelling, thy place of birth, firm art thou;
Settle thou duly in thy firm place of birth;
Banner of the fire in the pan,
May the two Açvins, the leeches, set thee here first in the east.[5]

b In thine own skill sit thou whose sire is skill,
As the great earth bountiful among the gods,
Be of kindly approach and come with thy body,
Kindly as a father to his son;[6]
May the two Açvins, the leeches, set thee here.

[1] For *pasṭhavāt* cf. iv. 3. 5. 1; 7. 10. 1. Weber (*Ind. Stud.* xiii. 107) compares *anaḍvān*, iv. 3. 5. 1, as a confusion of *vah* and *vant*.

[2] For the throws at dice see *Vedic Index*, i. 3.

[3] This verse occurs in a slightly different form at iii. 4. 5 *b* and *c*.

[4] Cf. KS. xvii. 1; KapS. xxv. 10; MS. ii. 8. 1, 2; VS. xiv. 1–5, 7, 8. For the Brāhmaṇa see TS. v. 2. 10. 3–5. This section gives the Mantras for the five Açvinī bricks (*a–e*), on which are put the five Ṛtavyās (*f*), and then the five Prāṇabhṛts (*g*); then five Apasyās (*h*); then follow the two Saṁyānīs (see iv. 4. 6 *f*) and two Ṛtavyās (iv. 4. 11 *b*); see ĀpÇS. xvii. 1. 1–7; BÇS. x. 40; MÇS. vi. 2. 1; KÇS. xvii. 8. 15–21.

[5] KS., MS., and VS. agree in *juṣāṇá* for *purástāt* and VS. has *sādhuyā́*; all have *dhruvám*.

[6] KS., MS., and VS. have this as v. 3; they read *svair dákṣaiḥ* and MS. has *yáḥ* for *ā́* before *suçévaḥ*; for b all read *devā́nām sumné mahaté ráṇāya*; they invert c and d, and KS. and MS. have *suāveçáyā*, while VS. has *suāveçā́*.

c Nesting, rich in wealth, strength bestowing,
Increase for us wealth, abundant, rich in heroes [1],
Driving away hostility and enmity,
Granting the lord of the sacrifice a share in increase of wealth,
Do thou bestow the heaven as increase to the sacrificer;
May the two Açvins, the leeches, set thee here.[1]

d Thou art the dust of Agni, the leader of the gods;
May the All-gods favour thee as such;
With Stomas for thy back, rich in ghee, sit thou here,
And win to us by sacrifice riches with offspring.[2]
May the two Açvins, the leeches, set thee here!

e Thou art the head of sky, the navel of earth, the holder apart of the quarters, the lady paramount of the worlds [2], the wave, the drop of the waters thou art; Viçvakarman is thy seer; may the two Açvins, the leeches, set thee here.[3]

f In unison with the seasons, in unison with the ordainers, in unison with the Vasus, in unison with the Rudras, in unison with the Adityas, in unison with the All-gods, in unison with the gods, in unison with the gods establishing strength, to Agni Vaiçvānara, thee; may the two Açvins, the leeches, set thee here.[4]

g Protect my expiration; protect my inspiration; protect my cross-breathing; make my eye to shine widely; make my ear to hear.[5]

h Make thick the waters; quicken the plants; protect bipeds; help quadrupeds; from the sky make rain to start.

iv. 3. 5. *a* (Thou[6] art) the calf of eighteen months in strength, the Triṣṭubh metre; the two-year-old in strength, the Virāj metre; the two-and-a-half-year-old in strength, the Gāyatrī metre; the three-year-old in strength, the Uṣṇih metre; the four-year-old in strength, the Anuṣṭubh metre; the draught ox in strength, the Bṛhatī metre; the bull in strength, the Satobṛhatī metre; the bullock in strength, the Kakubh metre; the milch cow in strength, the Jagatī metre; the beast of burden in strength, the Pañkti metre; the goat in strength, the spacious metre; the ram in strength, the slow metre; the tiger in strength, the unassailable metre;

[1] This is v. 2 in the other texts; they read for *vayodhā́ḥ púrandhiḥ* and for b *syoné sīda sádane pṛthivyā́ḥ*, and have a completely new half-line after that.

[2] All the rest read, for *devayā́nī*, *ápso nā́ma*.

[3] All read *ádityās tvā pṛṣṭhé sādayāmy antárikṣasya dhartrī́ṁ viṣṭámbhanīm*; KS. and VS. then as in TS. but *ádhipatnīm*; the whole is semi-metrical; MS. has *bhúvanasyā́dhipatnīm*.

[4] The formulae in KS., MS., and VS. differ somewhat; for *vayonādhaiḥ* MS. have *vayunādhaiḥ* but KS. and VS. agree with TS., and *vayu*° must be a blunder.

[5] In *g* and *h* the texts agree.

[6] Cf. KS. xvii. 2; KapS. xxvi. 1; MS. ii. 8. 2; VS. xiv. 10, 9. For the Brāhmaṇa see TS. v. 3. 1. 5. This section contains the Mantras for Vayasyā bricks; five are deposited on the right hip, five on the left, then one on the right shoulder, one on the left, one on the right, one on the left, one in the middle, and four in the front, each with a Mantra; see ĀpÇS. xvii. 1. 8; BÇS. x. 38; MÇS. vi. 2. 1; KÇS. xvii. 8. 22.

the lion in strength, the covering metre; the support in strength, the overlord metre; the lordly power in strength, the delight-giving metre; the all-creating in strength, the supreme lord metre; the head in strength, the Prajāpati metre.[1]

iv. 3. 6. *a* O[2] Indra and Agni, do ye two make firm
The brick that quaketh not;
And let it with its back repel
The sky and earth and atmosphere.

b Let Viçvakarman place thee in the ridge of the atmosphere, encompassing, expanding, resplendent, possessing the sun, thee that dost illumine the sky, the earth, the broad atmosphere, support the atmosphere, make firm the atmosphere, harm not the atmosphere; for every expiration, inspiration, cross-breathing, out-breathing, support, movement; let Vāyu protect thee with great prosperity, with a covering [1] most healing; with that deity do thou sit firm in the manner of Añgiras.[3]

c Thou art the queen, the eastern quarter; thou art the ruling, the southern quarter; thou art the sovereign, the western quarter; thou art the self-ruling, the northern quarter; thou art the lady paramount, the great quarter.

d Protect my life; protect my expiration; protect my inspiration; protect my cross-breathing; protect my eye; protect my ear; quicken my mind; strengthen my voice; protect my breath; accord me light.

iv. 3. 7. *a* (Thou[4] art) Mā metre, Pramā metre, Pratimā metre, Asrīvis metre,[5] Pañkti metre, Uṣṇih metre, Bṛhatī metre, Anuṣṭubh metre, Virāj metre, Gāyatrī metre, Triṣṭubh metre, Jagatī metre. (Thou art) earth metre, atmosphere metre, sky metre, seasons metre, Nakṣatras metre, mind metre, speech metre, ploughing metre, gold metre, cow metre, female goat metre, horse metre. (Thou art) Agni, the deity [1], Vāta, the deity, Sūrya, the deity, Candramas, the deity, the Vasus, the deity, the Rudras, the deity, the Ādityas, the deity, the All-gods, the deity, the Maruts, the deity, Bṛhaspati, the deity, Indra, the deity, Varuṇa, the deity.

[1] For the metres see iv. 3. 12.

[2] Cf. KS. xvii. 3; KapS. xxvi. 2; MS. ii. 8. 3; VS. xii. 11–13, 17. For the Brāhmaṇa see TS. v. 3. 2. 1. This section contains the Mantras for the third layer, the rest being given in iv. 3. 7; with *a* the naturally perforated brick is touched and smelt by the horse, and put down with *b*; with *c* five are put down, one in each quarter and one in the middle; with *d* ten others, the Prāṇabhṛts, are put down in front; see ĀpÇS. xvii. 1. 11, 12; 2. 2, 3, and cf. BÇS. x. 39; MÇS. vi. 2. 1; KÇS. xvii. 9. 1, 2, 8.

[3] Cf. iv. 4. 3 *h*.

[4] Cf. KS. xvii. 3; KapS. xxvi. 2; MS. ii. 8. 3; VS. xiv. 18–22. For the Brāhmaṇa see TS. v. 3. 2. 4, 5. This section gives the Mantras for the Bṛhatī and Vālakhilyā bricks; with *a* are put on thirty-six Bṛhatīs, twelve south, west, and north, and with *b* two sets of seven Vālakhilyas, east and west in lines west and east; see ĀpÇS. xvii. 2. 4, 5; BÇS. x. 40; MÇS. vi. 2. 1; KÇS. xvii. 9. 8–14.

[5] Uncertain: KS. has *asrīvayaḥ*, MS. *asrīvā́ḥ*, VS. *asrīvā́yaḥ*; the sense is quite uncertain; the other names are fanciful where their meaning is not plain.

b The head thou art, ruling; thou art the firm, the supporting; thou art the prop, the restrainer; for food thee; for strength thee; for ploughing thee: for safety thee! (Thou art) the prop, ruling; thou art the firm, the supporting; thou art the holder, the sustainer; for life thee; for radiance thee; for force thee; for might thee!

iv. 3. 8. (Thou[1] art) the swift, the triple (Stoma); the shining, the fifteenfold; the sky, the seventeenfold; speed, the eighteenfold; fervour, the nineteenfold; attack, the twentyfold; support, the twenty-onefold; radiance, the twenty-twofold; maintenance, the twenty-threefold; the womb, the twenty-fourfold; the embryo, the twenty-fivefold; might, the twenty-sevenfold; inspiration, the thirty-onefold; support, the thirty-threefold; the surface of the tawny one, the thirty-fourfold; the vault, the thirty-sixfold; the revolving, the forty-eightfold; the support, the fourfold Stoma.[2]

iv. 3. 9. *a* Thou[3] art the portion of Agni, the overlordship of consecration, the holy power saved, the threefold Stoma.[4]

b Thou art the portion of Indra, the overlordship of Viṣṇu, the lordly power saved, the fifteenfold Stoma.

c Thou art the portion of them that gaze on men, the overlordship of Dhatṛ, the birthplace saved, the seventeenfold Stoma.

d Thou art the portion of Mitra, the overlordship of Varuṇa, the rain from the sky, the winds saved, the twenty-onefold Stoma.[5]

e Thou art the portion of Aditi, the overlordship of Pūṣan, force saved, the twenty-sevenfold Stoma.

f Thou art the portion of the Vasus [1], the overlordship of the Rudras, the quadruped saved, the twenty-fourfold Stoma.

g Thou art the portion of the Ādityas, the overlordship of the Maruts, offspring saved, the twenty-fivefold Stoma.

[1] Cf. KS. xvii. 4; KapS. xxvi. 3; MS. ii. 8. 4; VS. xiv. 23. For the Brāhmaṇa see TS. v. 3. 3. This section contains part of the Mantras for the fourth layer of bricks, the so-called Akṣṇayāstomīyās, which owe their name to the fact that while they refer to the Stomas they are used not in ordinary order but diagonally, i.e. instead of 1, 2, 3, 4, &c., corresponding to the four quarters E. S. W. N., the order is 1, 3, 7, 2 = E. S. W. N.; 4, 6, 8, 5 = E. S. N. W.; 10, 11, 12, 9 = E. S. W. N.; 13, 15, 14, 16 = E. S. N. W. 17 and 18 are used after the tenth and eighth verses of the next section respectively; see v. 3. 3; ĀpÇS. xvii. 2. 8, 9; BÇS. x. 42; MÇS. vi. 2. 1; KÇS. xvii. 10. 6–10.

[2] The Stomas here are of course only partly ordinary, the rest being interpolated to make up the numbers.

[3] Cf. KS. xvii. 4; KapS. xxvi. 3; MS. ii. 8. 5; VS. xiv. 24-26. For the Brāhmaṇa see TS. v. 3. 4. These Mantras are a continuation of the Akṣṇayāstomīyās, and their order is 1, 3, 4, 2, 6, 7, 5, 8 (18 of iv. 3. 8); 9, 10 (17 of iv. 3. 8); see v. 3. 4; ĀpÇS. xvii. 2. 9; BÇS. x. 42.

[4] Probably in all cases the brick is addressed as *bráhma spṛtám*, &c.; though of course a break in the construction as recognized by Eggeling and Griffith in the VS. is possible, where the last words must mean as Mahīdhara takes them in sense 'the Stoma was the cause of saving'.

[5] KS., MS., and VS. have *vāta spṛtáḥ*.

h Thou art the portion of the god Savitṛ, the overlordship of Bṛhaspati, all the quarters saved, the fourfold Stoma.

i Thou art the portion of the Yāvas, the overlordship of the Ayāvas, offspring saved, the forty-fourfold Stoma.[1]

k Thou art the portion of the Ṛbhus, the overlordship of the All-gods, being calmed and saved, the thirty-threefold Stoma.

iv. 3. 10. They[2] praised with one, creatures were established, Prajāpati was overlord. They praised with three, the holy power[3] was created, the lord of holy power was overlord. They praised with fire, beings were created, the lord of beings was the overlord. They praised with seven, the seven seers were created, Dhātṛ was the overlord. They praised with nine, the fathers were created, Aditi was the overlady. They praised with eleven, the seasons were created, the seasonal one was the overlord. They praised with thirteen, the months were created, the year was the overlord [1]. They praised with fifteen, the lordly class was created, Indra was the overlord. They praised with seventeen, cattle were created, Bṛhaspati was the overlord. They praised with nineteen, the Çūdra and the Ārya[4] were created, day and night were the overlords. They praised with twenty-one, the whole-hooved cattle were created, Varuṇa was the overlord. They praised with twenty-three, small cattle were created, Pūṣan was the overlord. They praised with twenty-five, wild cattle were created, Vāyu was the overlord. They praised with twenty-seven, sky and earth [2] went apart, the Vasus, Rudras, and Ādityas followed their example, theirs was the overlordship. They praised with twenty-nine, trees were created, Soma was the overlord. They praised with thirty-one, creatures were created, the Yāvas and the Ayāvas[5] had the overlordship. They praised with thirty-three, creatures came to rest, Prajāpati was the overlord and chief.

[1] KS., MS., and VS. agree in Ayava and Yava, and the two halves of the month, the dark and the light half are said to be meant by Mahīdhara, but according to TS. v. 3. 4 the months are the Yāvas, the half-months the Ayāvas. Cf. *Vedic Index*, ii. 162, 187; below, iv. 3. 10, n. 5.

[2] Cf. KS. xvii. 5; KapS. xxvi. 4; MS. ii. 8. 6; VS. xiv. 28–31. For the Brāhmaṇa see TS. v. 3. 4. 7. This section gives the Mantras for the seventeen bricks called Sṛṣṭi, which follow on the two Saṁyānīs (iv. 4. 6 *g*) and the two Ṛtavyās (iv. 4. 11 *e*); see ĀpÇS. xvii. 2. 11; MÇS. vi. 2. 1; BÇS. x. 42; KÇS. xvii. 10. 17.

[3] With the double sense of the power and the class or caste.

[4] Explained as Çūdra *plus* Arya in the Pādapātha, and glossed by the comm. as *çūdraḥ* and *vaiçyaḥ* respectively. But this explanation is not necessarily correct, and Çūdra and Ārya may well be meant; the use of *bráhma* and *kṣatrám* above is no proof that the four castes must be seen; cf. *Vedic Index*, i. 37.

[5] All the other texts have *yávāḥ* and *áyavāḥ* (though as far as the Saṅhitā goes *áyavāḥ* could be read); as usual the comm. here explains as 'months' and 'half-months', which is the view of the TS., as opposed to the distinction of the light and dark halves of the month.

iv. 3. 11. *a* This[1] is she that first dawned ;
Within this (earth) she hath entered and moveth ;
The new-made bride as mother beareth the mothers ;
Three greatnesses attend her.[2]

b Charming, the dawns, adorned,
Moving along a common birthplace,
Wives of the sun, they move, wise ones,
Making a banner of light, unaging, rich in seed.[3]

c Three have followed the path of holy order,
Three cauldrons have come with the light,
Offspring one guardeth, strength one [1],
Another the law of the pious guardeth.[4]

d The fourth hath become that of four Stomas,
Becoming the two wings of the sacrifice, O Ṛṣis ;
Yoking the Gāyatrī, Triṣṭubh, Jagatī, and Anuṣṭubh, the Bṛhat,
The hymn, they have borne forward this heaven.[5]

e By five the creator disposed this (world),
What time he produced sisters of them, five by five,
By their mingling go five strengths
Clad in various forms.[6]

f Thirty sisters go to the appointed place,
Putting on the same badge [2],
The sages spread out the seasons, the knowing ones
With the metres in their midst, go about in brilliance.[7]

g The shining one putteth on clouds,
The ways of the sun, the night divine ;
The beasts of many forms that are born
Look around on the lap of their mother.[8]

h The Ekāṣṭakā, undergoing penance,
Hath borne a child, the great Indra ;

[1] Cf. KS. xxxix. 10 ; MS. ii. 13. 10 ; not in VS. For the Brāhmaṇa see TS. v. 3. 4. 7. This section contains the Mantras for the Vyuṣṭi bricks ; see ĀpÇS. xvii. 3. 12 ; BÇS. x. 42.

[2] In AV. iii. 10. 4 (where see Whitney's note) a variant of the verse occurs ; it has *āsv itarāsu* ; c is different, and in d *jigāya* is read ; KS. has *sāvāsv antaḥ* and MS. *sápsv àntaḥ* ; both have *mimāya*.

[3] KS. has with MS. *uṣásau ketumátī* and *anusaṁcarete* ; MS. has *bhū́riretasau*. AV. viii. 9. 12 has *chandaḥpakṣe* and otherwise agrees with KS. and MS. but has both duals in °*ā*.

[4] KS. and MS. have *ṛtasā́guḥ* ; KS. has *kṣatram* in d, and MS. in c *jinvati* ; AV. viii. 9. 13 has *ánu reta ā́guḥ*, *jinvati* in c, and *rāṣṭrám*.

[5] KS. and MS. have *catuṣṭomám adadhāt* ; KS. in c has nominatives and after *jágatī* reads *virāḍ arkam* ; MS. has accusatives with *virā́jam*, removing altogether *bṛhát* ; AV. viii. 9. 14 has *agnīṣómā adadhur* and alters slightly the verse, reading *bṛhadarkím*.

[6] KS. has *yád āsām* and *ajanat* ; MS. omits *yát* and reads *svàr ajanat*.

[7] The verses *f* to *p* occur also in PGS. iii. 3. KS. and MS. have no variant.

[8] KS. has *uṣā devī*, MS. *deví rā́trī* and *jyotiṣmatīḥ* ; KS. has the easier *vraténa*.

Therewith the gods overpowered the Asuras;
Slayer of Asuras he became in his might.[1]

i Ye have made me, who am not younger, the younger;
Speaking the truth I desire this;
May I [3] enjoy his lovingkindness as do ye;
May not one of you supplant another.[2]

k He hath enjoyed my lovingkindness, the all-knower;
He hath found a support, for he hath won the shallow;
May I enjoy his lovingkindness as do ye;
May not one of you supplant another.[3]

l On the five dawns follow the five milkings,
On the cow with five names the five seasons;
The five quarters are established by the fifteenfold (Stoma).
With equal heads over the one world [4].[4]

m She who first shone forth is the child of holy order;
One supporteth the might of the waters;
One moveth in the places of the sun,
And one in those of the heat; Savitṛ governeth one.[5]

n She who first shone forth
Hath become a cow with Yama;
Do thou, rich in milk, milk for us
Season after season.[6]

o She of bright bulls hath come with the cloud, the light,
She of all forms, the motley, whose banner is fire;
Accomplishing thy common task,
Bringing old age, thou hast come, O unaging dawn.[7]

p Lady, of seasons the first, she hath come hither,
Leading the days, and bearer of offspring;
Though one, O Uṣas, in many places dost thou shine forth;
Unaging thou dost make to age all else.[8]

iv. 3. 12. *a* O[9] Agni, drive away those foes of ours that are born;

[1] So KS. and MS.; AV. iii. 10. 12 has *aṣahanta* and *dásyūnām* and *çacīpátiḥ*.

[2] Omitted in MS.; KS. has *anuyache*.

[3] KS. has *nu naḥ* and *avidan nu*; MS. has *bhūyā́sma te, viçvavedāḥ, ā́sthāḥ, ávidaḥ*, and in c *vádantīr mahimā́nam āha*. For *yukta* without accent, Weber (*Ind. Stud.* xiii. 93) compares v. 7. 2 *d* and i. 5. 10 *a*. He prefers to read *yuñkta*.

[4] All agree in the verse which is also found in AV. viii. 9. 15.

[5] KS. has *dhāma, niṣkṛtāni* and *niyachate*; so MS. but *dhā́man*.

[6] AV. iii. 10. 1 has *prathamā́ ha vyuvāsa sā́*, &c.; so KS. and MS. and they read in c *duhām*.

[7] Not in MS.

[8] MS. adds *utá* after *janitrī́*, and both KS. and MS. have *ucha* and *jaraya*.

[9] Cf. KS. xvii. 6; KapS. xxvi. 5; MS. ii. 8. 7; VS. xv. 1–5. For the Brāhmaṇa see TS. v. 3. 5. This section gives the Mantras for the fifth row; with *a* on the east one is set down, with *b* one on the west, with *c* one on the south, with *d* one on the north, and with *e*, in the middle, a dusty brick, i.e. one on which dust has been poured; then there are four sets of ten

Drive away those too that are unborn, O all-knower;
Shine out for us in kindliness and without anger,
In thy protection may I be with threefold protection and victorious.[1]

b **O Agni, drive away those foes of ours that are born with force;**
Drive away those that are unborn, O all-knower;
Favour us in kindliness,
May we (enjoy thy protection); drive away our foes.[2]

c **(Thou art) the forty-fourfold Stoma, radiance the wealth.[3]**

d **(Thou art) the sixteenfold Stoma, force the wealth.**

e **Thou art the dust of earth [1], called Apsas.[4]**

f **(Thou art) the course metre; the space metre; the health-bringing metre; the overpowering metre; the covering metre; the mind metre; the expanse metre; the river metre; the sea metre; the water metre; the uniting metre; the separating metre; the Bṛhat metre; the Rathantara metre; the collecting metre; the parting metre; the voices metre; the radiant metre; the Saṣṭubh metre; the Anuṣṭubh metre; the Kakubh metre; the Trikakubh metre; the poetic metre; the water metre [2]; the Padapañkti metre, the Akṣarapañkti metre, the Viṣṭārapañkti metre: the razor-with-strop metre; the enveloping metre; the side metre; the course metre; the space metre; the strength metre; the maker of strength metre; the expansive metre; the conflict metre; the covering metre; the difficult of access metre; the slow metre; the Añkāñka metre.[5]**

iv. 3. 13. *a* **May[6] Agni slay the foe,**

each deposited diagonally in the several quarters with the Mantras in *f*; see ĀpÇS. xvii. 3. 1–4; BÇS. x. 44; MÇS. vi. 2. 2; KÇS. xvii. 11. 1–5.

[1] KS., MS., and VS. agree in *udbhari*, where of course *trivárūthe* is understood; probably with *udbhit trivárūthaḥ* is meant.

[2] All agree: *syāma* is not so much pregnant as merely used to recall *çárman* above.

[3] MS. and VS. have *ṣoḍaçī*; the *drávinam* is in one case *várcaḥ* and in one *ójaḥ*.

[4] The other texts have a full line; *ápsaḥ* is derived by the schol. from *a* and *psāti*, 'injures'.

[5] The names differ but slightly in the several lists; KS. has *nikāyam* and *vīvadhaḥ*, MS. *nikāyám* and *vīvadhám*; KS. has *kṣuro bhrajaḥ*, MS. *kṣuró bhṛjaḥ*, VS. *kṣurác chándo bhrajaç chandaḥ*; KS. has *añkañkam*, MS. *añkāvañkám*, and VS. agrees with TS.; the sense of this term is as doubtful as that of *añkupám* above; *giraḥ* may of course refer to 'swallowing'. For *kṣura* see *Vedic Index*, i. 209, 210.

[6] This section contains the Puronuvākyās and Yājyās for the Sākamedha offerings described in TS. i. 8. 4. 1; for the offering to Agni *a* and *b* are the Puronuvākyās of the first and second butter portions, *c* and *d* or *e* the Puronuvākyā and Yājyā of the main offering, and *f* and *g* those of the Sviṣṭakṛt offering; for that to the Maruts as Sāṁtapana *h* and *i*, *k* and *l* or *m*, *n* and *o* perform the same functions; for that to the Maruts as Gṛhamedhins, *p* and *q*, *r* and *s* or *t*, *u* and *v* perform the same functions; in the case of that to the Maruts as *krīḍin*, *w* and *x*, or *y* and *z* are the Puronuvākyā and Yājyā of the main rite, while *aa* and *bb* are those of the Sviṣṭakṛt offering; the Puronuvākyās and Yājyās of the offerings to Indra and Agni, Indra, and Viçvakarman respectively are *cc* and *dd*, *ee* and *ff*, *gg* and *hh*. The verses as usual are Ṛgvedic; *a* = RV. vi. 16. 34; *b* = i. 91. 5; *c* = iv. 6. 6; *d* = iv. 11. 1; *e* = ii. 9. 6; *f* = x. 7. 1; *g* = vi. 4. 1; *h* = i. 1. 1; *i* = ix. 64. 1;

Eager for wealth, joyfully,
Kindled, pure as offered.

b Thou Soma art very lord,
Thou art king, and slayer of foes ;
Thou art favouring strength.

c Favouring is thy look, O fair-faced Agni,
That art dread and extending, pleasant (is it);
Thy radiance they cover not with the darkness ;
The defiling leave no stain in thy body.

d Favouring is thy face, O mighty Agni ;
Even by the side of the sun it is bright [1],
Radiant to behold it is seen even by night,
Pleasant to the sight is food in thy form.[1]

e With his countenance the kindly one
Will sacrifice to the gods for us, most skilled to win prosperity by sacrifice ;
Guardian undeceived and protector of us,
O Agni, shine forth with radiance and with wealth.[2]

f Prosperity for us from sky, O Agni, from earth,
With full life do thou procure, O god, for worship ;
That splendid thing, O sky-born, which we ask,
Do thou bestow upon us that radiant wealth.[3]

g As thou, O Hotṛ, in man's worship [2],
O son of strength, shalt sacrifice with offerings,
Verily do thou to-day, gladly, offer sacrifice
To the glad gods together assembled.

h I praise Agni, domestic priest,
God of the sacrifice and priest,
The Hotṛ, best bestower of jewels.

i Thou art strong, O Soma, and bright,
Thou art strong, O god, and strong thy rule,
Strong laws dost thou establish.[4]

k O Maruts, that burn, this offering (is yours)

k and *l* = vii. 59. 9 and 8 ; *n* = x. 2. 1 ; *o* = vi. 15. 14 ; *p* = i. 1. 3 ; *q* = i. 91. 12 ; *r* = vii. 59. 10 ; *s* = i. 86. 6 ; *t* = vii. 56. 14 ; *u* = vii. 1. 6 ; *v* = vii. 1. 18 ; *w* = i. 37. 1 ; *x* = vii. 56. 16 ; *y* and *z* = i. 87. 3 and 2 ; *aa* = i. 12. 2 ; *bb* = v. 14. 3 ; *cc* = iii. 12. 9 ; *dd* = vi. 60. 1 ; *ee* = i. 7. 10 ; *ff* = vii. 27. 1 ; *gg* = x. 81. 6. Cf. MS. iv. 10. 5.

[1] The sense of the last words is uncertain and the comm. here gives no real help.

[2] *svasti* may be adverbial, but it is easy to take it here as an acc. after *áyajiṣṭhaḥ*.

[3] c and d are not in RV. x. 7. 1 ; the form *sīmáhi* presents difficulties of interpretation, if it is an aor. opt. from *sā* 'bind', which appears in RV. i. 25. 3 ; BR. therefore suggest *sīmáhi* as a contraction for *sīm īmahi* (*īmahe*) ; the comm. here has *sevema* !

[4] This occurs in full above at iv. 2. 11 *q*.

Do ye rejoice in it,
For your aid, ye destroyers of the foe.

l The man of evil heart, O bright ones, O Maruts,
Who is fain to smite us contrary to right [3],
In the noose of destruction may he be caught,
Slay him with your most burning heat.[1]

m The Maruts, of the year, fair singers,
With wide abodes, in troops among men,
May they from us unloosen the bonds of tribulation,
Those that burn, delighting, granting delight,[2]

n Delight the eager gods, O thou most young,
Knowing the seasons, O lord of the season, do thou sacrifice here;
With the priests divine, O Agni,
Thou art the best sacrificer of Hotṛs.

o O Agni, whatever to-day, O offering Hotṛ of the people,
O pure [4] and radiant one, thou dost enjoy, for thou art the sacrificer,
Rightly shalt thou sacrifice, since thou hast grown in might,
Carry the oblations that are thine to-day, O thou most young.[3]

p By Agni may one win wealth
And abundance, day by day,
Glory full of heroes.[4]

q Enricher, slayer of disease,
Wealth-finder, prospering prosperity,
O Soma, be a good friend to us.

r Come hither, O ye that tend the house,
Depart not, O Maruts,
Freeing us from tribulation.

s For in autumns gone by
We have paid worship, O Maruts,
With the means [5] of mortal men.[5]

t Your greatness surgeth forth from the depths,
Make known your names, O active ones;

[1] In RV. vii. 59. 8 is read, for *márto*, *maruto*, and *vasavaḥ* replaces *marutaḥ* in b; *abhi* precedes *durhṛṇāyúḥ* and *cittáni* and *jighāṅsati* are read; in c RV. has *pā́çān* and in d *hánmanā* replaces *tápasā*.

[2] This is AV. vii. 77. 3, which has *urúkṣayāḥ*, *enasaḥ*, and *matsarā́ḥ*.

[3] *ágne* ruins the metre and may be a blunder; it is uncertain with what *viçáḥ* is to be construed; Oldenberg (*Ṛgveda-Noten*, i. 376) suggests either with *adhvarasya hotaḥ* or as a gen. 'for the people'; Griffith treats *adhvarasya* as depending on *véḥ*, but that requires a change of accent; the whole verse is verbiage. For *pávaka çoce* cf. iv. 2. 11 *e*.

[4] This is found in full above at iii. 1. 11 *a*.

[5] This apparently means 'according to men's powers', Griffith, however, thinks it means that by aid of the active and powerful gods the worshippers have lived long.

O Maruts, accept the thousandth share of the house,
Of the householder's offering.

u Him to whom, the strong, the youthful maiden,
Rich in oblation, bearing ghee, approacheth night and morning,
To him his own devotion (approacheth) seeking wealth.

v O Agni, these most acceptable oblations,
Immortal one, bear for the divine worship;
Let them accept our fragrant (offerings).

w The playful horde of the Maruts,
Sporting, resplendent on the chariot [6],
O Kaṇvas, do ye celebrate.

x The Maruts, speeding like steeds,
Disport themselves like youths gazing at a spectacle,
Standing in the home like beauteous younglings,
Bestowing milk, like playful calves.[1]

y At their advance the earth moves as if trembling,
When they yoke (their teams) for their journeys, for brilliance;
Playing, resounding, with flaming weapons,
They display their own greatness, the shakers.

z What time on the steeps ye pile the moving one,
Like birds, O Maruts, on whatever path [7],
The clouds spill their water on your chariots;
Do ye sprinkle for the praiser ghee of honey hue.[2]

aa Agni with invocations
They ever invoke, lord of the people,
Bearer of the oblation, dear to many.

bb For him they ever praise,
The god with ladle dripping ghee,
Agni to bear the oblation.

cc O Indra and Agni, the spaces of sky.[3]

dd Pierce Vṛtra.[3]

ee Indra from all sides.[4]

ff Indra men.[4]

gg O Viçvakarman, waxing great with the oblation.[5]

hh O Viçvakarman, with the oblation as strengthening.[5]

[1] For *yakṣa* see Geldner, *Ved. Stud.* iii. 126–143.

[2] For *upahvara* see *Vedic Index*, i. 97. The vague diction is clearly a reflex of the nature-myth.

[3] The verses are given in full at iv. 2. 11 *a* and *b*.

[4] The verses are given in full at i. 6. 12 *a* and *b*.

[5] The verses are given in full at iv. 6. 2 *p* and *q*.

PRAPĀṬHAKA IV

The Fifth Layer of Bricks (continued)

iv. 4. 1. *a* Thou[1] art the ray; for dwelling thee! Quicken the dwelling. Thou art advance; for right thee! Quicken right. Thou art following; for sky thee! Quicken the sky. Thou art union; for atmosphere thee! Quicken the atmosphere. Thou art propping; for earth thee! Quicken earth. Thou art a prop; for rain thee! Quicken rain. Thou art blowing forward; for day thee! Quicken day.

b Thou art blowing after; for night thee! Quicken night. Thou art eager [1]; for the Vasus thee! Quicken the Vasus. Thou art intelligence; for the Rudras thee! Quicken the Rudras. Thou art the brilliant; for the Ādityas thee! Quicken the Ādityas. Thou art force; for the Pitṛs thee! Quicken the Pitṛs. Thou art the thread; for offspring thee! Quicken offspring. Thou dost endure the battle; for cattle thee! Quicken cattle.

c Thou art wealthy; for plants thee! Quicken plants. Thou art the victorious with ready stone; for Indra thee! Quicken Indra. Thou art the overlord; for expiration [2] thee! Quicken expiration. Thou art the restrainer; for inspiration thee! Quicken inspiration. Thou art the glider; for the eye thee! Quicken the eye. Thou art the bestower of strength; for the ear thee! Quicken the ear. Thou art threefold.[2]

d Thou art Pravṛt, thou art Saṁvṛt, thou art Vivṛt. Thou art the mounter, thou art the descender, thou art the fore mounter, thou art the after mounter.

e Thou art the wealthy, thou art the brilliant, thou art the gainer of good.[3]

iv. 4. 2. *a* Thou[4] art the queen, the eastern quarter; the Vasus, the deities, are thine overlords, Agni stayeth missiles from thee; may the threefold

[1] Cf. KS. xvii. 7; KapS. xxvi. 6; MS. ii. 8. 8; VS. xv. 6–9; PB. i. 9. 1–10. 12. For the Brāhmaṇa see TS. iii. 5. 2; v. 3. 6. This section gives the Mantras for the bricks of the fifth layer called the Stomabhāgās; so ĀpÇS. xvii. 3. 5, who prescribes seven for each of the quarters (E.S.W.N.) and the rest (three) for the middle; BÇS. xiv. 20; KÇS. xvii. 11. 9–11; LÇS. v. 11. 1; Vait. xxvi. 14.

[2] The *trivṛt* character is explained as referring to man, woman, and their union; the three elements being the union, the act following, and the letting go. The next four Mantras are explained of the same subject, but differently in comm. on TS. iii. 5. 2 and here; clearly the sense was early obscure.

[3] *vásyaṣṭiḥ* is curious: it is confirmed by all the parallel texts, but in KS. xxxvii. 17 *vasvaṣṭiḥ* is read by von Schroeder who gives no variant.

[4] Cf. KS. xvii. 8; KapS. xxvi. 7; MS. ii. 8. 9; VS. xv. 10–14. This section contains the Mantras for the Nākasad bricks, five in number, each being deposited with a Mantra, *f* being added to each Mantra; see ĀpÇS. xvii. 3. 6; BÇS. x. 45; MÇS. vi. 2. 2; KÇS. xvii. 12. 1.

Stoma support thee on earth, may the Ājya hymn establish thee in firmness,[1] the Rathantara Sāman be thy support.

b Thou art the ruling, the southern quarter; the Rudras, the deities, are thine overlords, Indra stayeth missiles from thee; may the fifteenfold Stoma support thee on earth, may the Praüga hymn establish thee, in firmness, the Bṛhat Sāman be thy support.

c Thou art the sovereign, the western quarter [1]; the Ādityas, the deities, are thine overlords, Soma stayeth missiles from thee; may the seventeenfold Stoma support thee on earth, the Marutvatīya hymn establish thee in firmness, the Vairūpa Sāman be thy support.

d Thou art the self-ruling, the northern quarter; the All-gods are thine overlords, Varuṇa stayeth missiles from thee; may the twenty-onefold Stoma support thee on earth, the Niṣkevalya Uktha establish thee, in firmness, the Vairāja Sāmana be thy support.

e Thou art the lady paramount, the great quarter; the Maruts, the deities, are thine overlords [2], Bṛhaspati stayeth missiles from thee; may the twenty-sevenfold and the thirty-threefold Stomas secure thee on earth, the Vaiçvadeva and the Āgnimāruta hymns establish thee in firmness, the Çākvara and Raivata Sāmans be thy support.

f For the atmosphere may the Ṛṣis firstborn among the gods extend thee with the measure, the breadth, of the sky, and he that is disposer and overlord; let all of them in unison establish thee and the sacrificer on the ridge of the vault, on the world of heaven.[2]

iv. 4. 3. *a* This[3] in the front, with tawny hair, with the sun's rays; the leaders of his host and bands are Rathagṛtsa and Rathaujas, and Puñjikasthalā and Kṛtasthalā his Apsarases, his missile wizards, his weapon the Rakṣases.[4]

b This on the right, all worker; the leaders of his host and bands are Rathasvana and Rathecitra, and Menakā and Sahajanyā his Apsarases, his missile biting beasts, his weapon the death of men.[5]

c This behind, all extending; the leaders of his host and bands are

[1] KS. has *avyathāya*, MS. and VS. *ávyathāyai*; MS. has throughout *stabhnotu* and *stabhnutām*. For the Ukthas see Weber, *Ind. Stud.* x. 535.

[2] In the other cases this verse is added to each of *a–e*; KS. has *antarikṣam*, MS. *antárikṣe* with VS., which is of course easier; KS. above omits *ca* after *ádhipatiḥ*.

[3] Cf. KS. xvii. 9, 10; KapS. xxvi. 8; MS. ii. 8. 10, 14; VS. xv. 15–19, 62–64. For the Brāhmaṇa see TS. v. 3. 7. 2. This section contains the Mantras for the Pañcacoḍās; five of them are put over the Nākasads after dust has been put between with Mantras *a–e* (*f* being a part of each); then the naturally perforated brick is put down with *h* after being touched and smelt by the horse to the accompaniment of *g*; with *i* the Vikarṇī brick is deposited on the right shoulder; see ĀpÇS. xvii. 3. 7–9, and cf. BÇS. x. 45, 46; MÇS. vi. 2. 2; KÇS. xvii. 12. 2–4, 26.

[4] KS. has *Rathakṛtsaḥ*, MS. *Rathakṛtsnáḥ*; KS. has *Puñjigasthalā*, and VS. *Kratusthalā́*; all three have *senānī°*; VS. interchanges the last part of *a* and that of *b*.

[5] VS. has for the last part that of *a*.

Ratheprota and Asamaratha, and Pramlocantī [1] and Anumlocantī his Apsarases, his missile the serpents, his weapon tigers.[1]

d This on the left, collecting riches; the leaders of his host and bands are Senajit and Suṣeṇa, and Viçvācī and Ghṛtācī his Apsarases, his missile the waters, his weapon the wind.[2]

e This above, bringing riches; the leaders of his host and bands Tārkṣya and Ariṣṭamemi, and Urvaçī and Pūrvacitti his Apsarases, his missile the lightning, his weapon the thunder.[3]

f To them homage; be they gracious to us; him whom [2] we hate and who hateth us I place in your jaws.[4]

g I place thee in the seat of the living, in the shadow of the helper; homage to the ocean, homage to the splendour of the ocean.[5]

h May the supreme lord place thee on the ridge of the vault, encompassing, expanding, mighty, powerful, overcoming; support the sky, make firm the sky, harm not the sky; for every expiration, inspiration, cross-breathing, out-breathing, support, movement; let Sūrya protect thee with great prosperity, with a covering most healing; with that deity do thou sit firm in the manner of Añgiras.[6]

i Like a horse neighing eager for the pasture,
When he hath wandered from the great enclosure,
Then the wind bloweth after his splendour,
And then thy path becometh black.[7]

iv. 4. 4. *a* Agni[8] is the head of the sky, the height,
Lord of the earth here,
He quickeneth the seed of the waters.[9]

b Thee, O Agni, from the lotus

[1] MS. has *paçcā́*, and KS. and MS. have *vidád-vasuḥ*; all three have *Ráthaprotaḥ*, and MS. has *ā́mlócantī* and *Pramlócantī*, while all invert *sarpā́ḥ* and *vyāghrā́ḥ*.

[2] All agree except as usual for *senānī°*.

[3] All invert *vidyút* and *avasphū́rjan*.

[4] KS. has *te naḥ pāntu te no 'vantu te yaṁ . . . tam eṣāṁ jambhe dadhāmi*; MS. has *mṛḍantu* and *tám eṣāṁ-dadhmaḥ*; VS. adds *astu té no 'vantu* and ends as MS. *té* here is hardly more than an anacoluthon.

[5] In MS. ii. 8. 14 and in KS. xvii. 10; in VS. xv. 63, 64.

[6] Cf. above, iv. 3. 6 *b*; KS. xl. 5.

[7] This is RV. vii. 3. 2 without change; KS. has *saṁvarane* and ends *astu kṛṣṇam*; MS. (ii. 8. 14) has *astu* for *asti*; VS. (xv. 62) agrees exactly with RV. and TS.

[8] Cf. KS. xxxix. 14, 15; MS. ii. 13. 7, 8; VS. xv. 20–48. This section gives the Mantras for the 'metre' bricks, of which there are deposited on the east side three Gāyatrīs (*a–c*), on the south three Triṣṭubhs (*d–f*), on the west three Jagatīs (*g–i*), on the north three Anuṣṭubhs (*k–m*), while the three Bṛhatīs (*n–p*), the three Uṣṇihs (*q–s*), three Pañktis (*t–v*), and four Akṣarapañktis (*w–z*) are placed where opportunity affords, the Atichandas verse (*aa–bb*) in the middle, and the Dvipadās (*cc–dd*) at the end; see ĀpÇS. xvii. 4. 10; BÇS. x. 45 gives a different distribution, viz. the Bṛhatīs in the middle, the Uṣṇihs east, Pañktis west, Akṣarapañktis north, Atichandas in middle, or reversing the last two rôles; cf. also KÇS. xvii. 12. 5–17. These verses are all Ṛgvedic.

[9] This verse is found above also in full at i. 5. 5 *c*; in Pratīka, i. 5. 11 *n*. It is RV. viii. 44. 16.

Atharvan pressed out
From the head of every priest.[1]

c This Agni is lord of a thousandfold,
A hundredfold, strength;
The sage, the head of wealth.[2]

d Leader of the sacrifice and the region art thou,
Where with steeds auspicious thou dost resort;
Thou placest in the sky thy head winning light,
Thou makest, O Agni, thy tongue to bear the oblation.[3]

e Agni hath been awakened by the kindling-stick of men
To meet the dawn that cometh on like a cow [1];
Like young ones rising up to a branch,
The rays rise towards the vault.[4]

f We have uttered to the sage, the worshipful,
Our voice of praise, to the strong bull;
Gaviṣṭhira with his homage hath raised to Agni this laud,
Wide extending like brilliance in the sky.[5]

g He hath been born as guardian of men, wakeful,
Agni, skilful, for fresh prosperity;
Ghee-faced, with mighty sky-reaching (blaze)
He shineth gloriously, pure for the Bharatas.[6]

h Thee, O Agni [2], the Aṅgirases found
When hidden in secret, resting in every wood;
Thou when rubbed art born as mighty strength;
Son of strength they call thee, O Aṅgiras.[7]

i Banner of the sacrifice, first domestic priest,
Agni men kindle in the three stations;
With Indra and the gods conjoined on the strew
Let him sit, as Hotṛ, well skilled for sacrificing.[8]

k Thee of most resplendent fame
Men invoke in their dwellings,
With flaming hair, O dear to many,
O Agni, to bear the oblation.[9]

l O friends, together (offer) fit [3]
Food and praise to Agni,

[1] This verse is found above also in full at iii. 5. 11 *l* and iv. 1. 3 *g*. It is RV. vi. 16. 13.

[2] This verse is found above in full at ii. 6. 11 *d*. It is RV. viii. 75. 4.

[3] This is RV. x. 8. 4; in Pratīka, i. 5. 11 *o*.

[4] This is RV. v. 1. 1; SV. i. 73; ii. 1096; AV. xiii. 2. 46; all of these and MS. have *ácha* and SV. has *sasrate*.

[5] This is RV. v. 1. 12.

[6] This is RV. v. 11. 1; SV. ii. 257.

[7] This is RV. v. 11. 6; SV. ii. 258.

[8] This is RV. v. 11. 2; SV. ii. 259; KS. has *sam īdhiré*.

[9] This is RV. i. 45. 6.

Highest over the folk,
The son of strength, the mighty.[1]

m Thou gatherest, O strong one,
O Agni, all that belongeth to the niggard;
Thou art kindled in the place of offering;
Do thou bear us good things.[2]

n With this homage Agni,
Son of strength, I invoke,
Dear, most effectual messenger, the good sacrificer,
The envoy of all, immortal.[3]

o He, the ruddy, shall yoke (his steeds) all cherishing,
He shall hasten when well adored;
The sacrifice hath good prayer and strong effort [4],
Of the Vasus, the divine gift of men.[4]

p The radiance of the bounteous offerer
Hath mounted on high,
The ruddy smoke (riseth) touching the sky;
Men in unison kindle Agni.[5]

q O Agni, lording it over strength rich in kine,
Youthful son of strength,
Bestow upon us, O all-knower, great fame.[6]

r Being kindled, bright, sage,
Agni, to be praised with song,
Do thou shine with wealth for us, O thou of many faces.[7]

s O Agni, lord of the night,
And of the morning, and of the dawn,
Do thou burn against the Rakṣases with sharp jaws [5].[8]

t May we kindle thee, O Agni,
Radiant, O god, and unaging;
When this most desirable
Kindling-stick maketh radiance for thee in the sky,
Do thou bear food to thy praisers.[9]

u With the song, O Agni, the oblation,
O lord of brilliant light,
Bright shining, wonderworker, lord of the people,

[1] This verse occurs in full above at ii. 6. 11 *s*. It is RV. v. 7. 1.

[2] This verse occurs in full above at ii. 6. 11 *t*. It is RV. x. 191. 1.

[3] This is RV. vii. 16. 1; SV. i. 45; ii. 99.

[4] This is RV. vii. 16. 2; SV. ii. 100. The RV. and the other texts (SV., VS.) have *aruṣá*; the comm. goes to pieces in explaining this verse, and gives no help in the obscure d. Cf. Oldenberg, ii. 14, 15.

[5] This is RV. vii. 16. 3.

[6] This is RV. i. 79. 4; SV. i. 99; ii. 911.

[7] This is RV. i. 79. 5; SV. ii. 912.

[8] This is RV. i. 79. 6; SV. ii. 913.

[9] This is RV. v. 6. 4; AV. xviii. 4. 88; SV. i. 419; ii. 372; *te* may be rendered 'for thee', it is not necessary to read *tvám*, cf. *w* below.

O bearer of the oblation, is offered to thee;
Do thou bear food to thy praisers.[1]

v O bright one, in thy mouth thou cookest
Both ladles (full) of butter;
Do thou make us full [6],
For our hymns, O lord of strength;
Do thou bear food to thy praisers.[2]

w O Agni to-day, let us make to prosper by praises,
By devotions, for thee this (sacrifice) like a (good) steed,
Like a noble resolve which toucheth the heart.[3]

x O Agni, thou hast become master
Of noble resolve, of true inspiration,
Of mighty holy order.[4]

y With these songs singing to thee, O Agni,
This day let us pay worship;
Thy strengths thunder forth as from the sky.[5]

z At these our hymns of praise do thou be propitious [7],
Like the light of heaven,
O Agni, propitious with all thy faces.[6]

aa Agni I deem the Hotṛ, the generous wealth-giver,
The son of strength, the all-knower,
Who knoweth all as a sage,[7]

bb Who offereth sacrifice well,
With beauty soaring aloft towards the gods, the god,
Following the flames of the ghee,
Of the butter of brilliant radiance when offered up.[8]

cc O Agni, be thou our nearest,
Our protector, kindly, a shield;

dd Thee, O shining and most radiant one,
We implore for favour, for our friends.[9]

ee Agni, bright, of bright fame,
Come hither in thy greatest splendour and give us wealth.[10]

[1] This is RV. v. 6. 5; SV. ii. 373.

[2] This is found above also in full at ii. 2. 12 *aa*. It is RV. v. 6. 9; SV. ii. 374.

[3] This is RV. iv. 10. 1; SV. i. 434; ii. 1127. The sense is probably as in the trans.; see Oldenberg, *Ṛgveda-Noten*, i. 275; Caland and Henry, *L'Agniṣṭoma*, p. 412. For *te* cf. *t* above. The Pratīka of this verse occurs in v. 7. 4 *b* in a different use.

[4] This is RV. iv. 10. 2; SV. ii. 1128.

[5] This is RV. iv. 10. 4. KS. reads *çuṣmaiḥ* for *çúṣmāḥ*.

[6] This is RV. iv. 10. 3; SV. ii. 1129.

[7] This is RV. i. 127. 1; AV. xx. 67. 3; SV. i. 465; ii. 1163. KS. has *vásum* like RV., AV., and SV.

[8] *bb* is part of the preceding verse (the division in Weber's text is for once unnecessary), and RV. with the other texts has *vaṣṭi* for *çukra*°.

[9] *cc* and *dd* are found above in full as one verse at i. 5. 6 *i*; *cc* together with *ee*, making up RV. v. 24. 1, 2; *dd* is RV. v. 24. 4, and they are SV. i. 448; ii. 457 and ii. 459 respectively.

[10] This is RV. v. 24. 2; SV. ii. 458.

iv. 4. 5. *a* I[1] yoke thee in bonds of fellowship with Indra and Agni, with the ghee sprinklings, with brilliance, with radiance, with the hymns, with the Stomas, with the metres, for the increase of wealth, for pre-eminence among thy fellows; I yoke thee in bonds of fellowship with me.

b Ambā, Dulā, Nitatni, Abhrayantī, Meghayantī, Varṣayantī, Cupuṇīkā, art thou by name, with Prajāpati, with our every prayer, I deposit thee.[2]

c The earth penetrated by food, a reservoir of water (thou art), men are thy guardians, Agni is placed in this (brick), to it I resort, and may it [1] be my protection and my refuge.[3]

d The over-sky penetrated by holy power, the atmosphere (thou art); the Maruts are thy guardians, Vāyu is placed in this (brick), to it I resort, and may it be my protection and my refuge.[4]

e The sky, penetrated by ambrosia, the unconquered (thou art); the Ādityas are thy guardians, the sun is deposited in this (brick), to it I resort, and may it be my protection and my refuge.[5]

iv. 4. 6. *a* Let[6] Bṛhaspati place thee on the ridge of earth, full of light, for every expiration, inspiration; support all the light, Agni is thine overlord.

b Let Viçvakarman place thee on the ridge of the atmosphere, full of light, for every expiration, inspiration; support all the light, Vāyu is thine overlord.

c Let Prājapati place thee on the ridge of the sky, full of light, for every expiration, inspiration; support all the light, the supreme lord is thine overlord.

d Thou art the bringer of the east wind; thou art the winner of rain; thou art the winner of lightning [1]; thou art the winner of thunder; thou art the winner of rain.

[1] Cf. KS. xl. 4, 5, which contains much the same matter in different form and with other additions. For the Brāhmaṇa see TS. v. 3. 9. 1. This section contains the Mantras for eight Sayuj bricks (*a*), then for seven Kṛttikā bricks (*b*), and then for three circular bricks (*c–e*); see ĀpÇS. xvii. 5. 2, 4, and for the three Maṇḍaleṣṭakās which are put on in the first, second, and third layers, xvi. 23. 9; xvi. 1. 15; 4. 2, and cf. MÇS. iv. 1. 7; 2. 2; BÇS. x. 45 (*b*), 31 (*c*), 39 (*d*), 32, 40, 41, 44 (*a*), 46 (*e*).

[2] In MS. ii. 8. 13 *bulā́* is read and *stanáyantī* replaces *varṣáyantī*.

[3] In MS. ii. 8. 14 is found *udapurā́ nā́māsy ánnena viṣṭā́*, which is easier to construe, but the sense is clear.

[4] MS. has *áparājitā nā́māsi*.

[5] MS. has *ádhidyaur nā́māsy amṛténa viṣṭā́*. The word *ádhidyauḥ* in TS. in *d* cannot mean 'what is over the sky', but 'what has the sky over it'; cf. Wackernagel, *Altind. Gramm.* II. i. 281.

[6] Cf. KS. xxii. 5; MS. ii. 8. 13; 13. 18. For the Brāhmaṇa see PS. v. 3. 9. 2–10. 4. This section contains the Mantras for various bricks; *a–c* are those for the Viçvajyotis, each one in a separate layer; *d* the five rain-winning bricks; *e–h* four sets of Saṁyānī bricks; *i* eight Āditya bricks; *k* five ghee bricks, and *l* five Yaçodā bricks; see ĀpÇS. xvi. 24. 7 (*a*); xvii. 1. 17 (*b*); 4. 4 (*c*); xvi. 24. 8 (*e*); xvii. 1. 6 (*f*); 18 (*g*); 2. 9 (*h*); 5. 5 (*d*); 6–9 (*i–l*), and cf. MÇS. vi. 1. 8; 2. 2, 3; BÇS. x. 45 (*i–l*); 31 (*a*), 40 (*b*), 45 (*d*), 32 (*e*), 40 (*f*), 41 (*g*).

e Thou art the path of Agni; thou art the gods' path of Agni.[1]

f Thou art the path of Vāyu; thou art the gods' path of Vāyu.

g Thou art the path of the atmosphere; thou art the gods' path of the atmosphere.

h Thou art the atmosphere; to the atmosphere thee!

i To the ocean thee, to water thee, to the watery thee, to impulse thee, to the wise thee, to the radiant thee, to the light of the sky thee, to the Ādityas thee!

k To the Ṛc thee, to radiance thee, to the shining thee, to the blaze thee, to the light thee!

l Thee, giving glory, in glory; thee, giving brilliance, in brilliance; thee, giving milk, in milk; thee, giving radiance, in radiance; thee giving wealth, in wealth I place; with this seer, the holy power, this deity, sit firm in the manner of Aṅgiras.

iv. 4. 7. *a* Thou[2] art the furtherer; thou art the maker of wide room; thou art the eastern; thou art the zenith; thou art the sitter in the atmosphere, sit on the atmosphere.

b Thou art the sitter on the waters; thou art the sitter on the hawk; thou art the sitter on the vulture; thou art the sitter on the eagle; thou art the sitter on the vault.

c In the wealth of earth I place thee; in the wealth of the atmosphere I place thee; in the wealth of the sky I place thee; in the wealth of the quarters I place thee; giver of wealth I place thee in wealth.

d Protect my expiration; protect my inspiration; protect my cross-breathing [1]; protect my life; protect all my life; protect the whole of my life.

e O Agni, thy highest name, the heart,
Come let us join together,
Be thou, O Agni, among those of the five races.[3]

f (Thou art) the Yāvas, the Ayāvas, the courses, the helpers, the Sabda, the ocean, the firm one.[4]

[1] KS. has the simple *agnér yāny asi, agnér agniyāny asi*, and so in the following, but MS. though it differs in the form of its Mantras from TS. has the forms *agneyāni*, &c. They seem to be no more than mere blunders.

[2] Cf. KS. xxii. 5; MS. ii. 13. 12, 18. For the Brāhmaṇa see TS. v. 3. 11. This section contains the Mantras for the five Bhūyaskṛt bricks (*a*), the five 'forms of Agni' bricks (*b*), the five wealth givers (*c*), the six givers of life (*d*), the heart of the fire (*e*), and the seven seasonal bricks (*f*); see ĀpÇS. xvii. 5. 10–15; BÇS. x. 45 gives seven to *d*, which postulates another text (three on the middle as with *f*); MÇS. vi. 2. 3.

[3] Peculiar to TS.

[4] KS. and MS. agree in inverting *évāḥ* and *ū́māḥ*; KS. has *yavā āyavāḥ*, MS. *yávā áyavāḥ*; both have *ábdaḥ* for the mysterious *sábdaḥ*. It is found in ÇB. i. 7. 2. 26 as *çabdam* in the Kaṇva recension and as *sabdam* in the Mādhyaṁdina; ÇB. has *sagarā* for a feminine as 'night'; see Eggeling, SBE. xii. 199.

iv. 4. 8. (Thou[1] art) all overcoming through Agni;[2] self-ruling through the sun; lord of strength through might; creator with the bull; bountiful through the sacrifice; heavenly through the sacrificial fee; slayer of enemies through rage; supporter of the body through kindliness; wealth through food; through the earth he hath won; (thou art) eater of food with verses; increased by the Vaṣaṭ cry; protector of the body through the Sāman; full of light with the Virāj; drinker of Soma through the holy power; with cows he supporteth the sacrifice; with lordly power men; with horse and car bearer of the bolt; lord with the seasons; enclosing with the year; unassailable through penance; the sun with[3] bodies.

iv. 4. 9. (Thou[4] art) Prajāpati in mind, when come to the Soma;[5] the creator in the consecration; Savitṛ in the bearing; Pūṣan in the cow for the purchase of the Soma; Varuṇa when bound (in the cloth); Asura in the being bought; Mitra when purchased; Çipiviṣṭa when put in place;[6] delighter of men when being drawn forward;[7] the overlord on arrival; Prajāpati being led on; Agni at the Agnīdh's altar; Bṛhaspati on being led from the Agnīdh's altar; Indra at the oblation-holder; Aditi when put in place; Viṣṇu when being taken down; Atharvan when made wet;[8] Yama when pressed out; drinker of unpurified (Soma) when being cleansed;[9] Vāyu when purifying; Mitra as mixed with milk; the Manthin when mixed with groats; that of the All-gods when taken out;[10] Rudra when offered; Vāyu when covered up;[11] the gazer on men when revealed;

[1] Cf. KS. xxxix. 11, which is generally parallel but less elaborate. For the Brāhmaṇa see TS. v. 4. 1. 1. This section gives twenty-two Mantras for the Indratanū bricks, five for each quarter and two in the middle; see ĀpÇS. xvii. 6. 2 (ibid. 1 recognizes the ten names of Indra given in KS. *l. c.*); BÇS. x. 46.

[2] No doubt the comm. is right in assuming that each Mantra is addressed to a brick, as a rule; in the cases where *asanot* and *dādhāra* occur, the Mantra is said of the brick, identified with the deity *pro tempore*.

[3] *sáṁ* read in AW. seems at least as good as *sán*, which, however, is understood by the comm. (*sūryarūpo bhūtvā*).

[4] Cf. KS. xxxiv. 14-16; VS. viii. 54-59, both differing a good deal. For the Brāhmaṇa see TS. v. 4. 1. This section contains thirty-three formulae to accompany the bricks called Yajñatanū, eight in each quarter and one in the middle; see ĀpÇS. xvii. 6. 2; BÇS. x. 46; in the KÇS. xxv. 6. 1 as in ÇB. xii. 6. 1. 3-36 the verses are used to make good errors in the sacrificial performance, and it is clear that they are equally available for that or any other purpose.

[5] The sense is uncertain; Weber errs for once in dividing at *mánasā*, the first Mantra really ending at *ácchetaḥ* as the comm. recognizes, in harmony with Ap. and Baudh. The operations described are of course the several stages of the Soma ritual.

[6] i.e. on the thigh of the sacrificer.

[7] i.e. on the cart to the Prācīnavaṅça, in which it is put on the throne, and then taken to the Agnīdh's altar, whence again it goes to the Havirdhāna, and is placed on a throne.

[8] The Soma is removed from the cart and deposited on the pressing-planks, and is wet with the Vasatīvarī waters.

[9] In the Adābhya cup with the Soma shoots (comm.). The reference is rather to the Adhavana.

[10] i.e. put in the goblets (*camasa*).

[11] Sāyaṇa has *bhakṣārthaṁ sadasy ānetum prati-*

the food when it comes; the famed of the fathers; life when taken; the river when going to the final bath; the ocean when gone; the water when dipped; the heaven when arrived at completion.

iv. 4. 10. *a* (Thou[1] art) Kṛttikās, the Nakṣatra, Agni, the deity; ye are the radiances of Agni, of Prajāpati, of the creator, of Soma; to the Ṛc thee, to radiance thee, to the shining thee, to the blaze thee, to the light thee!

b (Thou art) Rohiṇī the Nakṣatra, Prajāpati the deity; Mṛgaçīrṣa the Nakṣatra, Soma the deity; Ārdrā the Nakṣatra, Rudra the deity; the two Punarvasus the Nakṣatra, Aditi the deity; Tiṣya the Nakṣatra, Bṛhaspati the deity; the Āçreṣās the Nakṣatra, the serpents the deity; the Maghās the Nakṣatra, the fathers the deity; the two Phalgunīs the Nakṣatra [1], Aryaman the deity; the two Phalgunīs the Nakṣatra, Bhaga the deity; Hasta the Nakṣatra, Savitṛ the deity; Citrā the Nakṣatra, Indra the deity; Svātī the Nakṣatra, Vāyu the deity; the two Viçākhās the Nakṣatra, Indra and Agni the deity; Anūrādhā the Nakṣatra, Mitra the deity; Rohiṇī the Nakṣatra, Indra the deity; the two Vicṛts the Nakṣatra; the fathers the deity; the Aṣāḍhās the Nakṣatra, the waters the deity; the Aṣāḍhās the Nakṣatra, the All-gods the deity; Çroṇā the Nakṣatra, Viṣṇu the deity; Çraviṣṭhā the Nakṣatra, the Vasus [2] the deity; Çatabhiṣaj the Nakṣatra, Indra the deity; Proṣṭhapadās the Nakṣatra, the goat of one foot the deity; the Proṣṭhapadās the Nakṣatra, the serpent of the deep the deity; Revatī the Nakṣatra, Pūṣan the deity; the two Açvayujs the Nakṣatra, the Açvins the deity; the Apabharaṇīs the Nakṣatra, Yama the deity.[2]

c Full on the west; what the gods placed.[3]

iv. 4. 11. *a* (Ye[4] are) Madha and Mādhava, the months of spring.

b (Ye are) Çukra and Çuci, the months of summer.

nirṛtaḥ but that demands *āvṛttaḥ*, and the sense 'covered up' is at least natural with *prátikhyātaḥ*, 'revealed', following it; VS. has *abhyāvṛtaḥ* which Griffith renders 'reverted', 'carried away for partition to the Sadas'; KS. has *abhyā-vṛttaḥ* which yields that sense.

[1] Cf. KS. xxxix. 13; MS. ii. 13. 20. This section contains the Mantras for the Nakṣatra bricks, which are arranged in a circle round the naturally perforated brick, beginning on the south-east with Kṛttikā and ending with Viçākha, then continuing on the north-west with Anūrādhā and ending with Apabharaṇīs; the full moon brick is placed at the east point, the new moon at the west point; see ApÇS. xvii. 6. 5-11; BÇS. x. 46; MÇS. vi. 2. 3.

[2] For a list of the Nakṣatras as given in the various texts, cf. *Vedic Index*, i. 413 *seq.* The comm. is brief on this point, but glosses the second Rohiṇī with Jyeṣṭhā and Tiṣya with Puṣya.

[3] Only the Pratīkas, the verses being found in full above at iii. 5. 1 *a* and *b*.

[4] Cf. KS. xvii. 10; xxv. 5; KapS. xxvi. 9; MS. ii. 8. 12, 14; VS. xiii. 25; xiv. 15, 16, 27; xv. 57, 65 (*n*); xvii. 2, 3. For the Brāhmaṇa see TS. v. 4. 2. This section contains the Mantras for six sets each of two Ṛtavyā bricks (*a–f* with *g* as an addition to each); then *h–m* (*n* being added to each) are Adhipatnī Mantras for a special case where a man for safety piles up one layer only and puts on the high altar five bricks of various Mantras; *o* is said by the priest as he, standing erect, in each quarter, places on the fire two hundred chips of gold; the last two

c (Ye are) Nabha and Nabhasya, the months of rain.

d (Ye are) Iṣa and Ūrja, the months of autumn.

e (Ye are) Saha and Sahasya, the months of winter.

f (Ye are) Tapa and Tapasya, the months of the cool season.[1]

g Thou art the internal bond of the fire,
Be sky and earth in place,
Be waters and plants in place,
Be the fires severally in place
In unison for my greatness [1];
May the fires which of one mind
Are between sky and earth,
Taking place according to the months of the cool season,
Attend (on them), as the gods on Indra.[2]

h (Thou art) the uniter and forethinker of Agni, Soma, Sūrya.[3]

i Thou art the dread, the terrible, of the fathers, of Yama, of Indra.

k Thou art the firm (quarter) and the earth of the god Savitṛ, the Maruts, Varuṇa.

l Thou art the support, the upholder, of Mitra and Varuṇa, Mitra, Dhātṛ.

m Thou art the eastern, the western (quarter) of the Vasus, the Rudras [2], the Ādityas.

n These are thine overlords, to them honour, be they gracious to us, him whom we hate and who hateth us I place in your jaws.

o Thou art the measure of a thousand, thou art the image of a thousand, thou art the size of a thousand, thou art the replica of a thousand, thou art of a thousand, for a thousand thee![4]

p May these bricks, O Agni, be milch cows for me, one, and a hundred, and a thousand, and ten thousand [3], and a hundred thousand, and a million, and ten million, and a hundred million, and a thousand million, and ten thousand million, and a hundred thousand million, and

hundred go in the middle as he faces the east; *p* the sacrificer says, to turn the bricks into cows for himself; see ĀpÇS. xvi. 24. 9 (*a*); xvii. 1. 7 (*b*); 2. 1 (*c*); 10 (*d*); 4. 5 (*f*); 24. 8, 9 (*h–n*); 11. 1, 2 (*o, p*); and cf. BÇS. x. 32 (*a*), 38 (*b*), 40 (*c*), 41 (*e*), 44 (*f*), 46 (*h–m*), 47 (*o, p*); MÇS. vi. 2. 4 (*o, p*); KÇS. xvii. 4. 24; 9. 5, 7; 10. 16; 12. 23 (*a–g*); 12. 28 (*n*); xviii. 2. 9 (*p*).

[1] For this list cf. *Vedic Index*, i. 161.

[2] KS. and MS. repeat this verse in two forms, first after *a* with *vāsantikau* and then at the end with *çaiçirau*; no doubt the verse should be repeated after each; the Mantra consists of a prose introduction and two verses according to von Schroeder's texts, but it is obviously 8+8+8+8+8 followed by 8+8+11+11, the last Pāda having *indram iva* as equivalent to three syllables. KS. and MS. spoil the metre by reading *óṣadhayaḥ* for *óṣadhīḥ*, and KS. adds a needless *imé* before *çaiçirau*.

[3] These are found only in KS. xxii. 5, which, however, has *yantrī* and *yamanī* in *l*. In *m* there is the usual and strange *te* in the last clause, and VS. (xv. 65) also has it.

[4] KS. (xvii. 10) omits *vimā* making only four Mantras; MS. on the other hand (ii. 8. 14) has *mā, pramā, pratimā, saṁmā, unmā*, making in all seven Mantras.

ten hundred thousand million, and a hundred hundred thousand million;[1] may these bricks, O Agni, be for me milch cows, sixty, a thousand, ten thousand unperishing; ye are standing on holy order, increasing holy order, dripping ghee, dripping honey, full of strength, full of power; may these bricks, O Agni, be for me milkers of desires named the glorious yonder in yon world.

The Horse Sacrifice

iv. 4. 12. *a* May the[2] kindling-stick of the quarters, that winneth the heaven,
(Guard us) according to our hopes; from Madhu may Mādhava protect us;
Agni, the god, hard to overcome, the undeceivable,
May he guard our kingly power, may he protect us.[3]

b May the Rathantara with the Sāmans protect us,
The Gāyatrī with every form of metres,
The Trivṛt Stoma with the order of the days,
The ocean, the wind, make full this strength.[4]

c (May) the dread among the quarters, the overpowering, giver of strength,
Pure, full of might on a bright day (protect us);
O Indra, as overlord, make full,
And for us [1] on all sides do thou preserve this great kingly power.[5]

d (May) the Bṛhat Sāman, which supporteth kingly power, with vast strength,
The force made beautiful by the Triṣṭubh, that of fierce strength (protect us);
O Indra, with the fifteenfold Stoma

[1] KS. (xvii. 10) has a similar list but *niyútam* follows *prayútam* and ten is inserted, while the sequence is of the form *daça ca çatam̐ ca* until *samudrā́ḥ* is reached; MS. (ii. 8. 14) has the same scheme, and has *ayútam̐*, *prayútam* and then *ayútam* again; VS. (xvii 2) has the same scheme, but the same names and order as TS. The latter part of the Mantra is slightly varied in each case; MS. and KS. have *svadhāyinīs* and MS. adds *kulāyinīs* and has *ṛtusthā́ḥ* for *ṛtasthā́ḥ*; KS. omits *ṣaṣṭiḥ—ákṣīyamāṇāḥ*, and has *ṛtavas stha ṛtāvṛdha ṛtuṣṭhās stha ṛtuspṛçaḥ*; it places *virā́jo—kāmadúghāḥ* before *tā́—santu*, and omits *amútra-loké*; VS. (xvii. 3) has a truncated version *ṛtávas stha ṛtāvṛ́dhaḥ* followed by *ṛtuṣṭhā́ḥ stha ṛtāvṛ́dhaḥ*, the *virā́jo nā́ma kāmadúghā ákṣīyamāṇāḥ*.

[2] Cf. KS. xxii. 14; MS. iii. 16. 4; not in VS. This section gives the Yājyās and Anuvākyās for the ten sacrifices at the Açvamedha prescribed in TS. vii. 5. 14, and the verses are made to fit the qualifications of the deities thus enumerated, which accounts for the artificial nature of the verses; in each of the offerings all the Pṛṣṭha Stotras are used; see ĀpÇS. xx. 9. 3.

[3] KS. has the much easier *mádhur ātaḥ*, and this is no doubt correct: though *mádhoḥ* may be construed as 'after Madhu', Madhu and Mādhava being the two spring months; MS. has *mádhu rétaḥ*, which is nonsense; KS. ends *brahma jinvatu*; MS. has *āçáyānaḥ*, and KS. and MS. *ádabdhaḥ*.

[4] KS. omits *naḥ*.

[5] KS. has *çukro ahany ojasye*; MS. has *ojasíne*; both have *ádhipatyaiḥ*.

Do thou guard this in the midst with the wind, with the ocean.[1]

e (May) the eastern among the quarters, famous and renowned,
O ye All-gods, heavenly with the rain of the days (protect us);
Let this kingly power be unassailable,
Force unoverpowerable, a thousandfold and mighty.[2]

f Here in the Vairūpa Sāman may we have strength for this;
With the Jagatī we place him in the people;
O ye All-gods [2] through the seventeenfold (Stoma) this radiance,
This kingly power with the ocean wind (be) dread.[3]

g The supporter among the quarters doth support this lordly power,
The stay of the regions; may force rich in friends be ours;
O Mitra and Varuṇa, ye wise ones with the autumn of the days,
Do ye accord great protection to this kingdom.[4]

h In the Vairāja Sāman is my devotion;
By the Anuṣṭubh (be) manly strength collected;
This kingly power rich in friends, with dripping wet,
Do ye, O Mitra and Varuṇa, guard through your overlordship.[5]

i May the victorious among quarters, with the Sāman, the strong one,
The season winter in order make us full;
May the great ones, the Çakvarī (verses), with favouring winds [3]
Aid this sacrifice, full of ghee.[6]

k May the heavenly of the quarters, the easily milked, the rich in milk,
The goddess aid us, full of ghee;
Thou art the protector, who goest in front and behind;
O Bṛhaspati, yoke a voice in the south.[7]

l (May) the upright of the quarters, the bounteous region of the plants,
And Savitṛ with the year of the days (aid us);
The Revat Sāman, and the Atichandas metre;
Without a foe, be kindly to us.[8]

m O thou of the three-and-thirtyfold Stoma, lady of the world,
Breathed on by Vivasvant, do thou be gracious to us [4];
Rich in ghee, O Savitṛ, through thy overlordship,
Be the bounteous region rich in milk, for us.[9]

[1] MS. has *indraḥ* and *rakṣatu.*

[2] KS. has *no* for *yaçasvatī* and *sahaçayā* by a misreading, and *svarvit*; MS. transposes c and d of *e* and a and b of *f*, and reads *sahasyàm.*

[3] MS. has *ádhi*, and KS. *vairūpeṇa sāmna*, and both have *áveçayāmi*; KS. has *salilam.*

[4] KS. has *yantrī, āçā, mitravatīdam ojaḥ*, and *jigatnū*; and a quite new d; MS. agrees with TS. but has *cikittám asmé.*

[5] KS. has *duṣṭaram* for *vīryàm.*

[6] KS. has *pipartu naḥ*, and in c and d has singular, reading *çakvarīmam*, and *yā* for *no*; MS. has singulars but has *diçām̐ devī* here instead of in *k*.

[7] KS. has *yā* for *naḥ* in both places, and in c reads *tvam̐ no gopā avitota yantā*; *yā́myām* is uncertain in sense; cf. iv. 5. 6 *f*.

[8] KS. ends *suhavo na edhi*; MS. has *rantíḥ* and *áhnā.*

[9] KS. has *gṛṇīhi* and with MS. *ādhipatye*; MS. has *pátnī* and *rātiḥ.*

n The firm among the quarters, lady of Viṣṇu, the mild,
Ruling over this strength, the desirable,
Bṛhaspati, Mātariçvan, Vāyu,
The winds blowing together be gracious to us.[1]

o Prop of the sky, supporter of the earth,
Ruling this world, lady of Viṣṇu,
All-extending, seeking food, with prosperity,
May Aditi be auspicious to us in her life.[2]

p Vaiçvānara to our help.

q Present in the sky.

r Us to-day Anumati.

s O Anumati, thou.

t With what to us radiant shall he be?

u Who to-day yoketh?

PRAPĀṬHAKA V

The Offerings to Rudra

iv. 5. 1. *a* Homage[3] to thy wrath, O Rudra,
To thine arrow homage also;
Homage to thy bow,
And homage to thine arms.[4]

b With thy most kindly arrow,
And kindly bow,
With thy kindly missile,
Be gentle to us, O Rudra.[5]

c That body of thine, O Rudra, which is kindly,
Not dread, with auspicious look,
With that body, most potent to heal,
O haunter of the mountains, do thou look on us.[6]

[1] KS. interchanges c and d of *n* and *o*.

[2] MS. has *vyácasvatī*, and KS. has *subhūtā*.

[3] Cf. KS. xvii. 11; KapS. xxvii. 1; MS. ii. 9. 2; VS. xvi. 1–14. For the Brāhmaṇa see TS. v. 4. 3. This and the next ten sections contain the Çatarudrīya litany; the Adhvaryu standing facing the north offers either a gruel of Jartila or Gavīdhuka, or Jartilas and Gavīdhuka groats with *kusayasarpis* (?), or goat's milk or a *mṛgī's* milk, with an Arka leaf, on the north-west corner of the northern wing of the bird-shaped altar on the Vikarṇī brick, or on the naturally perforated one or during his perambulation; the litany is divided into three parts, accompanying the offerings according as the ladle is held knee high, navel high, or face high; the first part ends with *námas tákṣabhyaḥ* in TS. iv. 5. 4; the second with *námaḥ svāyudhāya* in iv. 5. 7 and the last with iv. 5. 10. Then follow the ten Avatāna offerings with iv. 5. 11 *a–k*, and then the Anvārohas with *l–n* uttered by the sacrificer; see ApÇS. xvii. 11. 3–6, and cf. BÇS. x. 48; MÇS. vi. 2. 4; KÇS. xviii. 1. 1–5.

[4] KS. has a, d, and c in that order; MS. agrees with TS.; VS. omits c.

[5] Only KS. has this, at the very end of xvii. 11.

[6] All agree in this.

d The arrow which, O haunter of mountains,
In thy hand [1] thou bearest to shoot,
That make thou kindly, O guardian of mountains;
Harm not the world of men.[1]

e With kindly utterance thee
We address, O liver on the mountains,
That all our folk
Be free from sickness and of good cheer.[2]

f The advocate hath spoken in advocacy,
The first divine leech,
Confounding all the serpents
And all sorceries.[3]

g The dusky, the ruddy,
The brown, the auspicious,
And the Rudras which in thousands
Lie around this (earth) in the quarters [2],
Their wrath do we deprecate.[4]

h He who creepeth away,
Blue-necked and ruddy,
Him the cowherds have seen,
Have seen the bearers of water
And him all creatures;
May he, seen, be gentle unto us.[5]

i Homage to the blue-necked,
Thousand-eyed one, the bountiful;
And to those that are his warriors
I have paid my homage.[6]

k Unfasten from the two notches
Of thy bow the bowstring,
And cast thou down
The arrows in thy hand [3].[7]

l Unstringing thy bow,
Do thou of a thousand eyes and a hundred quivers,
Destroying the points of thine arrows,
Be gentle and kindly to us.[8]

m Unstrung is the bow of him of the braided hair
And arrowless his quiver;
His arrows have departed,
Empty is his quiver.[9]

[1] MS. has *giriça*.
[2] MS. has *sárva ij jánaḥ saṁgamé*.
[3] KS., MS., and VS. add *adharā́cīḥ párā suva*.
[4] KS. and MS. have the easy *cemé*, VS. *cainam*.
[5] MS. has *mṛdayātu*.
[6] MS. has *námo nī́lakapardāya*. The aor. *akaram* here has nearly the present sense.
[7] All agree in this verse.
[8] MS. and KS. have *múkham*, and MS. *prásīrya*.
[9] In c MS. and VS. add *yā́ḥ* before *iṣavaḥ*;

n O most bountiful one, the missile
That is in thy hand, thy bow,
With it on all sides do thou guard us,
Free from sickness.[1]

o Homage to thy weapon,
Unstrung, dread;
And homage to thy two hands,
To thy bow.[2]

p May the missile from thy bow
Avoid us on every side,
And do thou lay far from us
This quiver that is thine.[3]

iv. 5. 2. *a* Homage[4] to the golden-armed leader of hosts, and to the lord of the quarters homage!

b Homage to the trees with green tresses, to the lord of cattle homage!

c Homage to the one who is yellowish-red like young grass,[5] to the radiant, to the lord of paths homage!

d Homage to the brown one, to the piercer, to the lord of food homage!

e Homage to the green-haired, wearer of the cord, to the lord of prosperity homage!

f Homage to the dart of Bhava, to the lord of the moving world homage!

g Homage to Rudra, with bent bow, to the lord of fields homage!

h Homage to the minstrel, the inviolate,[6] to the lord of the woods homage!

i Homage [1] to the ruddy one, the ruler, to the lord of woods homage!

k Homage to the minister, the trader, to the lord of thickets homage!

l Homage to the extender of the world, the offspring of the maker of room,[7] to the lord of plants homage!

m Homage to the loud calling, the screaming, to the lord of footmen homage!

n Homage to the wholly covered, to the running, to the lord of warriors homage!

iv. 5. 3. *a* Homage[8] to the strong, the piercing, to the lord of assailers homage!

KS. has *ābhūḥ* for *ābhuḥ*; MS. has a variant *niṣañgádhiḥ* which is read in VS.

[1] KS. has *ayakṣméṇa.*

[2] In this all agree.

[3] In this all agree.

[4] Cf. KS. xvii. 12; KapS. xxvii. 3; MS. ii. 9. 3; VS. xvi. 17–20.

[5] The form *çaspiñjarāya* of the other texts is clearly the original, the *sas* here being due to the influence of *sasa*; see Wackernagel, *Altind. Gramm.* i. 279.

[6] For the Sūta cf. *Vedic Index*, ii. 462, 463.

[7] This cannot be simply equivalent to *varivaskṛte* and presumably is a quasi-patronymic.

[8] Cf. KS. xvii. 12, 13; KapS. xxvii. 3; MS. ii. 9. 3, 4; VS. xvi. 21–24.

b Homage to the leader, the holder of the quiver,[1] to the lord of thieves homage!

c Homage to the holder of the quiver, to the owner of the quiver, to the lord of robbers homage!

d Homage to the cheater, the swindler, to the lord of burglars homage!

e Homage to the glider, to the wanderer around, to the lord of the forests homage!

f Homage to the bolt-armed destructive ones, to the lord of pilferers homage!

g Homage to the bearers of the sword, the night wanderers, to the lord of cut-purses homage!

h Homage to the turbaned wanderer on the mountains, to the lord of pluckers[2] homage!

i Homage [1] to you, bearers of arrows, and to you, bowmen, homage!

k Homage to you that string (the bow), and to you that place on (the arrow) homage!

l Homage to you that bend (the bow), and to you that let go (the arrow) homage!

m Homage to you that hurl, and to you that pierce homage!

n Homage to you that art seated, and to you that lie homage!

o Homage to you that sleep, and to you that wake homage!

p Homage to you that stand, and to you that run homage!

q Homage to you assemblies, and to you, lords of assemblies, homage!

r Homage to you horses, and to you, lords of horses, homage!

iv. 5. 4. *a* Homage[3] to you that wound, and to you that pierce homage!

b Homage to you that are in bands,[4] and to you that are destructive homage!

c Homage to you sharpers,[5] and to you, lords of sharpers, homage!

d Homage to you hosts, and to you, lord of hosts, homage!

e Homage to you troops, and to you, lords of troops, homage!

f Homage to you of misshapen form, and to you of all forms homage!

g Homage to you that are great, and to you that are small homage!

h Homage to you that have chariots, and to you that are chariotless[6] homage!

i Homage to you chariots [1], and to you, lords of chariots, homage!

[1] *niṣañgin* would seem to have this sense; cf. *Vedic Index*, i. 453. The use of *iṣudhimáte* in c is not conclusive evidence against it, or proof of the sense 'having a sword'.

[2] *kuluñca* presumably has the sense of thief, not 'pluckers of hair' as Monier-Williams takes it, following Böhtlingk and Roth.

[3] Cf. KS. xvii. 13; KapS. xxvii. 3; MS. ii. 9. 4, 5; VS. xvi. 24, 28.

[4] For *ugaṇābhyaḥ* cf. iv. 1. 10. 2; p. 304, n. 4.

[5] KS. and MS. have *kṛchrébhyaḥ* and *kṛchrápatibhyaḥ*.

[6] KS. and MS. have *varūthibhyaḥ* but with variants (KapS. has *virūthibhyaḥ*).

k Homage to you hosts, and to you, lords of hosts, homage!

l Homage to you, doorkeepers, and to you, charioteers, homage!

m Homage to you, carpenters, and to you, makers of chariots, homage!

n Homage to you, potters, and to you, smiths, homage!

o Homage to you, Puñjiṣṭas,[1] and to you, Niṣādas, homage!

p Homage to you, makers of arrows, and to you, makers of bows, homage!

q Homage to you, hunters, and to you, dog-leaders, homage!

r Homage to you dogs, and to you, lords of dogs, homage!

iv. 5. 5. *a* Homage[2] to Bhava and to Rudra.

b Homage to Çarva and to the lord of cattle.

c Homage to the blue-necked one, and to the white-throated.

d Homage to the wearer of braids, and to him of shaven hair.

e Homage to him of a thousand eyes, and to him of a hundred bows.

f Homage to him who haunteth the mountains, and to Çipiviṣṭa.[3]

g Homage to the most bountiful, and to the bearer of the arrow.

h Homage to the short, and to the dwarf.

i Homage to the great, and to the stronger.

k Homage to him who hath waxed, and to the waxing.[4]

l Homage to the chief, and to the first.

m Homage to the swift, and to the active.

n Homage to the rapid, and to the hasty.

o Homage to him of the wave, and to the roaring.[5]

p Homage to him of the stream, and to him of the island.

iv. 5. 6. *a* Homage[6] to the oldest, and to the youngest.

b Homage to the first born, and to the later born.

c Homage to the midmost, and to the immature.[7]

d Homage to the hindmost, and to him in the depth.

e Homage to Sobhya,[8] and to him of the amulet.

f Homage to him who dwelleth with Yama,[9] and to him at peace.

[1] So MS., but VS. and KS. have *Puñjiṣṭhebhyaḥ*, and this is no doubt correct; cf. *Vedic Index*, i. 535.

[2] Cf. KS. xvii. 13, 14; KapS. xxvii. 3, 4; MS. ii. 9. 4, 5; VS. xvi. 28–31.

[3] According to MS. ii. 2. 13 the reference is to the smallness of the god; see Geldner, *Ved. Stud.* iii. 81, n. 1. But though tempting the view is after all only a speculation.

[4] KS. and MS. have variants pointing to *suvṛ́dhvane* or *savṛ́dhvane* as their text (von Schroeder's critical notes to MS. and KS. are different); VS. has *suvṛdhe*.

[5] *avasvanyā̀ya* is certain; KapS. has *avasānyāya*, a mere misreading. Griffith renders in VS. 'him who dwells in still waters', which is impossible. Eggeling (SBE. xliii. 153) has 'roaring'.

[6] Cf. KS. xvii. 14; KapS. xxvii. 4; MS. ii. 9. 6; VS. xvi. 32–35.

[7] 'Abortive' is Eggeling's version.

[8] Sobhya is quite uncertain: 'dwelling in the air-castles' is Eggeling's version; Sobha is said to be the city of the Gandharvas by the schol. on VS. The schol. here explains it as the world of men as it has in it both (*sa-ubha*) good and bad.

[9] Cf. *yā́myām* in TS. iv. 4. 12 *k*.

g Homage to him of the ploughed field, and to him of the threshing-floor.

h Homage to him of fame, and to him at his end.

i Homage to him of the wood, and to him of the thicket.

k Homage to sound, and to echo [1].

l Homage to him of the swift host, and to him of the swift car.

m Homage to the hero, and the destroyer.

n Homage to the armoured, and to the corsleted.

o Homage to the mailed, and to the cuirassed.

p Homage to the famous, and to him of a famous host.

iv. 5. 7. *a* Homage[1] to him of the drum, and to him of the drumstick.

b Homage to the bold, and to the cautious.

c Homage to the messenger, and to the servant.

d Homage to the quiver-bearer,[2] and to the owner of the quiver.

e Homage to him of the sharp arrow, and to him of the weapon.

f Homage to him of the good weapon, and to him of the good bow.

g Homage to him of the stream,[3] and to him of the way.

h Homage to him of the hole,[4] and to him of the pool.

i Homage to him of the ditch, and to him of the lake.

k Homage to him of the stream, and to him of the tank[5] [1].

l Homage to him of the cistern, and to him of the well.

m Homage to him of the rain, and to him not of the rain.

n Homage to him of the cloud, and to him of the lightning.

o Homage to him of the cloudy sky,[6] and to him of the heat.

p Homage to him of the wind, and to him of the storm.

q Homage to him of the dwelling, and to him who guardeth the dwelling.

iv. 5. 8. *a* Homage[7] to Soma, and to Rudra.

b Homage to the dusky one, and to the ruddy one.

c Homage to the giver of weal,[8] and to the lord of cattle.

d Homage to the dread, and to the terrible.

[1] Cf. KS. xvii. 14, 15; KS. xxvii. 4, 5; MS. ii. 9. 6, 7; VS. xvi. 36-39.

[2] The same question arises as above at iv. 5. 3 *b* and *c* as to the sense of *niṣañgin*, which Eggeling and Griffith both render 'swordsman'; see *Vedic Index*, i. 453.

[3] KS. has *çṛtyāya*, and Kap. *çrútyāya*; Griffith takes it as referring to 'roads', but this seems needless.

[4] *kāṭyā̀ya* perhaps refers to the sea.

[5] KapS. and some MSS. of MS. have *vaiçantyāya*.

[6] The other texts, though with various readings, all aim at *vídhriyāya*; the sense is uncertain; perhaps 'him of a clear sky' is meant; Eggeling's version gives the 'clouded sky' as meant; in AV. iv. 20. 7 *vīdhre* is treated by PW. and Whitney as referring to a clear sky, but the opposite sense would equally well do, and so in ix. 1. 24; the derivation *vi idh* would suit this sense better.

[7] Cf. KS. xvii. 15; KapS. xxvii. 5; MS. ii. 9. 7, 8; VS. xvi. 39-43.

[8] All the other texts have *çaṁgáve*, which is simpler than *çaṁgáya*, possibly a blunder; if not it stands for *çaṁgayā́ya*; cf. Wackernagel, *Altind. Gramm.* II. i. 315.

e Homage to him who slayeth in front, and to him who slayeth at a distance.

f Homage to the slayer, and to the special slayer.

g Homage to the trees with green tresses.

h Homage to the deliverer.

i Homage to the source of health, and to the source of delight.

k Homage to the maker of health, and to the maker of delight.

l Homage to the auspicious, and to the more auspicious.

m Homage to him of the ford, and to him of the bank.

n Homage to him beyond, and to him on this side.

o Homage to him who crosseth over, and to him who crosseth back.[1]

p Homage to him of the crossing, and to him of the ocean.[2]

q Homage to him in the tender grass, and to him in foam.

r Homage to him in the sand, and to him in the stream.

iv. 5. 9. *a* Homage[3] to him in the cleft, and to him in the distance.[4]

b Homage to him dwelling in the stony and to him in habitable places.

c Homage to him of braided hair, and to him of plain hair.

d Homage to him who dwelleth in the cowshed, and to him of the house.

e Homage to him of the bed, and to him of the dwelling.[5]

f Homage to him of the hole,[6] and to him of the abyss.

g Homage to him of the lake, and to him of the whirlpool.[7]

h Homage to him of the dust, and to him of the mist.

i Homage to him of the dry, and to him of the green.

k Homage to him of the copse,[8] and to him of the grass [1].

l Homage to him in the earth,[9] and to him in the gully.

m Homage to him of the leaf, and to him of the leaf-fall.

n Homage to him who growleth, and to him who smiteth away.

o Homage to him who draggeth, and to him who repelleth.

p Homage to you, sparkling hearts of the gods.

q Homage to the destroyed.[10]

[1] 'Who passeth over and who bringeth ashore' is Eggeling's version.

[2] This set is not in other texts, and the meaning of *ālāṭyàya* is quite uncertain; Monier-Williams's *Dict.* adopts the view that *raṭ* = *laṭ* is the basis, the sense being 'to be cried down', i.e. ocean.

[3] Cf. KS. xvii. 15, 16; KapS. xxvii. 5, 6; MS. ii. 9. 8, 9; VS. xvi. 43–46.

[4] The comparison is not certain: 'barren land' and 'beaten track' is Eggeling's version.

[5] The repetition of *gehyāya* after *gṛhyāya* in *d* is not found in VS. where the *goṣṭha* and *vraja* are contrasted.

[6] *kāṭyà* again doubtful as in iv. 5. 7 *h*.

[7] The form *niveṣyyà* is clearly intended in KS., where, however, von Schroeder reads *niveṣyà* as in VS.; in MS. the MSS. vary and perhaps *nīveṣyyà* is the original form there: the schol. recognizes *niveṣyyà* as meaning 'produced in *niveṣya*', i.e. *nīhāra-jala*.

[8] *lópya* is given this sense by Mahīdhara on VS. and it seems reasonable. MS. has *ulapāya*, an obvious blunder.

[9] KS. and MS. have *ūrmyàya*.

[10] KS. has this word; MS. has *ākṣiṇakébhyaḥ* (i.e. *ākṣiṇat°*); VS. *vikṣiṇatkébhyaḥ*.

r Homage to the intelligent.
s Homage to the unconquerable.[1]
t Homage to the destroyers.[2]

iv. 5. 10. *a* O[3] chaser, lord of the Soma plants,
O waster, red and blue,
Frighten not nor injure
(Any) of these people, of these cattle;
Be not one of these injured.[4]

b That auspicious form of thine, O Rudra,
Auspicious and ever healing,
Auspicious and healing (form of) Rudra,
With that show mercy on us for life.[5]

c This prayer we offer up to the impetuous Rudra,
With plaited hair, destroyer of men,
That health be for our bipeds and quadrupeds,
And that all in this village be prosperous [1] and free from ill.[6]

d Be merciful to us, O Rudra, and give us delight;
With honour let us worship thee, destroyer of men;
The health and wealth which father Manu won by sacrifice,
May we attain that, O Rudra, under thy leadership.[7]

e Neither our great, nor our small,
Our waxing or what has waxed,
Do thou slay, nor father nor mother;
Injure not, O Rudra, our dear bodies[8] [2].

f Harm us not in our children, our descendants, our life;
Harm us not in our cattle, in our horses;
Smite not in anger our heroes, O Rudra;
With oblations let us serve thee with honour.[9]

g From afar to thee, slayer of cows, and slayer of men,
Destroyer of heroes, be goodwill for us;

1 MS. has absurdly *ānṛhatebhyaḥ*.

2 TS. alone has this word.

3 Cf. KS. xvii. 16; KapS. xxvii. 6; MS. ii. 9. 9; VS. xvi. 47-53, while all agree in omitting *d-h*.

4 KS., MS., and VS. have *dáridra*; KS. has *āsā́m prajā́nām* in c in addition to the text; MS. has only *eṣā́m paçūnā́m āsā́ṁ prajā́nām*; VS. inverts the order of MS.; in d KS. has *bhair mā rauñ*; MS. *bhair mā ruñ*; VS. *bher mā roñ*, and all (except KS. which omits *ca*) *mo ca naḥ kiṁ*. If *bheḥ* is caus. it is an unusual use, and it would be easier to read *bhaiḥ* as a third person aor. of *bhī* (Whitney, *Sansk. Gramm.* § 889; Macdonell, *Ved. Gramm.* § 534); *rauk* or *rok* or *ruk* is then also a third person.

5 The other texts invert b and c, and all have *rutásya* in c, which is much better; MS. reads *bheṣajá* for *bheṣajī́*.

6 The other texts have *imā́—matī́ḥ*, as in RV. i. 114. 1.

7 This is RV. i. 114. 2, which has the better reading *āyejé* in c, and *práṇītiṣu* in d.

8 This is RV. i. 114. 7 without variant.

9 This is found in full above at iii. 4. 11 *h*.

Guard us and accord us aid
And grant us protection in abundance.[1]

h Praise [3] the famous youth, mounted on the chariot seat,
Dread and destructive like a fierce wild beast;
Being praised, O Rudra, be merciful to the singer;
Let thy missiles smite down another than us.[2]

i May the missile of Rudra spare us,
May the wrath of the brilliant evil worker (pass over us);
Unstring for the generous donors (thy) strong (bows);
O bounteous one, be merciful to our children and descendants.[3]

k O most bounteous, most auspicious,
Be auspicious and favourably inclined to us;
Placing down thy weapon on the highest tree,
Clad in thy skin, come,
And approach us bearing the spear [4].[4]

l O blood-red scatterer,
Homage to thee, O adorable one;
May thy thousand missiles
Smite down another than us.[5]

m A thousandfold in thousands
Are the missiles in thine arms;
O adorable one, do thou turn away
The points of those which thou dost rule.[6]

iv. 5. 11. *a* The[7] Rudras that are over the earth
In thousands by thousands,
Their bows we unstring
At a thousand leagues.[8]

b The Bhavas in this great ocean,
The atmosphere[9]—

c The Çarvas of black necks, and white throats,
Who wander below on the earth[10]—

[1] This is RV. i. 114. 10 which is, however, easier to construe, as *āré* is followed by *goghnám utá pūruṣaghnáṁ kṣáyadvīra*.

[2] This is RV. ii. 33. 11 without variant.

[3] RV. ii. 33. 14 has *rúdrasya* after *hetiḥ* and ends b with *mahī́ gāt*, while it reads *vṛjyāḥ* for *vṛṇaktu*; the sense of c is uncertain, it may refer to the turning away of the strong (bow) from patrons.

[4] MS. adds *edhi* and in d has *úc cara* for *ā́ cara* and inverts e and d, but for c it has a quite different line; VS. agrees with TS.

[5] KS. has *vikiriḍa*, MS. *vyakṛḍa* (with variants), and VS. *vikiridra*; the sense is uncertain; KS. has *anyè 'smin*, which is nonsense.

[6] KS. and MS. have *hetáyas tava bāhvóḥ*; MS. and VS. have *sahasraçáḥ* and KS. *sahasradhā́ sahásrāṇi* and *kuru*.

[7] Cf. KS. xvii. 16; KapS. xxvii. 9; MS. ii. 9. 9; VS. xvi. 54–66.

[8] KS., MS., and VS. have *ásaṁkhyātā sahásrāṇi*.

[9] KS. and MS. add *yé*, and with VS. add c and d from *a* in each case.

[10] KS. and MS. add *yé* and have *d* before *c*; VS. agrees with TS. in omitting *yé* but with KS. and MS. in order.

d The Rudras who abide in the sky,
Of black necks and white throats[1]—

e Those who of black necks and ruddy,
Grass green, are in the trees[2]—

f The overlords of creatures,
Without top-knot, with braided hair[3]—

g Those that assault men in their food
And in their cups as they drink[4]—

h Those that guard the paths,
Bearing food, warriors[5]—

i Those that resort to fords [1],
With spears and quivers[6]—

k The Rudras that so many and yet more
Occupy the quarters, their bows we unstring
At a thousand leagues.[7]

l m n Homage to the Rudras on the earth, in the atmosphere, in the sky, whose arrows are food, wind, and rain, to them ten eastwards, ten to the south, ten to the west, ten to the north, ten upwards; to them homage, be they merciful to us, him whom we hate and him who hateth us, I place him within your jaws.

PRAPĀṬHAKA VI

The Preparation of the Fire

iv. 6. 1. *a* The[8] strength resting on the stone, the hill,
On the wind, on Parjanya, on the breath of Varuṇa,

[1] All agree in the text.

[2] KS. has *vaneṣu*.

[3] All agree in the text which is formally unmetrical, *ádhipatayaḥ* being no doubt to be read as of four syllables.

[4] KS. has *pathīnām*, which spoils the metre; it has *aiḍamṛdāḥ*, MS. has *ailamṛdāḥ* and VS. *ailavṛdāḥ*; the second part is uncertain in form and sense; VS. has *āyúryudhaḥ* and MS. *vo yúdhaḥ* but *yavyúdhaḥ* seems likely to be correct.

[5] MS. has *sṛgávantaḥ* and VS. *sṛkáhastāḥ*.

[6] KS. and MS. have *vā* bis.

[7] The action apparently is that of stretching ten fingers as the comm. suggests; MS. has *mṛḍantu*, and MS. and VS. have *tám eṣāṁ jámbhe dadhmaḥ*, KS. having *eṣām* but *dadhāmi*; in every case *te* remains unexplained and cannot be other than an anacoluthon. Cf. p. 350, n. 3.

[8] Cf. KS. xvii. 17; xviii. 1; KapS. xxviii. 1, 2; MS. ii. 9. 9, 10; VS. xvii. 1-16. For the Brāhmaṇa see TS. v. 4. 4. 1-5. 3. This section contains the Mantras for the moistening of the fire and the dragging of a frog, a reed, and *avakā* over the fire, &c.; with *a* the Adhvaryu takes a waterpot and thrice circumambulates the fire, drenching it; with *b* he goes round thrice, without pouring out water after putting down the pot; *e-k* accompany the *vikarṣa* performed by means of a long pole to which the frog, &c., are tied; *l* and *m* accompany the mounting on the altar; *n* accompanies the making of butter offerings on the fire or the perforated brick; *o* and *p* accompany the anointing of the altar with curds mixed with honey by means of a handful of Darbha grass; with *q* he descends, and with *r* and *s* he offers an

Brought together from the waters, from the plants, from the trees;
That food and strength do ye, O Maruts, bounteously bestow upon us.[1]

b In the stone is thy hunger; let thy pain reach N. N., whom we hate.

c With the wind of the ocean
We envelop thee, O Agni;
Be thou purifying and auspicious to us.[2]

d With the caul of winter
We envelop thee, O Agni;
Be thou purifying and auspicious to us.[3]

e Down upon earth [1], upon the reed,
Upon the waters lower (do thou descend);
Thou, O Agni, art the bile of the waters,[4]

f O female frog, with these come hither;
Do thou make this sacrifice of ours
Pure in hue and auspicious.[5]

g Pure, with radiance wonderful,
On earth he hath shone as with the light of dawn.[6]

h Who (cometh) to battle,
Moving with strength as on Etaça's course,
In the heat unathirst, immortal.[7]

i O Agni, the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods [2], and sacrifice.[8]

k Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.[8]

oblation to Agni; see ĀpÇS. xvii. 12. 4–7; 13. 5, 6; BÇS. x. 44, 50, 51; MÇS. vi. 2. 4; KÇS. xviii. 2. 1–3. 12.

[1] KS., MS., and VS. omit *vāte—çúṣme*; KS. also omits *iṣam* while VS. has *sáṁbhṛtaṁ páyaḥ*; in our *b* KS. has *yaṁ dviṣmás táṁ te çúg ṛchatu*, and MS. and VS. preface to this *máyi ta ū́rg*.

[2] KS. adds here and in *d* a new Pāda, *anyā́ṅs te asmát tapantu hetáyaḥ*.

[3] See note 1.

[4] All the other texts have *ávatara* except that P. in MS. has *avataram*, and the sense is clear; the comm. takes the sense as *atiçayena rakṣakatvaṁ yathā bhavati*, but this is impossible and *ávattaram* as *ávastaram* is improbable.

[5] The frog is here female, which looks as if the text had been misunderstood in Āp. But the same discrepancy exits already in ÇB. ix. 1. 2. 23.

[6] KS., MS., and VS. have *pāvakáyā* and KS. has *kṣā́mā*; all accent as TS. *rurucé*, showing that the sentence is not really independent. KS. and MS. have *ketúnā*. RV. vi. 15. 5 also has *pāvakáyā*, and Oldenberg (*Prolegomena*, p. 458) points out that the text represents a misunderstood Sandhi. Cf. i. 4. 13 *a*; p. 56, n. 4.

[7] This verse is connected in the texts with the preceding, but even so the two verses have no finite verb if *rurucé* is kept; MS. invert the two Pādas, which end at *ráṇe* and *ajáraḥ*, and Sāyaṇa takes *ghṛṇé* as a verb, *dīpyate*. KS. and KapS. read *turo ná* for *tū́rvan* (with a v. l. *thū́rvan* in some MSS. of MS. which von Schroeder supports from the *Dhātupāṭha*) and the latter *yā́many* for *yā́mann*, and reads *gṛṇé*, which is also found in the Saṅhitā MSS. of MS.

[8] These verses are found also in full at i. 8. 14 *z*, *aa* and 5. 5 *i*, *k*.

l This is the meeting of the waters,
The abode of the ocean;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.[1]

m Homage to thy heat, thy blaze;
Homage be to thy light;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.

n To him that sitteth in man, hail! [3] To him that sitteth in the waters, hail! To him that sitteth in the wood, hail! To him that sitteth on the strew, hail! To him that findeth the heaven, hail!

o Those gods among gods, worshipful among the worshipful,
Who await their yearly portion,
Who eat not oblations, in this sacrifice
Do ye delight yourselves with honey and ghee.[2]

p The gods who above the gods attained godhead,
Who lead the way to this holy power,
Without whom no place whatever is pure,
Neither on the heights of sky or earth are they.[3]

q Giver of expiration art thou [4], of inspiration, of cross-breathing,
Giver of eyesight, giver of splendour, giver of wide room;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.[4]

r May Agni with his piercing blaze
Cast down every foe;
May Agni win for us wealth.[5]

s With his countenance the kindly one
Will sacrifice to the gods for us, most skilled to win prosperity by sacrifice;
Guardian undeceived and protector of us,
O Agni, shine forth with radiance and with wealth.[6]

iv. 6. 2. *a* He[7] who sat down, offering all these beings,
As Hotṛ, the seer, our father,

[1] KS. has *vimócanam* and all here and in *m* have *anyā́ṅs* for *anyám*, and so in *q*.

[2] KS., MS., and VS. have *pibantu* for *juhudhvam*.

[3] All agree in this verse, which in *dhā́ma* is a little obscure.

[4] KS. has *vyānadā́ḥ* second; MS. and VS. omit *cakṣurdā́ḥ*.

[5] MS. and VS. read *yāsat* and *vanate*.

[6] None of the other Saṅhitās contain this verse here. See above, iv. 3. 13 *e*.

[7] Cf. KS. xviii. 1, 2; KapS. xxviii. 2; MS. ii. 10. 2, 3; VS. xvii. 17–32. For the Brāhmaṇa see TS. v. 4. 5. 4. This section gives the Mantras for two oblations to Viçvakarman, each with eight (*a–h* and *i–q*), and then a verse for a rite not included in the sacrifice, to be performed if terror comes on one in water, viz. an offering to the water; see ĀpÇS. xvii. 14. 1–4; BÇS. x. 51; MÇS. vi. 2. 5; KÇS. xviii. 8. 12, 13; BÇS. x. 59 uses *r* as a second Avabhṛtha libation in the third pressing (cf. TS. v. 4. 10).

He seeking wealth with prayer,
Hath entered into the boon of the first of coverers.[1]

b Since Viçvakarman is mighty in mind,
Disposer, ordainer, and highest seer,
Their offerings rejoice in food,
Where say they is one beyond the seven Ṛṣis.[2]

c He who is our father, our begetter, the ordainer,
Who begot us from being unto being [1],
Who alone assigneth their names to the gods,
Him other beings approach for knowledge.[3]

d Wealth they won by offering to him
The seers of old like singers in abundance,
They who fashioned these beings illumined and unillumined
In the expanse of space.[4]

e Ye shall not find him who produced this world;
Another thing shall be betwixt you;
Enveloped in mist and with stammering
The singers of hymns move enjoying life.[5]

f Beyond the sky, beyond this [2] earth,
Beyond the gods, what is secret from the Asuras,
What germ first did the waters bear,
When all the gods came together?[6]

g This germ the waters first bore,
When all the gods came together;
On the navel of the unborn is set the one
On which doth rest all this world.[7]

h Viçvakarman, the god, was born;
Then second the Gandharva;
Third the father, begetter of plants [3];
In many a place did he deposit the germ of the waters.[8]

i Father of the eye, the sage with his mind,

[1] RV. x. 81. 1; VS., MS., and KS. all have *ásīdat* and *prathamachád avarān*; the exact sense is uncertain.

[2] RV. x. 82. 2 has *vimanā ā́d vihāyāḥ*; KS. has *vimanā yó vyòma*, which is also read by KapS.; MS. has *vimame*; KS. has the absurd *paramó ná saṁvṛ́k*; in c KS. has *sáṁ no mahā́ni sám iṣo mahantā́ṁ*.

[3] RV. x. 82. 3 and VS. have a different b, *dhā́māni véda bhúvanāni viçvā*; KS. has *ninā́ya* and *ásti* for *éva*; MS. has *vidhartá*.

[4] RV. x. 82. 4 and VS. have *asūrté sū́rte rájasi niṣatté*; KS. and MS. have *drávinā*; KS. *jánimāni bhūnā́*; both have *asū́rtā sūrté*, KS. *ná sattā́*, MS. *niṣattá*. For the probable sense see Oldenberg, *Prolegomena*, p. 313.

[5] RV. x. 82. 7 and KS., MS., and VS. have *babhūva*.

[6] RV. x. 82. 5 has *ásurair yád ásti* and *samápaçyanta*; so VS. and KS; MS. has *diváḥ*, *pṛthivyā́ḥ*, *devébhya ásuraṁ yád asti* and *samágachanta sárve*.

[7] RV. x. 82. 6 has with VS. *samápaçyanta* as in *f*; so VS. and MS.; in d RV. and VS. have *yásmin viçvā bhúvanāni tasthúḥ*, while MS. has *ádhi* and *tasthū́ḥ* with *bhúvanā*; KS. has *tatredám*.

[8] Not in RV. or VS. KS. agrees except for *cét* for *hi*, but MS. has, besides *cét*, *àdadhuḥ* for *adadhāt*.

Produced these two worlds rich in ghee,
When the fore ends were made firm,
Then did sky and earth extend.[1]

k With eyes on every side, with a face on every side,
With hands on every side, with feet on every side,
The one god producing sky and earth
Welds them together with arms, with wings.[2]

l What was the basis?
Which and what his support?
When producing earth [4] Viçvakarman, all-seeing,
Disclosed the sky with his might.[3]

m What was the wood, and what the tree,
Whence they formed sky and earth?
O ye wise ones, inquire with your minds
On what he stood as he supported the worlds.[4]

n Thy highest, lowest,
Midmost abodes here, O Viçvakarman,
In the offering do thou teach thy comrades, O faithful one;
Do thou thyself sacrifice to thyself, rejoicing.[5]

o The lord of speech, Viçvakarman,
Let us invoke this day to aid us [5], thought yoked for strength,
May he delight in our nearest offerings,
He with all healing, to aid (us), the doer of good deeds.[6]

p O Viçvakarman, waxing great with the oblation,
Do thou thyself sacrifice to thyself rejoicing;
May the others around, our foes, be confused;
May our patrons here be rich.[7]

q O Viçvakarman, with the oblation as strengthening,
Thou didst make Indra, the protector, free from scathe,
To him the clans of old bowed in homage,
That he might be dread, to be severally invoked.[8]

[1] RV. x. 82. 1, MS. and VS. agree; KS. inverts the position of *dyā́vāpṛthivī́ aprathetām* and *ántā ádadṛhanta pū́rve*.

[2] RV. x. 81. 3 and VS. have *viçvátobāhuḥ*, *dhámati*, and *dyā́vābhū́mī*; KS. and MS. have *yó viçvacakṣuḥ*; MS. has *ádhamat*, KS. *námate* and *yájatraiḥ*. The accent on *námati* is probably due to the antithesis *sám—sam*

[3] RV. x. 81. 2, MS. and VS. have *kathā́sīt* and *yataḥ*; KS. has *kathā́sīt* but *yád it*, which is very easy.

[4] RV. x. 81. 4 and VS. have *āsa*: all accent *pṛcháta*.

[5] RV. x. 81. 5 and VS. end with *vṛdhānaḥ*; KS. has *svāhite* and it and MS. have *haviṣā*. It is not certain if the sense is ‘sacrifice thyself’ or ‘to thyself’, either sense being possible.

[6] RV. x. 81. 7 and VS. have *manojúvam* and *viçvāni* with *joṣat*. KS. has *nédiṣṭhaṁ hávanāny ā́gamat*; MS. *nédiṣṭhā hávanā jujoṣa*.

[7] RV. x. 81. 6 and the other texts have in b *pṛthivī́m utá dyā́m*, and *jánāsaḥ* for *sapátnāḥ*, save that VS. has *sapátnāḥ*. This and the next verse occur in Pratīka only at iv. 3. 13 *gg* and *hh*.

[8] Not in RV. but in the rest save that MS. has *daivīḥ*.

r To the ocean, the moving,
The lord of streams, homage!
To the lord of all the streams
Do ye offer, to Viçvakarman,
Through all the days the immortal offering.[1]

iv. 6. 3. *a* O[2] Agni, to whom ghee is offered,
Do thou lead him forward;
Unite him with increase of wealth,
With offspring and with wealth.[3]

b O Indra, bring him to the fore,
That he may be lord over his fellows;
Unite him with splendour,
That he may assign their shares to the gods.[4]

c Him, O Agni, do thou exalt
In whose house we make the offering;
To him may the gods lend aid,
And he the lord of holy power.[5]

d May the All-gods thee [1],
O Agni, bear up with their thoughts;
Be thou to us most propitious,
With kindly face, abounding in light.[6]

e May the five regions divine aid the sacrifice,
The goddesses driving away poverty and hostility,
And giving to the lord of the sacrifice increase of wealth.[7]

f In increase of wealth the sacrifice hath been established,
Waxing great on the kindled fire,
Grasped with hymns as wings, to be adored;
They sacrificed embracing the heated cauldron.[8]

g When with strength the gods laboured at the sacrifice
For the divine supporter, the enjoyer,

[1] Not in the other texts.

[2] Cf. KS. xviii. 3; KapS. xxviii. 3; MS. ii. 10. 4, 5; VS. xvii. 50-64. For the Brāhmaṇa see TS. v. 4. 6. This section gives the Mantras of the Agnipraṇayana; with *a–c* the Adhvaryu takes up three kindling-sticks of Udumbara, and with *d* lifts up Agni in the pan, and with *e–i* takes it away from the Agnīdh's altar; *k* and *l* are used as he deposits a stone on the Agnīdh's altar, and *m–p* as he goes up to the tail of the altar; see ĀpÇS. xvii. 14. 5, 6, 9, and cf. BÇS. x. 51; MÇS. vi. 2. 5; KÇS. xviii. 3. 14-21.

[3] KS. has *ghṛtenâhutaḥ* and, for *dhánena ca, bahúṁ kṛdhi*; MS. has *sám enaṁ várcasā sṛjā* and then as KS., but it reads *uttarám*; KS. agrees with TS. in a and b and with KS. in c and d.

[4] KS. has *pratarám* and all have *bhāgadâḥ*; MS. has *râyas póṣeṇa sáṁ sṛja.*

[5] KS. has *gṛhé havir ágne tám*; MS. and VS. *gṛhé havis tám agne.*

[6] This is found above in full also at iv. 2. 3 *b*. KS. has *çivás tvám*, with VS. MS. has not the verse here.

[7] KS., MS., and VS. end with *asthāt* at the beginning of *f*, thus in all cases improving the sense.

[8] KS., MS., and VS. end with *açamanta devâḥ*.

Serving the gods, benign, with a hundred drinks (was it);
The gods kept embracing the sacrifice [2].[1]

h With the rays of the sun, with tawny hair,
Savitṛ hath raised before (us) his unending light;
On his instigation fareth Pūṣan the god,
The guardian, gazing on all things.[2]

i The gods stand serving as priests for the gods;
Ready (is it) for the immolator, let the immolator sacrifice;
Where the fourth offering goeth to the oblation,
Thence let our pure invocations be accepted.[3]

k As measurer he standeth in the midst of the sky,
Filling the two worlds and the atmosphere;
The all-reaching [3], the butter-reaching, he discerneth,
Between the eastern and the western mark.[4]

l Bull, ocean, ruddy bird,
He hath entered the birthplace of his ancient sire;
In the middle of the sky is the dappled stone set down;
He hath stepped apart, he guardeth the two ends of space.[5]

m All songs have caused Indra to wax
To encompass the ocean,
Best charioteer of charioteers,
True lord and lord of strength.[6]

n Let the sacrifice invite favour, and bring (to us) the gods; let the god, Agni, offer and bring (to us) the gods.[7]

o With the impulse of strength,
With elevation he hath seized me;
Then Indra hath made my enemies

[1] KS. and MS. have *çatápāt* and omit *devā́ḥ*; VS. agrees with TS. but adds as d *devā́ḥ—asthur* from our *i*.

[2] This is RV. x. 139. 2, which has *prasavé* and *vidvā́n* for *devā́ḥ*; VS. agrees, and KS. and MS. have *prasavé*, which is much easier than *prasavam* which, however, must have the same sense.

[3] KS. has *adhvarīyántaḥ*; it runs on *vītám çamitám çamitā́ yajádhyai*; MS. has *devéṣu* and *çamitrā́ çamitáṁ yájadhyai*; VS. *çamitáṁ haviḥ çamitā́ yajádhyai*. The text of TS. yields a conceivable sense, and *çamitā́* need not be altered to *çamitrā́*; Mahīdhara on VS. claims that it is = *çamitrā́*. The schol. here renders as nom. The fourth sacrifice is obscure; according to ÇB. ix. 2. 3. 11 it is the part following the muttering of the Adhvaryu, the chants of the Hotṛ and the Apratiratha song (here iv. 6. 4) of the Brahman; the schol. takes it as following on the Adhvaryu's work, the bringing up to the slaughterer, and the slaying. KS., MS., and VS. have *vākā́ḥ*, not *pāvakā́ḥ*, which the schol. takes as meaning the fires, but which is perhaps acc. with *āçíṣaḥ*. The Brāhmaṇa gives no help.

[4] In RV. x. 139. 2 *nṛcákṣāḥ* begins the verse; but all the Yajus texts agree in *vimā́naḥ*. The unnamed objects are probably the ladles, but 'quarters', 'pastures', 'altars' are possibilities.

[5] KS. has *samudre*, a mere blunder. In RV. v. 47. 3 *aruṣáḥ* is read.

[6] So RV. i. 11. 1.

[7] So MS. with another verse; KS. and VS. have not *devā́n*, and KS. has *sumnahū́ḥ*.

Humble by depression.[1]

p The gods have increased my prayer,
Which is elevation and depression;
Then do ye, O Indra and Agni,
Scatter my foes on every side.[1]

iv. 6. 4. *a* Swift,[2] like a bull sharpening his horns, the warrior
Fond of slaughter, disturber of the people,
Bellowing, unwinking, sole hero,
Indra at once conquered a hundred hosts.[3]

b With the bellowing, unwinking, conquering,
Fighter, hard to overthrow, and daring Indra,
With Indra do ye conquer, do ye withstand
The foe, O heroes, with the strong one who holdeth the arrow in his hands.[4]

c He is mighty with those who have arrows in their hands and quivers,
Indra who joineth hosts with his band,
Conquering in combat, drinker of Soma, with many a band,
With bow uplifted, and shooter with well-drawn arrows.[5]

d O Bṛhaspati, fly round with thy chariot [1],
Slaying the foe, driving away the enemy;
Defeating hosts, destroyer, victor in battle,
Be thou protector of our chariots.[6]

e The cleaver of the cowstalls, finder of the cows, with the thunderbolt on his arm,
Victorious, crushing in might a host,
Be heroes, O my fellows, like him;
O comrades, follow in Indra's footsteps.[7]

f Conspicuous by might, strong, heroic,
Enduring, mighty, steadfast, dread,
Surpassing heroes and warriors born of strength,
Do thou, winning kine, mount, O Indra, thy victorious car.[8]

[1] This and the next verse occur in full also in i. 1. 13 *a* and *b*; 6. 4 *m* and *n*. MS. simply alludes to them, but KS. and VS. give them in full, KS. having in *o úda-jīgṛbham* and in *p udgrābháç ca nigrābháç ca* with *deván* and *avīvṛdhat*, while VS. has in *o prasavá*.

[2] Cf. KS. xviii. 5; KapS. xxviii. 5; MS. ii. 10. 4; VS. xvii. 33–49. For the Brāhmaṇa see TS. v. 4. 6. 3, 4. This section gives the Apratiratha hymn said by the *dvitīyo hotā*, according to v. 4. 6. 3 and Baudh., or the Brahman or Maitrāvaruṇa or Pratiprasthātṛ as he follows the fire when it is taken forward; ĀpÇS. xvii. 14. 7; BÇS. x. 51; MÇS. vi. 2. 5; KÇS. xviii. 3. 17; cf. xi. 1. 9; xiii. 3. 10.

[3] This is RV. x. 103. 1 without variant.

[4] RV. x. 103. 2.

[5] RV. x. 103. 3; MS. has *sáṁsṛṣṭāsu yutsú* which is rather easier.

[6] RV. x. 103. 4.

[7] RV. x. 103. 5; KS. has *ájmā* (here clearly concrete = *agmen*) and *vijayadhvam*.

[8] RV. x. 103. 6; KS. has *sahojij jaitrāyaṇo* (see *Vedic Index*, i. 289) and MS. *sahojit*; but KapS. has *jaitram idám* and the text of RV., TS., and VS. is clearly correct. KS. has *abhiṣatvā*.

g In might penetrating the cowstalls,
Impetuous [2], the hero, Indra, with wrath a hundredfold,
Hard to resist, enduring in battle, unovercomable,
May he aid our armies in the battles.[1]

h Indra (be) their leader, and let Bṛhaspati,
The sacrificial fee, the sacrifice and Soma go before;
Let the Maruts precede the hosts divine,
That overthrow and conquer.[2]

i Of Indra, the strong, of Varuṇa, the king,
Of the Ādityas, of the Maruts the mighty host—
The voice hath ascended of the gods
Great-hearted that shake the worlds as they conquer.[3]

k Ours (be) Indra, when the standards meet;
Ours be the arrows that conquer [3];
Ours be the heroes who are victors,
And us do ye aid, O gods, at our invocations.[4]

l Exalt our weapons, O bounteous one,
Exalt the might of my warriors;
Exalt the strength of the steed, O slayer of Vṛtra,
Let the sound of the conquering chariots arise.[5]

m Go ye forward, O heroes; conquer;
Be your arms strong;
May Indra accord you protection
That ye may be unassailable.[6]

n Let loose, fly forward,
O arrow, expelled with holy power;
Go to our foes, and enter [4] them;
Not one of them do thou spare.[7]

o Thy vital parts I clothe with armour;
May Soma, the king, cover thee with immortality,
Space broader than broad be thine;
May the gods take delight in thy victory.[8]

[1] RV. x. 103. 7; KS. and VS. have *'dayáḥ*, while MS. has *ādāyaḥ*. It is possible that *a-dāya* is the sense: 'who has no wergeld', meaning that his value is such that nothing could make up for his slaying, or simply 'who cannot be killed'.

[2] RV. x. 103. 8 has *úgram*; so VS; KS. and MS. have *madhye*.

[3] RV. x. 103. 9.

[4] RV. x. 103. 11; KS. and MS. have *bháreṣv á*.

[5] RV. x. 103. 10 has *mánāṅsi* and *yantu ghóṣāḥ*; so VS.; KS. and MS. omit this and the next verses, which are alternatives according to the comm., and are ignored by Āp. and Baudh. and also by the Brāhmaṇa, just as the ÇB. ix. 2. 3. 6 recognizes only twelve verses, not as in the text of VS. seventeen. Cf. Weber, *Ind. Stud.* xiii. 279, n. 1; Oldenberg, *Prolegomena*, p. 247; *Ṛgveda-Noten*, ii. 322, n. 2.

[6] RV. x. 103. 13 omits *úpa*, inserts b and c, reading *ugrā́ḥ*; so VS.

[7] RV. vi. 75. 16, which has *padyasva* for *viça*, and *māmiṣām*, and VS. agrees with RV.

[8] RV. vi. 75. 18, which has *vármaṇā* and *váruṇas te kṛṇotu*; so VS.

p When the arrows fly together
Like boys unshorn,
Then may Indra, slayer of foes,
Accord us protection for ever.[1]

iv. 6. 5. *a* Along[2] the eastern quarter do thou advance, wise one;
Be thou, O Agni, of Agni the harbinger here;
Illumine with thy radiance all the regions;
Confer strength on our bipeds and quadrupeds.[3]

b Mount ye, with Agni, to the vault,
Bearing him of the pan in your hands;
Having gone to the ridge of the sky, to the heaven,
Do ye eat, mingled with the gods.[4]

c From earth have I mounted to the atmosphere;
From the atmosphere have I mounted to the sky;
From the ridge of the vault of the sky
Have I attained the heaven, the light [1].

d Going to the heaven, they look not away;
They mount the sky, the two worlds,
They who extended, wisely,
The sacrifice, streaming on every side.[6]

e O Agni, advance, first of worshippers,
Eye of gods and mortals;
Pressing on in unison with the Bhṛgus,
Let the sacrificers go to heaven, to prosperity.[7]

f Night and the dawn, one-minded, but of various form,
United suckle one child;
The radiant one shineth between sky and earth;

[1] RV. vi. 75. 17 agrees in a, b, and d, but with *viçvā́hā*, as in TS. iv. 6. 6. 3, while in iv. 6. 2. 6 *víçvā áhā* is read.

[2] Cf. KS. xviii. 4, 6; KapS. xxviii. 4, 6; MS. ii. 10. 6; 11. 1; VS. xvii. 65-86. For the Brāhmaṇa see TS. v. 4. 7. This section contains the Mantras for the placing of the fire; with *a-e* the Adhvaryu mounts the altar; with *f* and *g* he offers on the perforated brick a spoonful of ghee; with *h-i* he places the fire on the brick (this version reckons *bhāsá* as beginning a Mantra); with *k* he puts on a stick of Udumbara, with *l* one of Vikañkata, with *m* one of Çamī; then filling the dipping-ladle with twelve lots, he offers a full oblation with *n*; the rest of the Mantras accompany an offering of cakes to the Maruts, there being seven of these offerings; see ĀpÇS. xvii. 15. 1-7; 16, 4, and cf. BÇS. x. 52, 58; MÇS. vi. 2. 5; KÇS. xviii. 4. 1-25.

[3] KS. has *puró agne, dī́dyat*; MS. (i. 6. 2) has *puró agníḥ* and *dī́dyat*; VS. agrees with MS. in *puró agníḥ*.

[4] The other texts have *ā́dhvam*, also read in several MSS. here.

[5] AV. iv. 14. 3 has *pṛṣṭhā́t* also in a and omits *út* before *antárikṣam*. KS., MS., and VS. agree with TS.

[6] AV. iv. 14. 4 and the other Saṅhitās agree; *ródasī* may possibly be pressed to mean 'they mount through the two (lower) worlds to the sky', but this is very unlikely, though Griffith on VS. so takes it.

[7] AV. iv. 14. 5 has *devátānām* and *mā́nuṣāṇām*; MS. has *sahá*; KS. and MS. have *devā́yatām*.

The gods, granters of wealth, support Agni.[1]

g O Agni, of a thousand eyes [2], of a hundred heads,
A hundred are thy expirations, a thousand thine inspirations;
Thou art lord of wealth a thousandfold;
To thee as such let us pay homage for strength, hail![2]

h Thou art the winged bird, sit on the earth; sit on the ridge of earth; with thy blaze fill the atmosphere, with thy light establish the sky, with thy brilliance make firm the quarters.[3]

i Receiving offering, fair of face, O Agni;
Sit down in front in thine own birthplace, in due order;
In this higher place,
O All-gods [3], do ye sit with the sacrificer.[4]

k Enkindled, O Agni, shine before us,
O most youthful, with unfailing beam;
Ever upon thee strength awaiteth.[5]

l Let us pay homage to thee in thy highest birth, O Agni;
Let us pay homage with praises in thy lower abode;
The place of birth whence thou didst come, to that I offer;
In thee when kindled they offered the oblations.[6]

m That various lovingkindness given to all men,
Of Savitṛ, the adorable, I choose,
That mighty fat cow of his which Kaṇva milked,
Streaming with a thousand (draughts) of milk [4].[7]

n Seven are thy kindling-sticks, O Agni, seven thy tongues,
Seven seers, seven dear abodes;
Seven Hotrās sevenfold sacrifice to thee;
Seven birthplaces with ghee do thou fill.[8]

o Such like, other like, thus like, similar, measured, commensurate, harmonious;[9]

p Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of holy order, beyond distress [5];

[1] This verse is found in full above at iv. 1. 10 *n*; below iv. 7. 12 *h*.

[2] KS. has *çatatejaḥ* and like VS. *vyā́nā́ḥ*.

[3] All agree in this verse.

[4] VS. has *sādhuyā́*, while the schol. has *sādhvīm* as the explanation; the use is clearly adverbial.

[5] All agree in this verse with RV. vii. 1. 3.

[6] RV. ii. 9. 3 exactly agrees; KS. and MS. have *yájā* but KapS. *yaje*, and KS. has *juhumaḥ*.

[7] All agree in this verse.

[8] This is found in full also above at i. 5. 3 *h*; KS. has *anuvidvā́n* only after *hótrāḥ*.

[9] There are here five lists of seven, for *s* and *t* yield one set of seven; KS. has the same set in order *p*, *o*, *r*, *q* and agrees in the rest, save that it adds *ábhavan* before *evám* in *u*; in MS. the order is *p*, *q*, *r*, *o* and *ábhavan* is similarly read; in VS. *p*, *o*, *r*, *q*, and in addition there are two more sets (xvii. 85): all agree in *ántimitraḥ* as against *ántyamitraḥ*; *o* and *p* are found above at i. 8. 13 *f* and *g*; KS., MS., and VS. have in *o* as the second pair *sádṛn̄* and *prátisadṛn̄*, and VS. has not only *ábhavan* before *evám* but also before *yáthā*. The verses are quasi-metrical.

q Winning holy order, winning truth, host-conquering, having a good host, with foes within, with foes afar, the troop;

r Holy order, true, secure, supporting, supporter, upholder, upholding;

s Such like, thus like, do ye come to us, similar and equal.

t Measured and commensurate, to aid us, harmonious, at this sacrifice, O Maruts.

u On Indra attend the divine folk, the Maruts; even as the divine folk, the Maruts, attend on Indra, so may the folk divine and human, attend on this sacrificer.[1]

The Horse Sacrifice

iv. 6. 6. *a* As[2] of a thunder-cloud is the face of the warrior
As he advanceth to the lap of the battles;
Be victorious with unpierced body;
Let the might of thine armour protect thee.[3]

b By the bow cows, by the bow the contest may we win,
By the bow dread battles may we win;
The bow doth work displeasure to the foe;
By the bow let us win in all the quarters.[4]

c As if about to speak it approacheth the ear,
Embracing its dear comrade,
Like a woman this bowstring twangeth stretched over the bow [1],
Saving in the battle.[5]

d They coming together as a maiden to the assembly,
As a mother her child, shall bear (the arrow) in their lap;
In unison shall they pierce the foes,
These two ends springing asunder, the enemies.[6]

e Father of many (daughters), many his sons,

[1] The acc. is due to the *anu* in *anuvartmānaḥ*; cf. Delbrück, *Altind. Synt.* p. 181, who does not cite this case.

[2] Cf. KSAçvamedha, vi. 1; MS. iii. 16. 3; VS. xxix. 38–57. This section, which is part of the Açvamedha ritual, deals with the putting on of the corselet and armour and the making ready of the chariot; *a* accompanies the putting on of the corselet, *b* the taking of the bow; with *c* the bowstring is stroked; with *d* the two ends of the string are brought together; with *e* the quiver is put on the back; with *f* the charioteer and with *g* the steeds are addressed; *i–l* are used in adoration of the Pitṛs; with *m* he touches a stone (if *açmānam* be read with Q), and takes the whip with *n*, and addresses the handguard with *o*, and with *p–t* the chariot; with *u* they make all the drums sound at one time; *h* is used for the placing of the chariot on its stand which of course is not in place at this point of the ritual but follows on the other actions at the end of the rite; see ĀpÇS. xx. 16. 4–14, 18; MÇS. ix. 2. 3, 4; KÇS. does not include this hymn. In BÇS. x. 24 *a–n* accompany the girding of the sacrificer; *o–q* the adoration of the chariot; *r–t* the sounding of the drum.

[3] This is RV. vi. 75. 1 without variant.

[4] RV. vi. 75. 2.

[5] RV. vi. 75. 3: *çiñkte* may refer to the 'whisper' of the bowstring; see Griffith, *Hymns of the Rigveda*, i. 646 n.

[6] RV. vi. 75. 4 *yóṣā* sing. seems correct, as *mātā́* is sing. For *sámana* cf. *Vedic Index*, ii. 429.

He whizzeth as he goeth to battle,
The quiver, slung on the back, yielding its content,
Doth conquer every band and army.[1]

f Standing on the chariot he guideth his steeds before him
Wheresoever he desireth, good charioteer;
The might of the reins [2] do ye admire;
The reins behind obey the mind (of the driver).[2]

g Shrilly the strong-hooved horses neigh,
As with the cars they show their strength;
Trampling with their forefeet the enemy
They unflinchingly destroy the foe.[3]

h The chariot-bearer is his oblation by name,
Where is deposited his armour and his weapon;
Then may we sit on the strong car,
All the days, with friendly hearts.[4]

i The fathers with pleasant seats, granting strength,
A support in trouble mighty and profound,
With varied hosts, with arrows to strengthen them, free,
With real heroes, broad conquerors of hosts.[5]

k The Brahmans [3], the fathers worthy of the Soma,
And sky and earth, unequalled be propitious to us;
May Pūṣan guard us from misfortune, us that prosper holy order
Do thou guard; may no foe overpower us.[6]

l A feather her garment, a deer her tooth,
Tied with cowhide she flieth shot forth;
Where men run together and apart,
There may the arrows accord us protection.[7]

m O thou of straight path, avoid us;
Be our body as of stone;
May Soma favour us,
And Aditi [4] grant protection.[8]

[1] RV. vi. 75. 5. [2] RV. vi. 75. 6

[3] RV. vi. 75. 7; for *ánapavyayantaḥ*, Oldenberg has 'nicht entkleidend'.

[4] KS. and VS. agree in having this verse in order as in RV. vi. 75. 8. But MS. here interpolates *p*, *q*, and *r*. There can be no doubt as to the authenticity of this verse; see Oldenberg, *Ṛgveda-Noten*, i. 415, who has overlooked the fact that ApÇS. xx. 16. 18 recognizes v. 8. Oldenberg, p. 416, gives two explanations as possible for *a*; the warrior's offering is his wagon rest (which would be combined with Geldner's view (*Ved. Stud.* ii. 275; *Kommentar*, p. 100) that *haviḥ* is an abbreviation for *havirdhāna*), i. e. his object is war, just as the priest's is sacrifice, or the oblation is the real substance on which the armour all depends.

[5] The verb to be understood is probably 'be propitious' as in *k*; the ritual here is so far suggestive; but *l* is absurdly tacked on to *i* and *k*. This is RV. vi. 75. 9.

[6] RV. vi. 75. 10. MS. has *ubhé stām* for *anéhasā*; *rákṣā* is doubtless correct and not *rákṣāḥ* as suggested by Delbrück; see Oldenberg, p. 416; *ṛtāvṛdhaḥ* without accent cannot be rendered.

[7] RV. vi. 75. 11.

[8] RV. vi. 75. 12. KS. has absurdly *vṛjīte*.

n Their backs it smites,
Their thighs it belabours;
O horse-whip, do ye stimulate
The skilled horses in the battles.[1]

o Like a snake with its coils it encircleth his arm,
Fending off the friction of the bowstring,
Let the hand-guard, knowing all cunning,
Manfully guard the man on all sides.[2]

p O lord of the forest, be strong of limb,
Our comrade, efficacious, of great strength;
Thou art tied with cowhide, be thou strong;
Let him that mounteth thee conquer what is to be conquered.[3]

q From sky, from earth [5] is might collected,
From trees is strength gathered;
The might of the waters surrounded with the kine,
Indra's thunderbolt, the chariot, do thou adore with oblation.[4]

r The thunderbolt of Indra, the face of the Maruts,
The embryo of Mitra, the navel of Varuṇa,
Do thou, accepting this our sacrifice,
O chariot divine, take to thyself the oblations.[5]

s Roar to earth and sky;
Let the scattered world be ware of thee in many places;
Do thou, O drum, in unison with Indra and the gods [6],
Drive away the foe further than far.[6]

t Roar thou! Grant us force and might.
Thunder, overthrowing obstacles;
Snort away, O drum, misfortune hence;
Indra's fist art thou; show thy strength.[7]

u Drive to us those, and these make to come to us;
The drum speaketh aloud for a signal (of battle);
Our heroes winged with steeds meet together;
Be our chariotmen victorious, O Indra.[8]

iv. 6. 7. *a* When[9] first thou didst cry on birth,

[1] RV. vi. 75. 13. MS. has *jighnatu* or (P) *jighnati*, and absurdly *nodaya*: it inverts *n* and *o*.

[2] RV. vi. 75. 14. *hastaghnáḥ* must be nom. as Oldenberg shows. Cf. also *Vedic Index*, ii. 501.

[3] Verses *p*–*u* are found in RV. vi. 47. 26-31 and AV. vi. 125, 126.

[4] RV. vi. 47. 27. MS. has *antárikṣāt* for *ója údbhṛtam* and in b *ávṛtam*; AV. has in c *ábhṛtam*.

[5] RV. vi. 47. 28. AV. has *ojaḥ* and the metrically correct *sá imám*.

[6] RV. vi. 47. 29. AV. has *vanvatām*; MS. *ārát*.

[7] RV. vi. 47. 30. AV. has *abhi ṣṭana* and *sedha* with *duchúnām*; KS. and MS. with RV. have *duchúnāḥ*.

[8] RV. vi. 47. 31. AV. has a quite different a, *vāvadītu*, *patantu*; MS. has *cárantu*.

[9] Cf. KSAçvamedha, vi. 3 (xl. 6); VS. xxix. 12-24. MS. omits this section, which

Arising from the ocean or the dust,
The wings of the eagle, the limbs of the gazelle,
That is thy famed birth, O steed.[1]

b The steed given by Yama hath Trita yoked,
It Indra first mounted,
The bridle of it the Gandharva grasped;
O Vasus, from the sun ye fashioned the steed.[2]

c Thou art Yama, O steed, thou art Āditya;
Thou art Trita by secret ordinance;
Thou art entirely separated from Soma [1];
Three, they say, are thy bonds in the sky.[3]

d Three, they say, are thy bonds in the sky,
Three in the waters, three within the ocean;
And like Varuṇa to me thou appearest, O steed,
Where, say they, is thy highest birthplace.[4]

e These, O swift one, are thy cleansings,
These the placings down of thy hooves in victory;
Here I have seen thy fair ropes,
Which the guards of holy order guard.[5]

f The self of thee with my mind I perceived from afar,
Flying with wings from below through the sky [2];
Thy head I saw speeding with wings
On paths fair and dustless.[6]

g Here I saw thy highest form,
Eager to win food in the footstep of the cow;
When a mortal man pleaseth thy taste,
Then most greedily dost thou consume the plants.[7]

h Thee follows the chariot, thee the lover, O steed,
Thee the kine, thee the portion of maidens;
Thy friendship the companies have sought;
The gods have imitated thy strength [3].[8]

i Golden his horns, iron his feet;

gives the Mantras for the praise of the steed; there are thirty-six of them, viz. iv. 6. 7 (= 13), 8 (= 11), 9 (= 11), and v. 7. 24; see ĀpÇS. xx. 21. 11; BÇS. xv. 29, which has i. 7. 8 *v* as the last verse. This use of v. 7. 24 is very possibly meant in TB. iii. 9. 12 but the thirty-sixth is not actually specified there.

[1] This verse like the rest is taken (verbally) from RV. i. 163. 1. It occurs in full above at iv. 2. 8 *b* with a variant in d.

[2] RV. i. 163. 2.

[3] RV. i. 163. 3. Oldenberg (*Ṛgveda-Noten*, i. 156) thinks the sense is 'thou art divided from Soma in as many pieces'.

[4] RV. i. 163. 4.

[5] RV. i. 163. 5. The natural sense of *sanitúḥ* is satisfactory and renders the suggestions of Oldenberg, as he recognizes, needless.

[6] RV. i. 163. 6.

[7] RV. i. 163. 7. *jigīṣamāṇam* is of uncertain origin, *ji* or *gā* being possible; *iṣáḥ* seems to be acc. Oldenberg (p. 157) thinks *ajīgaḥ* means 'thou didst waken to life'.

[8] RV. i. 163. 8.

Swift as thought, Indra was his inferior;
The gods came to eat his oblation
Who first did master the steed.[1]

k Full haunched, of slender middle,
The heroic divine steeds,
Vie together like cranes in rows,
When the horses reach the divine coursing-place.[2]

l Thy body is fain to fly, O steed;
Thy thought is like the blowing wind;
Thy horns are scattered in many places,
They wander busy in the woods.[3]

m To [4] the slaughter the swift steed hath come,
Pondering with pious mind;
The goat, his kin, is led before,
Behind him come the sages to sing.[4]

n To his highest abode hath the steed come,
To his father and his mother;
To-day do thou go, most welcome, to the gods;
Then boons shall he assign to the generous.[5]

iv. 6. 8. *a* Let[6] not Mitra, Varuṇa, Aryaman, Āyu,
Indra, Ṛbhukṣan, the Maruts disregard us,
When we shall proclaim before the assembly
The might of the strong god-born steed.[7]

b When they bear before him, covered with a garment and with wealth
The gift they have seized,
The goat, all-formed, bleating,
Goeth straight to the dear stronghold of Indra and Pūṣan.[8]

c This goat is led before the strong steed
As share of Pūṣan, connected with the All-gods,
When Tvaṣṭṛ impels him as an acceptable sacrifice
Together with the steed for fair renown [1].[9]

d When men thrice lead round in due season

[1] RV. i. 163. 9. *mánojavāḥ* may apply to Indra, or to the man whose inferior he was.

[2] RV. i. 163. 10. The contrast seems to be between the full haunches and slender flanks, but the words are both of uncertain sense.

[3] RV. i. 163. 11.

[4] RV. i. 163. 12.

[5] RV. i. 163. 13.

[6] Cf. KSAçvamedha, vi. 4, 5; MS. iii. 16. 1; VS. xxv. 24-34.

[7] This hymn agrees throughout with RV. i. 162. 1-11.

[8] RV. i. 162. 2. For *pāthaç* see p. 226, n. 6.

[9] RV. i. 162. 3. *puráḥ* clearly means in front; in d *jinvati* if rendered as in the text must be accented; otherwise the most probable sense is Oldenberg's (*Ṛgveda-Noten*, i. 153), 'when they lead the cake before the steed'. The cake may be a real one, or the goat conceived as corresponding to the cake of the animal sacrifice (see Schwab, *Das altindische Thieropfer*, pp. 122 *seq.*); conjectures such as *ávṛta* or *ávrata* are needless.

The steed going to the gods as an acceptable offering
Then first goeth Pūṣan's share,
The goat announcing the sacrifice to the gods.[1]

e Hotṛ, Adhvaryu, atoner, fire kindler,
Holder of the stone, and skilled reciter,
With this well-prepared sacrifice
Well offered do ye fill the channels.[2]

f The cutters of the stake, the bearers of the stake,
And they that fashion the top piece for the stake for the horse,
And they that collect the cooking-pot for the steed [2],
May their approval quicken us.[3]

g He hath come forth—efficacious hath been my prayer—
To the regions of the gods, straight backed;
In him the sages, the seers, rejoice,
For the prosperity of the gods a good friend have we made.[4]

h The bond of the strong one, the tie of the steed,
The head stall, the rope of him,
And the grass placed in his mouth,
May all these of thine be with the gods.[5]

i Whatever of the horse's raw flesh [3] the fly eateth,
Whatever on the chip or the axe hath stuck,
Whatever is on the hands, the nails of the slayer,
May all these of thine be with the gods.[6]

k The refuse that bloweth forth from the belly,
The smell of raw flesh,
Let the slayers see that in order;
Let them cook the fat to a turn.[7]

l Whatever flieth away from thy limb
As it is cooked by the fire when thou art spitted,

[1] RV. i. 162. 4.

[2] RV. i. 162. 5. The origin of *ávayāḥ* is uncertain: the tradition here of the Pada derives it from *ā-vayāḥ*, but *yaj* or *yā* have also been seen in the last part; what priest of the later ritual is meant is uncertain; see Oldenberg, i. 154. *súviprah* may denote a priest, or more likely is merely an epithet. It has been suggested that he corresponds to the later Brahman. Cf. also i. 8. 33.

[3] RV. i. 162. 6. It is not certain if the action described in c is merely the collecting of the materials for one vessel, or if *pácanam* is collective.

[4] RV. i. 162. 7. Hillebrandt's conjecture (ZDMG. xxxvii. 524) *úpa vīta pṛṣṭáḥ* is quite impossible, the parentheses being natural. KS. has *madantu*.

[5] RV. i. 162. 8. It is uncertain whether the line is to be pressed to yield a catalogue of the steed's trappings; Griffith (*Hymns of the Rigveda*, i. 215) suggests halter and heel-ropes, headstall and girths, following the indications of the comm., who distinguishes between the *gala* and *pṛṣṭha-pāda* bindings, and the head and tail fastenings. But the *saṁdā́nam* may be the *dā́ma* and the *raçanā́* the *rájju*.

[6] RV. i. 162. 9.

[7] RV. i. 162. 10. *sukṛtā́* is clearly an acc. plur.; for the question of accent and form see Oldenberg, p. 155.

Let it fall not on earth, nor on the grass;
Be that given to the eager gods.[1]

iv. 6. 9. *a* Those[2] who watch for the cooking of the strong one,
And call out, 'It is fragrant; take it out,'
And who wait to beg for the meat of the steed,
May their approval quicken us.[3]

b The trial spoon of the meat-cooking pot,
The vessels to hold the juice,
The coverings of the dishes for warming,
The hooks, the crates, attend the steed.[4]

c The starting-place, the sitting down, the turning,
The hobbles of the steed,
What it hath drunk, what it hath eaten as fodder [1],
May all these of thine be with the gods.[5]

d May Agni, smoke smelling, not make thee crackle;
May not the radiant pot be broken, smelling;
Offered, delighted in, approved, offered with the Vaṣat cry,
The gods accept the horse.[6]

e The garment they spread for the horse.
The upper garment, the golden (trappings),
The bond of the steed, the hobble,
As dear to the gods they offer.[7]

f If one hath smitten thee, riding thee driven with force,
With heel or with whip [2],
As with the ladle the parts of the oblation in the sacrifice,
So with holy power all these of thine I put in order.[8]

g The four and thirty ribs of the strong steed,
Kin of the gods, the axe meeteth;
Skilfully do ye make the joints faultless;
Declaring each part, do ye cut it asunder.[9]

[1] RV. i. 162. 11; KSAçvamedha has this in vi. 5, putting 9 *a* before it.

[2] Cf. KSAçvamedha, vi. 5; MS. iii. 16. 1; VS. xxv. 35–45.

[3] RV. i. 162. 12.

[4] RV. i. 162. 13. For *nī́kṣaṇa* cf. Wackernagel, *Altind. Gramm.* i. 98; *Vedic Index*, i. 458.

[5] RV. i. 162. 14.

[6] RV. i. 162. 15 which has *dhvanayīt*. VS. also has that form, while KS. and MS. (with variants) have *dhvanayet*; cf. Macdonell, *Ved. Gramm.* p. 398, n. 2.

[7] RV. i. 162. 16. Arnold (*Vedic Metre*, p. 295) suggests for the unmetrical *o yát saṁdā́nam yác ca paḍbī́çam árvataḥ*, which is, however, quite out of the question; Grassman suggests *árvataḥ*, and Geldner (SBBA. 1904, p. 1097) thinks *árvantam* is a case of attraction, but Oldenberg (*Ṛgveda-Noten*, i. 155) points out that the various objects enumerated are the subject.

[8] RV. i. 102. 17. Oldenberg thinks *ā́tutóda* may be intended.

[9] RV. i. 162. 18. The thirty-four ribs are taken by Ludwig (*Der Rigveda*, iii. 186) to refer to the sun and moon, the five planets, and the Nakṣatras, but this is a mere wild hypothesis, the Vedic evidence for the planets being decidedly

h One carver is there of the steed of Tvaṣṭṛ;
Two restrainers are there, so is the use;
Those parts of thy limbs that I place in order,
Those in balls I offer in the fire.[1]

i Let not thy dear self distress thee [3] as thou comest;
Let not the axe stay in thy body;
May no greedy skilless carver,
Missing the joints, mangle thy limbs with the knife.[2]

k Thou dost not die, indeed, thou art not injured,
On easy paths thou goest to the gods;
The bays, the dappled ones, have become thy yoke-fellows;
The steed hath stood under the yoke of the ass.[3]

l Wealth of kine for us, may the strong one (grant), wealth in horses,
Men and sons, and every form of prosperity;
May Aditi confer on us sinlessness;
Kingship for us may the horse rich in offering gain.[4]

PRAPĀṬHAKA VII

The Piling of the Fire Altar (continued)

iv. 7. 1. *a* O[5] Agni and Viṣṇu, may these songs gladden you in unison; come ye with radiance and strength.

b May for me strength, instigation, influence, inclination, thought, inspiration, speech, fame, renown, reputation, light, heaven, expiration, inspiration [1], cross-breathing, breath, mind, learning, voice, mind, eye, ear, skill, might, force, strength, life, old age, breath, body, protection, guard, limbs, bones, joints, bodies (prosper through the sacrifice).[6]

weak; see *Vedic Index*, i. 21, 241–243; ii. 72, 132, 191, 325, 384, 425. *Vayúnā* is, according to Oldenberg, acc. like *āgas kṛ* with acc.; according to Pischel, *Ved. Stud.* i. 303, it is a hendiadys.

[1] RV. i. 162. 19. The conjecture *tvaṣṭā* is not necessary nor probable.

[2] RV. i. 162. 20. *tiṣṭhipat* is perhaps strictly causative, 'cause evil to be' as Oldenberg takes it.

[3] RV. i. 162. 21. *pṛṣatī* should no doubt be *pṛ́ṣatīḥ*, for the Maruts have many *pṛṣatīs*, but the junction with *hárī* accounts for the dual.

[4] RV. i. 162. 22.

[5] Cf. KS. xviii. 7; KapS. xxviii. 7; MS. ii. 11. 2; VS. xviii. 1–3. For the Brāhmaṇa see TS. v. 4. 8. This and the next ten sections contain the Mantras of the Adhvaryu of the Vasor Dhārā, the oblation made by the sacrificer from an offering-spoon full of ghee, a fathom in size, and the spout behind, after the completion of the setting up of the fire; *a* here is used for an oblation ladled out four times; see ĀpÇS. xvii. 17. 8; BÇS. x. 54; MÇS. vi. 2. 5; KÇS. xviii. 5. 1. The schol. here and in the case of iv. 6. 7–9 adds that the division of Anuvākas is not for sacrificial use.

[6] The exact sense is 'may each of these things be attained for me by the sacrifice'. 'For me' is repeated with each one.

iv. 7. 2. May[1] for me pre-eminence, overlordship, spirit, anger, violence, impetuosity, victorious power, greatness, breadth, extent, greatness, length, growth, growing, truth, faith, world [1], wealth, power, radiance, play, delight, what is born, what is to be born, good words, good deeds, finding, what there is to find, what has been, what will be, easy road, good way, prosperity, prospering, agreement, agreeing, thought, good thought (prosper through the sacrifice).

iv. 7. 3. May[2] for me prosperity, comfort, desire, wish, longing, kindliness, good, better, superior, fame, good luck, riches, restrainer, supporter, peace, firmness, all [1], greatness, discovery, knowledge, begetting, procreation, plough, harrow,[3] holy order, immortality, freeness from disease, freedom from illness, life, longevity, freedom from foes, fearlessness, ease of going, lying, fair dawning, and fair day (prosper through the sacrifice).

iv. 7. 4. May[4] for me strength, righteousness, milk, sap, ghee, honey, eating and drinking in company, ploughing, rain, conquest, victory, wealth, riches, prosperity, prospering, plenteousness [1], lordship, much, more, full, fuller, imperishableness, bad crops,[5] food, freedom from hunger, rice, barley, beans, sesame, kidney beans, vetches,[6] wheat, lentils,[7] millet, *Panicum miliaceum*, *Panicum frumentaccum*, and wild rice (prosper through the sacrifice).

iv. 7. 5. May[8] for me the stone, clay, hills, mountains, sand, trees, gold, bronze, lead, tin, iron, copper, fire, water, roots, plants, what grows on ploughed land, what grows on unploughed land, tame and wild cattle prosper through the sacrifice; may for me wealth and gaining wealth, attainment and attaining, riches, dwelling, act, power, aim, strength, moving and going (prosper through the sacrifice).

iv. 7. 6. May[9] Agni for me and Indra, may Soma and Indra, may Savitṛ and Indra, may Sarasvatī and Indra, may Pūṣan and Indra, may Bṛhaspati and Indra, may Mitra and Indra, may Varuṇa and Indra, may Tvaṣṭṛ [1] and Indra, may Dhātṛ and Indra, may Viṣṇu and Indra, may the Açvins and Indra, may the Maruts and Indra, may the All-gods and Indra, may earth and Indra, may the atmosphere and Indra, may sky and Indra, may the

[1] Cf. KS. xviii. 7, 8; KapS. xxviii. 7, 8; MS. ii. 11. 2, 3; VS. xviii. 4, 5, 11.

[2] Cf. KS. xviii. 8, 9; KapS. xxviii. 8, 9; MS. ii. 11. 3, 4; VS. xviii. 8, 7, 6.

[3] The sense is conjectural: MS. has *layúḥ*, KS. *lāyaḥ*, KapS. *lalāyaḥ* (probably *layaḥ* corrected to *lāyaḥ* is meant).

[4] Cf. KS. xviii. 9; KapS. xxviii. 9; MS. ii. 11. 4; VS. xviii. 9, 10, 12. For the Brāhmaṇa see TS. v. 4. 8. 2.

[5] KS., KapS., MS., and VS. have *kúyavam*, but there is a variant with *kū°* in some MSS. of MS.

[6] MS. has *khárvāḥ*; KS., KapS., and VS. *khálvāḥ*.

[7] KS., MS., and VS. have *masū́rāḥ*, but KapS. agrees with TS.

[8] Cf. KS. xviii. 10; KapS. xxviii. 10; MS. ii. 11. 5; VS. xviii. 13–15. For the Brāhmaṇa see TS. v. 4. 8. 3.

[9] Cf. KS. xviii. 10; KapS. xxviii. 10; MS. ii. 11. 5; VS. xviii. 16–18. For the Brāhmaṇa see TS. v. 4. 8. 3.

quarters and Indra, may the head and Indra, may Prajāpati and Indra (be auspicious for me through the sacrifice).

iv. 7. 7. May[1] the Aṃçu cup for me, the Raçmi,[2] the Adābhya, the overlord (cup),[3] the Upāñçu, the Antaryāma, the (cup) for Indra and Vāyu, the (cup) for Mitra and Varuṇa, the (cup) for the Açvins, the Pratiprasthāna (cup),[4] the Çukra, the Manthin, the Āgrayaṇa, the (cup) for the All-gods, the Dhruva, the (cup) for Vaiçvānara,[5] the season cups [1], the Atigrāhyas, the (cup) for Indra and Agni, the (cup) for the All-gods,[6] the (cups) for the Maruts, the (cup) for Mahendra, the (cup) for Āditya, the (cup) for Savitṛ, the (cup) for Sarasvatī, the (cup) for Pūṣan, the (cup) for (Tvaṣṭṛ) with the wives (of the gods), the Hāriyojana (cup) (prosper for me through the sacrifice).[7]

iv. 7. 8. May[8] the kindling-wood for me, the strew, the altar, the lesser altars, the offering-spoons, the cups, the pressing-stones, the chips (of the post), the sounding-holes, the two pressing-boards, the wooden tub, the Vāyu cups, the (bowl) for the purified Soma, the mixing (bowl), the Agnīdh's altar, the oblation-holder, the house, the Sadas, the cakes, the cooked (offerings), the final bath, the cry of 'Godspeed' (prosper for me through the sacrifice).

iv. 7. 9. May[9] the fire for me, the cauldron, the beam, the sun, breath, the horse sacrifice, earth, Aditi, Diti, sky, the Çakvarī verses, the fingers, the quarters prosper through the sacrifice; may the Ṛc, the Sāman, the hymn tune, the Yajus, consecration, penance, the season, the vow (prosper) through the rain of day and night, the Bṛhat and Rathantara prosper for me through the sacrifice.

iv. 7. 10. May[10] the embryo for me, the calves, the one-and-a-half-year-old male and female, the two-year-old male and female, the two-and-a-half-year-old male and female, the three-year-old male and female, the four-year-old male and female, the draught ox[11] and the draught cow, the bull and the cow that is barren, the steer [1] and the cow that miscarries, the bullock

[1] Cf. KS. xviii. 11; KapS. xxviii. 11; MS. ii. 11. 5; VS. xviii. 19, 20. For the Brāhmaṇa see TS. v. 4. 8. 3.

[2] The Raçmi is thus described by the schol.: *adābhyākhyasyaiva grahādarçanād gṛhyamāṇadaçām pṛthakkṛtya raçminā nirdiçyate*, a view confirmed by the Mantra (iii. 3. 3 g: *sūryasya raçmibhiḥ*).

[3] This is the Dadhi cup.

[4] *dvidevatyagrahasahabhāvī saṁbandhī pratinidhibhāvī grāhyo vivakṣitaḥ* (schol.).

[5] *dhruvākhyasyaiva grahasyāvanayanadaçāyāṁ vaiçvānarasūktapāṭhād tadavasanno vaiçvānaraçabdenocyate* (schol.).

[6] KS., KapS., and MS. have *kṣullakávaiçvadevaḥ*, a word quoted in Pāṇini, vi. 2. 39. The first is that in the morning pressing, the second that of the third pressing.

[7] This and the next Grahas are from Vikṛtis.

[8] Cf. KS. xviii. 11; KapS. xxviii. 11; MS. ii. 11. 5; VS. xviii. 21. For the Brāhmaṇa see TS. v. 4. 8. 4.

[9] Cf. KS. xviii. 11; KapS. xxviii. 11; MS. ii. 11. 5; VS. xviii. 22, 23. For the Brāhmaṇa see TS. v. 4. 8. 4.

[10] Cf. KS. xviii. 12; KapS. xxix. 1; MS. ii. 11. 6; VS. xviii. 26, 27. For the Brāhmaṇa see TS. v. 4. 8. 5.

[11] For *paṣṭhavā́t* there is a variant °*vāṭ* as in the other Saṅhitās, and as accords with the derivation from *vah*. For the sense cf. *Vedic Index*, ii. 514.

and the cow (prosper through the sacrifice); may life prosper through the sacrifice, may expiration prosper through the sacrifice, may inspiration prosper through the sacrifice, may cross-breathing prosper through the sacrifice, may the eye prosper through the sacrifice, may the ear prosper through the sacrifice, may mind prosper through the sacrifice, may speech prosper through the sacrifice, may the self prosper through the sacrifice, may the sacrifice prosper through the sacrifice.

iv. 7. 11. *a* May[1] one for me, three, five, seven, nine, eleven, thirteen, fifteen, seventeen, nineteen, twenty-one, twenty-three, twenty-five, twenty-seven, twenty-nine, thirty-one, thirty-three [1]; *b* four, eight, twelve, sixteen, twenty, twenty-four, twenty-eight, thirty-two, thirty-six, forty, forty-four, forty-eight; *c* strength,[2] instigation, the later born, inspiration, heaven, the head, the Vyaçniya, the offspring of the last, the last, the offspring of being, being, the overlord (prosper with the sacrifice).

iv. 7. 12. *a* May[3] strength aid us through the seven quarters,
The four distances,
Strength aid us here with the All-gods
For the gaining of wealth.[4]

b May all the Maruts to-day be present, all, to aid us,
Be the fires all enkindled present;
May the All-gods come to us with aid;
All wealth, and strength, be ours.[5]

c O gods, come in your cars of gold
For the instigation of strength,
Agni, Indra, Bṛhaspati
And the Maruts to drink the Soma.[6]

d For each prize, aid us, O ye steeds,
For the rewards [1], O ye wise, immortal, righteous ones;
Drink of this mead, rejoice in it;
Delighted go by paths on which the gods go.[7]

[1] Cf. KS. xviii. 12; KapS. xxix. 1; MS. ii. 11. 6; VS. xviii. 24, 25, 28. For the Brāhmaṇa see TS. v. 4. 8. 5, 6.

[2] These are clearly names, fanciful, of the months, twelve in number. The last vary: KS. has *inter alia, vaiyaçanó vyáçvāñ āntyó 'ntyo bhauvanó bhúvanasya pátiḥ*; MS. has no exact parallel; VS. has *vainañçináya* and *vinañçine, āntyāyanáya* and *ántyāya*, and *bhauvanáya* and *bhúvanasya pátaye*. The list here is found nearly exactly above in i. 7. 9 *c*.

[3] Cf. KS. xviii. 13, 14; KapS. xxix. 2, 3; MS. ii. 12. 1–3; VS. xviii. 31–36; xvii. 70; xviii. 45. For the Brāhmaṇa see TS. v. 4. 9. This section contains the supplementary Mantras for the Vājaprasavīyahoma (TS. i. 7. 10), accompanying the offering of wild grains made fluid; the offerings are of *reṇu, çyāmāka, nīvāra, jartila, gavīdhukā, markaṭakākhya, gārmuta* or *kulattha* (Mantras *a–g*); *h* accompanies the offering of the milk of a black cow, and *i* in its three parts the three Vāta oblations; see ĀpÇS. xvii. 19. 1–3, 12; 20. 11; BÇS. x. 54; KÇS. xviii. 5. 4–6. 1.

[4] KS. has *mā* here and in *b*.

[5] MS. adds *no* in a; KS. has *mā* in c and *āgamann ihá* and *vāje asmin*.

[6] This is not in the other Saṅhitās.

[7] This is found above in full at i. 7. 8 *g*, in Pratīka at iv. 1. 11 *w*; 2. 11 *o*.

e Strength is in front, in the midst of us;
Strength shall assort the gods in due season;
The instigation of strength is propitious;
In all the quarters may I become a lord of strength.[1]

f Milk may I place on earth, milk on the plants,
Milk in the sky, in the atmosphere milk,
Be the quarters rich in milk for me.[2]

g I unite myself with milk, with ghee,
I united myself with waters [2] and plants;
Strength may I win, O Agni.[3]

h Night and the dawn, one-minded, but of various form
United suckle one child;
The radiant one shineth between sky and earth;
The gods, granters of wealth, support Agni.[4]

i Thou art the ocean, full of mist, granting moisture, blow over me with healing, with wonder-working; hail! Thou art of the Maruts, the horde of the Maruts, blow over me with healing, with wonder-working; hail! Thou art the helper, the worshipper, blow over me with healing, with wonder-working; hail!

iv. 7. 13. *a* Agni[5] I yoke with glory, with ghee,
The bird divine mighty in strength;
Therewith may we fly to the expanse of the ruddy one,
Mounting the heaven above the highest vault.[6]

b These are wings unaging of thee, the winged,
Wherewith thou dost smite away the Rakṣases, O Agni;
With these may we fly to the world of good men,
Where are the seers, the first-born, those of yore.[7]

c Thou art piling, born of the ocean, the drop,
The skilled one, the eagle, the righteous,
The golden-winged busy bird, mighty,
That hath sat down firmly in its place [1].[8]

[1] KS. and MS. have *prasavé*, and VS. *hi mā sarvavīraṁ cakāra.*

[2] KS., MS., and VS. have *dhāḥ.*

[3] MS. and VS. (KS. has not the verse) have the sensible *adbhiḥ*; they differ as to the accent on *sò 'hám.*

[4] This occurs in full above at iv. 1. 10 *n*; 6. 5 *f.*

[5] Cf. KS. xviii. 15, 18; KapS. xxix. 4, 6; MS. ii. 12. 3, 4; VS. xviii. 51-54; xv. 49-56. For the Brāhmaṇa see TS. v. 4. 10. This section contains the Mantras used in the Punaçciti of the fire altar; *a–c* are used before the Prātaranuvāka, and *d* and *e* before the last verse of the Yajñāyajñiya Sāman; the remaining eight verses are prescribed vaguely for use at the Punaçciti; see ĀpÇS. xvii. 23. 1-4; 24. 11-14; MÇS. vi. 2. 6; BÇS. x. 59; BÇS. xvii. 17 prescribes them for use in setting down the eight *yājuṣī* bricks.

[6] VS. has *gamema* and *nákam uttamám.*

[7] MS. and VS. have *patatriṇau*; KS. and MS. add *vayám*; KS., MS., and VS. have *jagmúḥ* in *d*; KS. has *prathamāḥ purāṇāḥ*; VS *prathamajā́ḥ purāṇā́ḥ*; MS. *prathamā́ yé purāṇāḥ.*

[8] KS., MS., and VS. have *c–e* in different order, omitting *cíd asi samudráyoniḥ*; KS. and MS. end *c* at *hiṅsīḥ*; for *d* they have

d Homage be to thee; harm me not,
Thou dost stand resting on the head of all;
Within the ocean is thy heart, thy life;
Sky and earth are placed on the worlds.[1]

e Give of the water, cleave the holder of the water; from the sky, from Parjanya, from the atmosphere, from the earth, thence do ye help us with rain; thou art the head of the sky, the navel of earth, the strength of waters and plants, protection of all life, extending; homage to the way![2]

f With that devotion wherewith the seers performed the session of sacrifice [2],
Kindling Agni, bearing aloft the heaven,
I set on this vault that Agni
Whom men call him for whom the spread is strewed.[3]

g Him with our wives let us pursue, O gods,
With our sons, our brothers, or by gold,
Seizing the vault in the world of good action,
Above the third firmament, in the light of the sky.[4]

h To the middle of speech hath the busy one arisen,
Agni here, lord of the good, the wise;
Established on the back of the earth, the radiant one,
He casteth beneath his feet [3] the combatants.[5]

i Let Agni here, the most manly, strength-bestowing,
Of a thousand shapes, shine unwearying,
Radiant in the midst of the ocean;
Do ye approach the abodes divine.[6]

k Move ye forward, go ye long together;
Make ye the paths gods travelled, O Agni;
In this highest abode
O All-gods, sit ye with the sacrificer.[7]

l That by which thou bearest a thousand,

divó mūrdhāsi—pathé with b of our *d*; for *e* they have c of our *d* and *e* to *avata*; VS. differs by having for *d* only down to *pathé*, adding b of our *d* to *e*; all omit d of our *d*.

[1] There is no variant in the other texts.

[2] KS. has *udno dehy udadhiṁ bhindhi* and *mā*; MS. and VS. have *apó*; MS. inverts *pṛthivyā́ḥ* and *nā́bhiḥ*. For *a* cf. ii. 4. 8 *a*.

[3] MS. inverts c and d; VS. has *āyan*.

[4] MS. and VS. have *gṛbhṇānā́ḥ*.

[5] KS., MS., and VS. have *kṛṇutām*.

[6] MS. has by error *sahasríyaḥ* in some MSS.; KS. and VS. have *dyotatām*, MS. the Prākritized *jyotatām*; MS. and VS. have *salilásya*, and all have *yāhi*; KS. and MS. have *dhā́man* but KapS. and VS. *dhā́ma*.

[7] VS. joins a and b of *k* with c and d of *m*, and a and b of *m* with c and d of *k*, then having *l* and *n* in order; so also KS., while MS. has a and b of *k* with a new c and d, then our *m*, then *l* and *n*. MS. has the easier *āvis* for *agne*, but other gods can be easily understood; cf. Weber, *Ind. Stud.* xiii. 113. The verse recurs in v. 7. 7 *d*.

Thou, O Agni, all wealth,
With that highest (path) for the gods to travel,
Do thou bear this sacrifice for us.[1]

m Awake, O Agni; be roused for him;
With this one do thou create sacrifice and donation;
Making thee, his father, young again
He hath stretched over thee this covering.[2]

n This is thy due place of birth,
Whence born thou didst shine,
Mount it, O Agni, knowing it,
And make our wealth increase.[3]

iv. 7. 14. *a* May[4] radiance be mine, O Agni, in rival invocations,
May we, kindling thee, make ourselves to prosper;
To me let the four quarters bow;
With thee as overseer may we conquer the fighters.[5]

b Let all the gods be at my invocation,
The Maruts with Indra, Viṣṇu, Agni;
May the broad atmosphere be my guardian;
May the wind blow for me unto this desire.[6]

c May the gods bestow wealth upon me through sacrifice;
May blessing be mine, and mine divine invocation;
The divine sacrificers of old shall win for us [1];
Unharmed may we be in ourselves, rich in heroes.[7]

d For me let them sacrifice whatever sacrifices are mine;
Fulfilled be the intent of my mind;
No sin whatever may I commit;

[1] KS. and MS. end *svàr devéṣu gántave* as in TS. v. 7. 7 *g*, and VS so with *naya*.

[2] The other texts have *tvám* for *enam*; KS. in c has *kṛṇvantā pitarā yuvānā*; MS. *kṛṇvántaḥ pitáro yúvānaḥ*; VS. *kṛṇvānā́ pitárā yúvānā*, and in d MS. has *anvā́tāṅsus táva*.

[3] This verse has occurred in full above at i. 5. 5 *f* and iv. 2. 4 *k*.

[4] Cf. KS. xl. 10. For the Brāhmaṇa see TS. v. 4. 11. 3. This section gives the Mantras for the placing of the bricks on the Dhiṣṇyas, nine for the Agnīdh's altar, 12, 16, 21 or 24 for the Hotṛ's, eleven for the Brāhmaṇācchaṅsin and six for the Mārjālīya, eight for the rest; see ĀpÇS. xvii. 26. 2, which refers for all the Kāmyās to the Çulva Sūtra, extracts from which are given in the comm. on TS. BÇS. x. 55, agreeing with TS., prescribes eight for all except the Hotṛ and the Mārjālīya, one Yājuṣī, and the rest 'space fillers'. The bricks are called Vihavya from the name of the hymn.

[5] The Mantras are found also in RV. x. 128 and in a different order in AV. x. 3, on which see Whitney's note. The first occurs also in MS. i. 4. 1.

[6] AV. v. 3. 3, RV. x. 128. 2, and KS. have *indravantaḥ* and *urúlokam*; AV. has *kā́māyāsmai* and *pavate*. For the two words *urú gopám*, Weber (*Ind. Stud.* xiii. 68) compares *bṛhád ukṣé*, i. 4. 26. 1; *mātā́ pitáraḥ*, i. 3 10 *d*; *dyā́vā kṣā́mā*, iv. 1. 10 *n*; *paçcā́d várṣīyan*, v. 3. 1. 5; *purástād étam*, vii. 1. 6. 5.

[7] RV. x. 128. 3 has *hótāro vanuṣanta*; AV. v. 3. 5 *daivā́ hótārā saniṣan na etád*; KS. *daivyā hotāro saniṣan na etad* and *mama* bis for *máyi* as in Ppp., which, however, has *máhyam* in a.

May the All-gods befriend me.[1]

e O ye six spaces divine, for us make broad room;
O ye All-gods, here show your prowess;
May we not lose offspring nor ourselves;
May we not fall victims to our foe, O king Soma.[2]

f Agni, driving away wrath in front [2],
As guardian unfailing, do thou guard us on all sides;
Let thy foes turn away again
And be their plotting at home ruined through thy foresight.[3]

g The creator of creators, lord of the world,
The god Savitṛ overcoming enmity,
This sacrifice may the two Açvins and Bṛhaspati,
The gods (guard) and protect the sacrificer from misfortune.[4]

h May the bull, wide extending, afford us protection rich in food,
He much invoked in this invocation;
O thou of the bay steeds, be gracious unto our progeny;
Harm us not [3], abandon not us.[5]

i May our rivals depart;
With Indra and Agni we overthrow them;
The Vasus, the Rudras, the Ādityas have made me
A dread corrector and overlord, sky reaching.[6]

k Hitherward do we summon Indra from thence,
Him who is winner of cows, of booty, and winner too of horses;
Do thou accept this sacrifice at our invocation;
Ally of it we make thee, O lord of the bays.[7]

[1] RV. x. 128. 4 differs in having *naḥ* at the end; AV. v. 3. 4 and KS. have *yajantām*, *yā́nīṣṭā́*, and end *viçve devā́ abhi rakṣantu* (*tiṣṭhantu* KS.) *mehá*.

[2] RV. x. 128. 5 agrees, but has *ṣaḍ urvīs* and *naḥ*; AV. has a and b as v. 3. 6 a and b, and c and d as v. 3. 7 c and d; it begins *daívīḥ* and ends b with *mādáyadhvam*; KS. begins *trayaṣ ṣaḥ* and has *devā́ḥ*.

[3] RV. x. 128. 6 has *ágne*, *páreṣām* and *prabúdhām*; AV. v. 3. 2 has these readings and in b *tvám no* ending *viçvataḥ*; in c it reads *apáñco yantu nivátā durasyúvaḥ*; KS. in b has *pātu viçvataḥ*; in c *apāñco yantu nirṛtham*, and in d *vi naçyatu*.

[4] RV. x. 128. 7 has in b *trātā́ram* and *abhimātiṣāhám*; AV. v. 3. 9 has *vidhātā́* and in b *deváḥ savitā́bhimātiṣāháḥ*; in c *ādityā́ rudrā́ açvinobhā́ devā́ḥ*, ending *nirṛthā́t*; KS. agrees with TS. down to *yajñám*, but then has *bṛhaspate açvinobhendrāvata kāvyair daṅsanābhiḥ*. The TS. text can only be construed by admitting anacoluthon.

[5] RV. x. 128. 8 agrees except for *purukṣúḥ*; AV. v. 3. 8 has *yachatu* and *mṛḍéndra*; KS. has *mṛḍendra* and *rīradhaḥ*, but *purukṣúḥ*.

[6] RV. x. 128. 9 agrees; AV. v. 3. 10 has *enān* in b, *ādityā́ rudrā́ uparispṛ́çaḥ* in c and *akrata* in d; KS. has *ādityā rudrāḥ*. VS. xxxiv. 46 agrees with TS., and cf. TB. ii. 4. 3. 2.

[7] So RV. Khila after x. 128; TB. ii. 4. 3. 2; RV. Kh. has *kulmaḥ* and KS. *iha kṛṇmaḥ*; AV. v. 3. 11 ends *çṛṇotu asmā́kam abhūr haryaçva medī́*.

The Horse Sacrifice

iv. 7. 15. *a* Of[1] Agni first I reckon, the wise ones,
Him of the five folk whom many kindle;
Him who hath entered into every concourse do we implore,
May he relieve us from tribulation.[2]

b Him whose is that which breatheth, which winketh, which moveth,
Whose alone is that which has been born and is being born,
Agni I praise; I invoke seeking aid,
May he relieve us from tribulation.[3]

c Of Indra first I reckon, the wise one;
Praise of the slayer of Vṛtra hath come to me,
He who cometh at the call of the generous doer of good deeds [1],
May he relieve us from tribulation.[4]

d Him who in might leadeth forth the host for battle,
Who commingleth the three possessions;
Indra I praise; I invoke seeking aid,
May he relieve us from tribulation.[5]

e Of you, O Mitra and Varuṇa, I reckon;
Take heed of him, O ye of true strength, strong ones, whom ye afflict;
Ye who go in might against the king in his chariot,
May ye relieve us from sin.[6]

f You whose chariot with straight reins, of true path,
Approacheth to spoil him who acteth falsely,
Mitra and Varuṇa I praise [2]; I invoke seeking aid,
May ye relieve us from sin.[7]

[1] Cf. KS. xxii. 15; MS. iii. 16. 5. This section gives the Mantras for the ten oblations of the Mṛgāreṣṭi of the Açvamedha enumerated in TS. vii. 5. 22; the last two verses *v* and *w* are for the Sviṣṭakṛt oblation, the others are the ten sets of Puronuvākyās and Yājyās; see ĀpÇS. xx. 23. 1-4; BÇS. xv. 38, and cf. Whitney, *Translation of Atharvaveda*, p. 190; Weber, *Ind. Stud.* xviii. 95 *seq.*; Bloomfield, *Atharvaveda*, pp. 51, 52.

[2] The AV. version (iv. 23. 1) has in b *pāñcajanyasya bahudhā́ yám indháte*, in c *viço—viçaḥ praviçivā́ṅsam*; MS. has *amṛ́tānām* in b and KS. the careless variant *praviçānam*.

[3] AV. iv. 23. 7 has in a *pradíçi yád virócate* and in b *janitavyàm*.

[4] AV. iv. 24. 1 has *indrasya manmahe çáçvad íd asya manmahe*, and in b *úpa memá ā́guḥ*, and in c *éti*; KS. has *ihāguḥ*. For the accent on *úpa*, Weber (*Ind. Stud.* xiii. 69) compares *áti práyuktyai*, ii. 2. 9. 2; *ánu sáṁtatyai*, vii. 1. 5. 5; *práty úttabdhyai*, vi. 6. 4. 6; *abhí kálpamānaḥ*, iv. 4. 11. 2; *abhí sáṁdaṣṭau*, ii. 5. 2. 3; *ádhi çritám*, iv. 6. 2 *g*; *úpa jīvantaḥ*, v. 5. 9 *a*. In iv. 1. 4. 2, however, *adhi* is a preposition.

[5] AV. iv. 24. 7 has *saṁgrāmā́n*, transposes *vaçí* and *yudhé*, and reads *dvayā́ni*, which is easier; KS. has *yudhā*.

[6] AV. iv. 29. 1 in b reads *ṛtāvṛdhau sácetasau drúhvaṇo yaú nudéthe*, and has a completely different c; MS. has *durhṛṇā* and KS. *dṛhaṇā*, both have *rā́jānā* and MS. *yātaḥ*.

[7] AV. iv. 29. 7 has the easier *yáyo ráthaḥ satyávartma ṛjúraçmiḥ*, reads *mithuyā́* and *abhiyā́ti*; KS. and MS. have *mithū* (*mithu*) compounded with *cárantam*.

g We venerate the ordinances of Vāyu and of Savitṛ,
Who support that which hath life and guard it,
Who surround all things;
May ye relieve us from sin.[1]

h The best blessings have come to us
In the realm of the two gods;
I praise Vāyu and Savitṛ; I invoke seeking aid,
May ye relieve us from sin.[2]

i Best charioteers of carmen, I hail for aid,
That go most smoothly with well-guided steeds;
Ye [3] whose might among the gods, O gods, is unextinguished,
May ye relieve us from sin.[3]

k What time ye came to the wedding of Sūryā,
Choosing a seat together on the three-wheeled (chariot),
I praise you, Açvins, gods, invoke seeking aid,
May ye relieve us from sin.[4]

l Of the Maruts I reckon; may they aid us;
May they all help this every prayer (of ours);
The swift, easily controlled (ones) I call to help,
May they relieve us from evil.[5]

m The sharp weapon, strong and mighty,
The divine host [4] keen in the battles,
I praise the gods, the Maruts; I invoke seeking aid,
May they relieve us from evil.[6]

n Of the gods I reckon; may they aid us;
May they all help this every prayer;
The swift, easily controlled (ones) I call to help,
That they may relieve us from evil.[7]

o That which now consumeth me
From deed of men or gods,
I praise the All-gods; I invoke seeking aid,
May they free us from evil.[8]

[1] AV. iv. 25. 1 has *viçáthaḥ*, *rákṣathaḥ*, *babhūváthuḥ*; KS. has *bibhṛtháḥ* and the rest as AV.; MS. has the logical third persons in a and b and second in c; KS. has *adhipā* for *paribhū́*.

[2] AV. iv. 25. 7 has *dhā́man* and in c *staúmi devám savitā́ram ca vāyúm*; MS. has *āçiraḥ*.

[3] Not in AV. KS. has *āçubhiḥ* for *ā́çvaiḥ*, and in c KS. and MS. have *ániṣitam*, which is easier; KS. has *huve*.

[4] Not in AV. The verse is reminiscent of RV. x. 85. 13–15.

[5] AV. iv. 27. 1 has *me* for *naḥ* and in b reads *premáṁ vā́jaṁ vā́jasāte avantu*; in c *āçū́n iva suyámān ahva ūtáye*. KS. and MS. agree with TS.

[6] AV. iv. 27. 7 has *ánīkam* for *ā́yudham*, *viditám* and *mā́rutaṁ*, and ends with *ugrám*; in the next Pāda it omits *devā́n*; KS. has *īḍitam*.

[7] Not in AV. It is of course based on *l*.

[8] Not in AV. as a whole, but iv. 26. 7 has *yán medám abhiçócati yéna-yena vā kṛtáṁ paúruṣeyān na daivā́t*. KS. has *abhidāsati pauruṣeyād daivād eveṣṭir astu dvipadaç catuṣpadaḥ*.

p Us to-day Anumati.[1]
q O Anumati, thou [5].[1]
r Vaiçvānara for aid to us.[1]
s Present in sky.[1]
t Those that expanded with unmeasured might,
Those that became the supports of wealth,
I praise sky and earth; I invoke seeking aid,
May ye relieve us from tribulation.[2]
u O ye broad firmaments, make room for us;
O rulers of the field, aid us;
I praise sky and earth; I invoke seeking aid,
May ye relieve us from tribulation.[3]
v Whatever sin we commit against thee,
As men are wont in ignorance, O most young [6],
Make us blameless before Aditi,
Remove our evil deeds on all sides, O Agni.[4]
w Even as ye did set free, O bright ones,
O ye that are worthy of offering, the buffalo cow bound by the foot,
So do thou remove from us tribulation;
Be our life prolonged further, O Agni.[5]

[1] All these verses are given elsewhere in full, viz. *p* and *q* = iii. 3. 11 *l* and *m*; *r* and *s* = i. 5. 11 *a* and *d*, and the Pratīkas are also found in iv. 4. 12. 5.

[2] KS. omits c.

[3] KS. has *kṛṇutam* and *adhivocataṁ naḥ*, MS. *bruvāthaḥ*.

[4] RV. iv. 12. 4 and MS. have *yác cid hi* and *ácittibhiḥ*, and *kác cid*, with *ánāgān* for the senseless *ánāgāḥ*, and MS. omits *vi*. KS. has not the verse.

[5] RV. iv. 12. 6 has *tyád*, and *evó ṣv asmán muñcatā*, and ends with *prá tāry agne pratarám*. So also MS. KS. has not the verse. *Atāri* is a bad form for the injunctive sense.

KĀṆḌA V

The Explanation of the Piling of the Fire Altar

PRAPĀṬHAKA I

The Placing of the Fire in the Fire-pan

v. 1. 1. He[1] offers the Savitṛ offerings, for instigation. He offers with (an oblation) ladled up four times, cattle have four feet; verily he wins cattle; the quarters are four; verily he finds support in the quarters. The metres departed from the gods (saying), 'We will not carry your oblation without sharing (in it)'; for them they kept this (oblation) ladled up four times, for the Puronuvākyā, the Yājyā, the deity, the Vaṣaṭ call; in that he offers what has been ladled up four times, he delights the metres, and they delighted carry to the gods his oblation. If he desire of a man [1], 'May he become worse', he should offer each separately for him; verily he makes him severed from the libations;[2] he becomes worse. If he desire of a man, 'May he become better', he should offer all for him continuously; verily he makes him master of the libation; he becomes better. This is the mastering of the sacrifice. He abandons prosperity in the beginning of the sacrifice who departs from Agni as the deity; these offerings to Savitṛ number eight, the Gāyatrī has eight syllables, Agni is connected with the Gāyatrī [2]; verily he does not abandon prosperity at the beginning of the sacrifice, nor Agni as the deity. The offerings to Savitṛ number eight, the libation (as a whole) is the ninth; verily he extends the threefold (Stoma) at the beginning of the sacrifice. If he desire, 'May I confer on the metres the glory of the sacrifice', he should make a Ṛc verse last; verily he confers on the metres the glory of the sacrifice. If he desire,

[1] Cf. KS. xviii. 19; xix. 1; KapS. xxix. 7, 8; MS. iii. 1. 1, 2; ÇB. vi. 3. 1. 1–44. This section explains the offering to Savitṛ and the taking of the spade, the Mantras for which are in TS. iv. 1. 1.

[2] It is not quite certain whether in this construction the sense is merely that the sacrificer is made weak by means of the severed character of the *āhutis*, or whether it is to be understood that he is parted from them because of their lack of continuity; the latter sense is perhaps the more probable.

'May I confer on the sacrificer the glory of the sacrifice', he should make a Yajus formula last; verily he confers on the sacrificer the glory of the sacrifice. 'By the Ṛc make the Stoma to flourish', he says [3], for prosperity. With four (verses) he takes up the spade; the metres are four; verily (he takes it up) with the metres. 'On the instigation of god Savitṛ', he says, for instigation. Agni went away from the gods, he entered the reed; he resorted to the hole[1] which is formed by the perforation of the reed; the spade is perforated to make it his birthplace; wherever he lived, that became black; (the spade) is stained, for perfection of form; it is pointed at both ends, for the winning of light both hence and from yonder world; it is a fathom long; so much is the strength in man; (verily it is) commensurate with his strength; it is unlimited in girth, to win what is unlimited; that tree which has fruit is strong among trees, the reed bears fruit, (the spade) is of reed, to win strength.

v. 1. 2. That[2] part of the sacrifice is unsuccessful which is performed with no Yajus. 'This bond of order they grasped', (with these words) he takes up the horse's halter, to make a Yajus and to make successful the sacrifice. 'Swiftly run hither, O steed', (with these words) he halters the horse; verily he proclaims its greatness in this form. 'Yoke ye the ass', (with these words) (he halters) the ass; verily he establishes the ass on the non-existent; therefore the ass is less real than the horse. 'In each need more strong', he says [1]; verily in each need he yokes him; 'in each contest we invoke', he says; the contest is food; verily he wins food. 'As friends, Indra to aid us', he says; verily he wins power. Agni went away from the gods, him Prajāpati found; the horse is connected with Prajāpati, with the horse he collects (it), for the finding (of Agni). Now confusion occurs in that they perform the same thing with a better and worse (instrument), for the ass is worse than the horse [2]; they lead the horse in front to avoid confusion; therefore the worse follows after the better. Many are the foes of the man who waxes great, he waxes great as it were who piles the fire, the steed has a thunderbolt; 'hastening come hither, trampling the enemy', he says; verily he tramples with the thunderbolt on the evil foe; 'from the lordship of Rudra', he says; cattle are connected with Rudra; verily having begged from Rudra [3] cattle he acts for his own interest. 'With Pūṣan as fellow', he says; Pūṣan is the leader together of roads; (verily it serves) for attainment. The fire has dust

[1] *ūti* here seems to have the sense, seen in TB. i. 1. 1. 3 by BR., of 'hole' of an animal, a mouse according to the comm.

[2] Cf. KS. xix. 2, 3; KapS. xxix. 8; xxx. 1; MS. iii. 1. 3, 4; ÇB. vi. 3. 2. 2–3. 12. This section gives the Brāhmaṇa for the Mantras of TS. iv. 1. 2. 1–3 for the bringing forward of the steed *en route* for the clay for the altar.

for its abode; the Añgirases brought it together before the deities; 'from the abode of earth do thou approach Agni of the dust in the mode of Añgiras', he says; verily he brings it together in one abode with the deities. 'We approach Agni of the dust in the manner of Añgiras', he says; verily he appropriates the strength of him whom he meets [4]. 'The fire should be brought together after announcing it to Prajāpati', they say; Prajāpati is this earth, the ant-heap is its ear;[1] 'we will bear Agni of the dust in the manner of Añgiras', (with these words) he pays reverence to the mound of an ant-heap; verily after announcing it to Prajāpati face to face, he brings together the fire. 'We bear Agni of the dust in the manner of Añgiras', he says; verily he appropriates the strength of him whom he meets. 'Agni hath gazed along the forefront of the dawns' [5], he says, to light up (the heaven). 'The steed coming, from the way', 'Coming to earth, O steed', he says; verily he wishes for it with the first and obtains it with the second; with two (verses) he makes it come, for support; (with two) of the same form, therefore cattle are born of the same form. 'Thy back is the sky, thy abode earth', he says; Prajāpati quickened him from these worlds; verily he proclaims its greatness in this form. The steed is possessed of the thunderbolt, by its incisors it is more puissant than those with one row of incisors, by its hair than those with two rows; him whom he hates he should conceive as beneath its feet; verily with the thunderbolt he lays him low.

v. 1. 3. 'The[2] strong steed hath stepped forth', with these two (verses) he makes it step forth; (with two) of the same form, therefore cattle are born of the same form. He pours water down; where there are waters, there plants take root, and where plants take root cattle find support through them, the sacrifice (finds support) in cattle, the sacrificer in the sacrifice, offspring in the sacrificer; therefore he pours water down, for support. If the Adhvaryu were to pour the libation on that which is without fire, the Adhvaryu would be [1] blind, the Rakṣases would destroy the sacrifice; he puts gold down and offers; verily he pours on what has fire, the Adhvaryu does not become blind, the Rakṣases do not destroy the sacrifice. 'I touch Agni with mind, with ghee', he says, for with mind man approaches the sacrifice; 'who lordeth it over all the worlds', he says, for he lords it over all; 'broad, vast, with pervading vital power', he says, for he born small becomes great [2]; 'most extensive, impetuous, winning food', he says; verily he makes pleasant food for him; all is pleasant for him who knows thus. 'I touch thee with speech, with ghee', he says; therefore what

[1] For the ears of the earth cf. Oertel, JAOS. xxviii. 88.

[2] Cf. KS. xix. 3; KapS. xxx. 1; MS. iii. 1. 4; ÇB. vi. 3. 3. 13-25. This section explains the rest of the Mantras in TS. iv. 1. 2. 4, 5.

a man conceives with mind he utters with speech; 'with friendly (mind)', he says, to smite away the Rakṣases; 'with mortal glory, with engaging colour, Agni', he says; verily he bestows beauty upon him; he is possessed of beauty who knows thus [3]. By mind must he obtain that libation which the Adhvaryu offers in that which is without fire; he offers with two verses containing the word 'mind', to obtain the two libations; with two (he offers), for support. As the beginning of the sacrifice is performed the Rakṣases are fain to destroy the sacrifice; now then is this (place) the beginning of the sacrifice when the libation comes upon it; he draws a line around, to smite away the Rakṣases; with three (verses) he draws a line around, Agni is threefold; verily from the whole extent of Agni he smites away the Rakṣases [4]; with a Gayatrī verse he draws a line around, the Gāyatrī is brilliance; verily with brilliance he encircles him; with a Triṣṭubh verse he draws a line around, the Triṣṭubh is power; verily he encircles him with power; with an Anuṣṭubh verse he draws a line around, the Anuṣṭubh envelops all the metres, (verily it serves) for complete attainment; with the Anuṣṭubh in the middle (he draws), the Anuṣṭubh is speech, therefore from the middle we speak with speech; with the Gāyatrī first he draws, then with the Anuṣṭubh, then with the Triṣṭubh; the Gāyatrī is brilliance, the Anuṣṭubh the sacrifice, the Triṣṭubh power; verily he encircles the sacrifice, with brilliance and power, on both sides.

v. 1. 4. 'On[1] the instigation of the god Savitṛ thee', (with these words) he digs, for instigation. Then with it he produces smoke; 'Full of light, thee, O Agni, of fair aspect', he says, and thereby he produces light. Agni on birth afflicted creatures with pain, him the gods appeased by the half-verse; 'auspicious and harmless to offspring', he says; verily he makes him appeased for offspring. He digs with two (verses), for support. 'Thou art the back of the waters', (with these words) he takes the lotus leaf [1]; the lotus leaf is the back of the waters; verily with its own form he takes it. He gathers with a lotus leaf; the lotus leaf is the birthplace of Agni; verily he gathers Agni with his own birthplace. He gathers with a black antelope skin; the black antelope skin is the sacrifice; verily he gathers the sacrifice with the sacrifice. If he were to gather with the skin of tame animals he would afflict with pain tame animals; he gathers with a black antelope skin; verily he afflicts with pain wild animals [2]; therefore of animals of even birth the wild animals are the smaller, for they are afflicted with pain. He gathers on the hairy side, for on that side is it pure. He strews the lotus leaf and the black antelope skin together; the black antelope skin is this (earth), the lotus leaf yonder (sky); verily on both sides he encircles him

[1] Cf. KS. xix. 4; KapS. xxx. 2; MS. iii. 1. 5; ÇB. vi. 4. 1. 1–2. 9. This section explains the Mantras for the collection of the clay for the fire-altar given in TS. iv. 1. 3.

with these two. Agni departed from the gods, Atharvan perceived him; 'Atharvan first pressed thee out, O Agni' [3], he says; verily he gathers him with him who perceived him. 'Thee, O Agni, from the lotus', he says, for in the lotus leaf he found him reposing. 'Thee the sage, Dadhyañc', he says; Dadhyañc, son of Atharvan, was full of brilliance; verily he bestows brilliance upon him. 'Thee Pāthya Vṛṣan', he says; verily with the latter (verse) he hails him whom he has previously addressed [4].[1] He gathers with four (verses), the metres are four; verily (he gathers) with the metres. (He gathers) with Gāyatrī verses for a Brahman, for the Brahman is connected with the Gāyatrī; with Triṣṭubh verses for a Rājanya, for the Rājanya is connected with the Triṣṭubh; if he desire of a man, 'May he be richer', he should gather for him with both sets; verily upon him he bestows brilliance and power together. With eight (verses) he gathers; the Gāyatrī has eight syllables, Agni is connected with the Gāyatrī; verily he gathers all the extent of Agni. 'Sit thou, O Hotṛ', he says; verily he makes the deities sit down for him; 'The Hotṛ down', (with these words he makes) men (sit down); 'Sit thou down', (with these words he makes) birds (sit down); 'Be born noble in the forefront of the days', he says; verily he produces for him the common session of gods and men.

v. 1. 5. In that[2] he digs he acts as it were harshly to this (earth); he pours water down, the waters are appeased; verily with the waters appeased he calms her pain. 'May for thee Vāyu, Mātariçvan unite', he says; Vāyu is breath; verily with breath he unites her breath; 'may for thee Vāyu', he says; therefore the rain speeds from the sky, made to fall by Vāyu. 'To him, O goddess, be Vaṣaṭ with thee' [1], he says; the seasons are six; verily upon the seasons he bestows rain; therefore in all the seasons it rains. If he were to utter the Vaṣaṭ cry, his Vaṣaṭ cry would be exhausted; if he were not to utter the Vaṣaṭ cry, the Rakṣases would destroy the sacrifice; 'Vaṭ', he says; verily, mysteriously he utters the Vaṣaṭ cry; his Vaṣaṭ cry is not exhausted, the Rakṣases do not destroy the sacrifice. 'Well born with light', (with these words) he ties up with an Anuṣṭubh verse; all the metres are the Anuṣṭubh [2], Agni's dear body is the metres; verily he encircles him with his dear body; likely to win a garment is he who knows thus. Agni when tied up is connected with Varuṇa; 'Arise, thou of fair sacrifice'; 'Arise, erect, to aid us', with two (verses) addressed to Savitṛ he rises up; verily, instigated by Savitṛ, he sends aloft the wrath of Varuṇa that is in

[1] According to Sāyaṇa the reference is to Dadhyañc, now called Pāthya, but the reference is clearly to Agni, as twice referred to as *tám u tvā*.

[2] Cf. KS. xix. 5; KapS. xxx. 4; MS. iii. 1. 5, 6; ÇB. vi. 4. 3. 3-4. 18. This section explains the Mantras of TS. iv. 1. 4 which accompany the depositing of the clay on the place of sacrifice.

him; with two (verses) (he arises), for support. 'Born, thou art the child [3] of the two worlds, he says; the two worlds are these two (sky and earth), Agni is the child of the two; therefore he says thus. 'O Agni, brilliant, distributed among the plants', he says, for when they distribute him, then he becomes more brilliant. 'Thou didst come thundering from thy mothers', he says; his mothers are the plants; verily from them he makes him to fall. 'Be firm, of strong limbs', (with these words) he places (Agni) on the ass [4]; verily thereby he yokes it for strength. He gathers with the ass; therefore the ass is the best burden-gatherer of animals. He gathers with the ass; therefore the ass, even when grazing is bad, becomes fat beyond other animals, for by it they gather food and light. He gathers with the ass; therefore the ass, being of double seed, is born as the least [1] of animals, for Agni burns his place of birth. Now he is mounted upon offspring [5], and is strong to burn with pain offspring. 'Be auspicious, for offspring', he says; verily he makes him calm for offspring. '(For offspring) of man, O Aṅgiras', he says, for offspring are of men. 'Scorch not sky and earth, nor the atmosphere, nor the trees', he says; verily he makes him calm for these worlds. 'Let the steed advance, thundering', he says, for he is a steed. 'The sounding, the donkey, the flier' [6], he says, for the seers called him the 'donkey'. 'Bearing Agni of the dust', he says, for he bears Agni. 'May he fall not before his day', he says; verily he bestows life upon him; therefore an ass lives all its days; therefore are men afraid when an ass perishes before its day. 'The strong, bearing the strong Agni', he says, for he is strong, and Agni is strong. 'Germ of the waters [7], him of the ocean', he says, for Agni is the germ of the waters. 'O Agni, come hither for enjoyment', (at these words) the two worlds burst apart; in that he says, 'O Agni, come hither for enjoyment', it is for the separation (*vítyai*) of these worlds. He, having left his place and not having reached a support, then thinks of the Adhvaryu and the sacrificer; 'holy order and truth', he says; holy order is this (earth), truth [8] is yonder (sky); verily in these two he establishes him, and neither the Adhvaryu nor the sacrificer is ruined. Agni when tied up, as Varuṇa, attacks the sacrificer; 'O plants, do ye accept Agni here', he says, for atonement. 'Casting aside all hostilities, all evil imaginings', he says, to smite away the Rakṣases. 'Sitting down, may he smite away from us misfortune', he says, for support. 'O plants, do ye rejoice [9] in him', he says; Agni's portion is the plants; verily he unites him with them. 'Rich in flowers and having fair leaves', he says; therefore

[1] The neuter here is decidedly strange as the masc. has been used above: but it may be remembered that the neut. is always possible, and, moreover, *paçú* is occasionally neuter, e.g. in a Mantra, TS. vii. 4. 19 *l*.

plants produce fruit. 'This germ of yours, of due season, hath sat him in his ancient seat', he says; verily in those he establishes them from whom he makes him to fall. With two verses he deposits (it), for support.

v. 1. 6. Agni[1] when tied up is connected with Varuṇa; 'With extending blaze', (with these words) he unloosens (him); verily, instigated by Savitṛ, he lets loose on all sides the wrath of Varuṇa that is in him. He pours water down; the waters are appeased; verily by the waters appeased he calms his pain; with three (verses) he pours (it) down, Agni is threefold; verily he calms Agni's pain throughout his whole extent. 'Mitra having united the earth', he says; Mitra is the auspicious one of the gods; verily [1] with him he unites him, for atonement. If he were to unite him with sherds of domestic pots, he would afflict domestic pots with pain; he unites (him) with fragments of broken pots; these are not used for life; verily he afflicts them with pain. He unites (him) with sand, for support, and for healing. He unites (him) with goat-hair; the female goat is Agni's dear form; verily he unites him with his dear form, and thus with brilliance. He unites him with the hairs of a black antelope skin [2]; the black antelope skin is the sacrifice; verily he unites the sacrifice with the sacrifice. 'The Rudras, having gathered together the earth', he says; these deities first gathered him together; verily with them he gathers him together. 'Thou art the head of Makha', he says; Makha is the sacrifice, the firepan is his head; therefore he says thus. 'Ye are the two feet of the sacrifice', he says, for these are the two feet of the sacrifice [3]; and also (it serves) for support. He hands (the pan) over with one set (of verses), and addresses it with another,[2] to make a pairing. He makes it with a triple stand; these worlds are three; (verily it serves) to obtain these worlds. He makes (it) with the metres; the metres are strength; verily he makes it with strength. He makes a hole with a Yajus, for discrimination. He makes it so great, of equal girth with Prajāpati, the beginning of the sacrifice. He makes it with two breasts, for the milking of sky and earth; he makes it of four breasts, for the milking of cattle; he makes it of eight breasts, for the milking of the metres. For him who practises witchcraft he should make it nine-cornered; verily gathering together the threefold thunderbolt he hurls it at his foe, to lay him low. 'Having made the great pan', (with these words) he deposits (it); verily he establishes it among the deities.

v. 1. 7. With[3] seven (verses) he fumigates; the breaths in the head are seven,

[1] Cf. KS. xix. 5, 6; KapS. xxx. 3, 4; MS. iii. 1. 6, 7; ÇB. vi. 4. 4. 20–5. 2. 21. This section explains the Mantras of TS. iv. 1. 5 for the making of the fire-pan.

[2] The verses referred to are *h*, *i*, *k*, while the *anyaiḥ* are the Yajus included in *n*.

[3] Cf. KS. xix. 6, 7; KapS. xxx. 4, 5; MS. iii. 1. 7, 8; ÇB. vi. 5. 3. 8-4. 17. This section

the pan is the head of the sacrifice; verily he places the breaths in the head of the sacrifice; therefore seven are the breaths in the head. He fumigates with horse-dung; the horse is connected with Prajāpati; (verily it serves) to connect it with its place of birth.[1] 'May Aditi thee', he says; Aditi is this (earth); verily with Aditi in Aditi he digs, to avoid injury to it, for one hurts not oneself. 'May the wives of the gods thee', he says; the wives of the gods made it first [1]; verily with them he places it. 'May the Dhiṣaṇās thee', he says; the Dhiṣaṇās are the sciences; verily he enkindles it with the sciences. 'May the wives thee', he says; the wives are the metres; verily with the wives he makes it cooked. 'May the protectors', he says; the protectors are the Hotṛ's offices; verily with the Hotṛ's offices he cooks it. 'May the women thee', he says; the women are the wives of the gods [2]; verily with them he cooks it. With six (verses) he cooks; the seasons are six; verily with the seasons he cooks it. 'May they cook', he says twice; therefore twice in the year does the corn ripen. The pan when enkindled is connected with Varuṇa; he approaches it with (a verse) addressed to Mitra, for atonement. 'May the god Savitṛ dig thee out', he says; verily, instigated by Savitṛ, he digs it out with holy power and with the deities. 'Breaking not, O earth, fill the regions, the quarters' [3], he says; therefore Agni shines along all the quarters. 'Arise, become great, stand upright, be thou firm', he says, for support. A bowl that is not poured upon is connected with the Asuras; he pours upon it; verily he makes it to be with the gods; with goats' milk he pours upon it; the milk of the goat is the highest form of draught; verily he pours upon it with the highest draught; (he pours) with a Yajus, for discrimination. He pours with the metres; with the metres it is made; verily with the metres he pours upon the metres.

v. 1. 8. With[2] twenty-one beans he approaches the head of the man; beans are impure, the man's head is impure; verily by the impure he redeems its impurity and making it pure takes it. There are twenty-one; man is composed of twenty-one parts; (verily they serve) to obtain man. The man's head is impure as bereft of the breaths; he deposits (it near) an ant-heap pierced in seven places; the breaths in the head are seven; verily he unites it with the breaths, to make it pure. Of all those [1] that were comrades of death Yama holds the overlordship; he sings the verses of Yama; verily from Yama he redeems it; with three he sings; three are these worlds; verily from these worlds he redeems it; therefore one should

contains the explanation of the Mantras in TS. iv. 1. 6 regarding the making ready of the pan.

[1] Both the horse and Agni are *prājāpatya*.

[2] Cf. KS. xix. 8; xx. 8; KapS. xxx. 6; xxxii. 10; MS. iii. 1. 10; 2. 7; ÇB. has no precise parallel. This section explains the Mantras in TS. iv. 1. 7 of the animals sacrificed at the fire-altar.

not give to one who sings, for the Gāthā appropriates it. To the fires he offers animals; the fires are desires; verily he wins his desires. If he were not to offer the animals, then he would not obtain animals [2]; if he were to let them go after circumambulation with fire, he would disturb the sacrifice; if he were to keep them until the conclusion,[1] the heads would be exhausted; in that he offers the animals, he wins thereby animals; in that he lets them go after circumambulation with fire, (it serves) to prevent the exhaustion of the heads; he concludes (the rite) with (an animal) for Prajāpati; Prajāpati is the sacrifice; verily he concludes the sacrifice in the sacrifice. Prajāpati created offspring, he thought himself empty, he saw these Āprī (verses), with them from the head [3] he satisfied himself. In that there are these Āprī verses, and Prajāpati is the sacrifice, he satisfies the sacrifice from the beginning with them. They are of unlimited metres; Prajāpati is unlimited; (verily they serve) to obtain Prajāpati. The pairs are deficient and redundant, for propagation; hairy by name is that metre of Prajāpati, animals are hairy; verily he wins animals. There are all forms in these; all forms are made when Agni has to be piled up, therefore these appertain to Agni, to be piled [4]. Twenty-one kindling-(verses) he repeats; the twenty-onefold (Stoma) is light; verily he attains light, and a support besides, for the twenty-onefold (Stoma) is support. Twenty-four (verses) he recites; the year has twenty-four half-months, Agni Vaiçvānara is the year; verily straightway he wins Vaiçvānara. He recites them straight on, for the world of heaven is as it were going straight away. 'Let the half-years, the seasons, increase thee, O Agni', he says; verily with the half-years he causes Agni to increase [5], with the seasons the year. 'Illuminate all the quarters of the earth', he says; therefore Agni illuminates all the quarters. 'The Açvins removed death from him', he says; verily from him he repels death. 'We from the darkness', he says; the darkness is the evil one; verily from him he smites away the evil one. 'We have come to the highest light', he says; the highest light is yonder sun; verily he attains unity with the sun. The year lags not, his future fails not, for whom these are performed. The last he recites with the word 'light' in it; verily he bestows on him light above, to reveal the world of heaven.

v. 1. 9. With[2] six (verses) he consecrates; the seasons are six; verily he consecrates him with the seasons. With seven he consecrates; the metres are seven; verily he consecrates him with the metres. 'Let every man

[1] The sense seems to be thus, though the construction is varied from that below, if as is probable the animals are the object.

[2] Cf. KS. xix. 10; KapS. xxx. 8; MS. iii. 1. 9; ÇB. vi. 6. 1. 15-3. 4; 7. 3. 15, 16. This section explains the Mantras of TS. iv. 1. 9, the production of the fire in the fire-pan.

of the god that leads', with the final Anuṣṭubh he offers; the Anuṣṭubh is speech; therefore speech is the highest of the breaths. The first quarter foot is deficient by one syllable; therefore men live upon the incomplete part of speech.[1] He offers with a full (one), for Prajāpati is full as it were; (verily it serves) to obtain Prajāpati [1]; he offers with one that is deficient, for from the deficient Prajāpati created offspring; (verily it serves) for the creation of offspring. If he were to heat it on the flame, he would win what has been, if on the embers, what is to be; he heats it on the embers; verily he wins what is to be, for what is to be is greater than what has been. With two verses he heats (it); the sacrificer has two feet; (verily it serves) for support. The pan is gathered together with holy power and the Yajus; if it should break, the sacrificer would be ruined [2], and his sacrifice destroyed. 'O Mitra, do thou heat this pan', he says; Mitra is holy power; verily on holy power he establishes it; the sacrificer is not ruined, nor is his sacrifice destroyed. If it should break, he should unite it with the selfsame potsherds; that is the atonement for it. If a man has attained prosperity, he should for him deposit (the fire) after producing it by friction; this is one that has succeeded; verily he approaches his own deity [3]. For him who desires prosperity should be used (the fire) which comes to life from the pan, for from it is it produced, it is self-produced by name; verily he becomes prosperous. If he desire of a man, 'May I produce a foe for him', he should take for him (fire) from elsewhere, and deposit it; verily straightway he produces a foe for him. From a frying-pan he should (take fire) and deposit (it) for one who desires food; in a frying-pan food is kept; verily he wins food with its birthplace [4]. He deposits Muñja grass; Muñja is strength; verily he bestows upon him strength. Agni departed from the gods, he entered the Krumuka wood; he deposits Krumuka; verily he wins what of Agni is there imbued. With butter he joins (it); butter is the dear home of Agni; verily he unites him with his dear abode, and with brilliance also [5]. He puts on (a stick) of Vikaṅkata wood; verily he wins radiance; he puts on one of Çamī, for atonement. 'Do thou sit down in the lap of this mother', with three (verses) he adores (the fire) when born; three are these worlds; verily he attains reputation in these worlds; verily also he bestows breaths on himself.

v. 1. 10. Formerly[2] Agni would not burn what was not cut by the axe, but Prayoga, the seer, made that acceptable to him. 'Whatever logs we place

[1] The schol. cites RV. i. 164. 25, which, however, is more precise than this notice. Cf. also RV. viii. 100; ÇB. iv. 1. 3; von Schroeder, *Mysterium und Mimus*, pp. 340 *seq.*; Keith, JRAS. 1911, pp. 992 *seq.*

[2] Cf. KS. xix. 10, 11; KapS. xxxii. 1; MS. iii. 2. 1; ÇB. vi. 6. 3. 5–7. 2. 6. This section gives the explanation of the Mantras in TS. iv. 1. 10, dealing with the fire in the pan.

on thee', (with these words) he puts on a kindling-stick; verily he makes what is not cut by the axe acceptable to him; all is acceptable to him who knows thus. He puts on one of Udumbara wood; the Udumbara is strength; verily he confers strength upon him. Prajāpati created Agni; him on creation the Rakṣases [1] were fain to destroy; he saw that (hymn) of the Rakṣas-slaying (one); therewith he smote away the Rakṣases; in that it is (the hymn) of the Rakṣas-slaying one, thereby he drives away the Rakṣases from Agni when born. He puts on one of Açvattha wood; of trees the Açvattha is the overcomer of foes; (verily it serves) for victory. He puts on one of Vikaṅkata; verily he wins light. He puts on one of Çamī wood, for atonement. 'Sharpened is my holy power', 'Their arms have I uplifted', (with these words) he makes him speak over the last two Udumbara (sticks) [2]; verily by means of the holy power he quickens the kingly power, and by the kingly power the holy power; therefore a Brahman who has a princely person is superior to another Brahman; therefore a prince who has a Brahman is superior to another prince. Now Agni is death, gold is immortality; he puts a gold plate within; verily he severs immortality from death; it has twenty-one projections, the worlds of the gods are twenty-one, the twelve months, the four seasons, these three worlds, and as twenty-first yonder sun [3]; so many are the worlds of the gods; verily from them he severs his foe. By means of the projections the gods reduced the Asuras to straits (*nirbādhé*); that is the reason why projections (*nirbādháḥ*) have their names; it is covered with projections; verily he reduces his foes to straits. He puts (it) on with a verse addressed to Savitṛ, for instigation. 'Night and the dawn', with (this as) second; verily he raises him with day and night. 'The gods, granters of wealth, support Agni', he says; the gods, granters of wealth, are the breaths; verily having raised him with day and night [4] he supports him with the breaths. Sitting he puts (it) on; therefore offspring are born sitting; the black antelope skin is above; gold is brilliance, the black antelope skin is holy power; verily on both sides he encircles him, with brilliance and with holy power. The sling is of six fathoms in extent; the seasons are six; verily he raises him with the seasons; if it is of twelve fathoms, (he raises him) with the year. It is of Muñja grass; the Muñja is strength; verily he unites him with strength. 'Thou art the bird of fair feathers', (with these words) he gazes; verily he declares his greatness in that form. 'Go to the sky, fly to the heaven', he says; verily he makes him to go to the world of heaven.

The Āprī Hymn for the Horse Sacrifice

v. 1. 11. *a* Enkindled,[1] decking the store-room of prayers,
Swelling with sweet butter, O Agni,
Steed bearing the strong drink, O all-knower,
Carry it to the dear place of the gods.

b With ghee adorning the paths leading to the gods,
Let the strong one, wise, go to the gods;
May thee, O courser, the regions attend,
Bestow strength on this sacrificer.[2]

c To be praised thou art, and to be celebrated, O steed;
Swift and pure art thou, O courser;
May Agni in unison with the gods, the Vasus,
Bear thee [1], a glad messenger, he the all-knower.

d Rejoicing in the strewn grass, well strewed,
That doth extend wide and broad on the earth,
Joined with the gods, may Aditi in unison,
Bestowing pleasantness, cause it to prosper.

e These happy (doors), all formed,
Opening with their sides, with the centre,
Lofty and sounding, adorning themselves,
The doors divine, may they be of pleasant entrance.[3]

f Moving between Mitra and Varuṇa,
Well knowing the beginning of sacrifices,
The two dawns for you [2], rich in gold, rich in adornment,
I settle here in the birthplace of holy order.

g First for you have I made glad the two, who share one car, fair of hue,
The gods that gaze on all the worlds,
Those that ordain your ordinances,
The two Hotṛs, that indicate the light in its place.

h May Bhāratī with the Adityas love our sacrifice;
Sarasvatī with the Rudras hath holpen us,

[1] Cf. KSAçvamedha, vi. 2; MS. iii. 16. 2; VS. xxix. 1–11. The Brahmana is found briefly in TB. iii. 9. 4. 8; ÇB. xiii. 2. 2. 14. This section gives the Āprī hymn for the Açvamedha, and in ĀpÇS. xx. 17. 3 it is assigned to a place after vii. 5. 19; cf. MÇS. ix. 2. 5; ÇÇS. xvi. 3. 21; BÇS. x. 28.

[2] MS. has *tánunápāt* for *ghṛténāñján*.

[3] MS. has *kávaṣaḥ* like VS. and TS.; KS. has *kavayaḥ* and this is read by certain MSS. here (K. D. *pr. man.*), and was followed by BR. ii. 182 from their MS. The comm. here has *kapāṭaiḥ*, which is explained as *kapāṭasamīpe vartamānāḥ*, which is not very helpful. The meaning is quite uncertain, and 'sounding' is merely a guess of Mahīdhara's on VS. xxix. 5. Bhāsk. here has *kavāṭavatyaḥ*. KS. reads *suprayāṇāḥ*.

And Iḍā invoked with the Vasus in unison;
Our sacrifice, O goddesses, place ye with the immortals.[1]

i Tvaṣṭṛ begot the hero with love for the gods;
From Tvaṣṭṛ is born the courser, the swift steed [3];
Tvaṣṭṛ produced all this world;
The maker of much do thou offer to, as Hotṛ.[2]

k May the steed, anointed with glee, of his own impulse
Go to the gods in due season to their abode;
May the forest lord knowing the world of the gods,
Bear the oblations made ready by Agni.[3]

l Waxing with the fervour of Prajāpati,
Immediately on birth, O Agni, thou didst support the sacrifice;
As harbinger with the oblation offered with Hail!
Do thou go; let the gods eat the oblation duly.[4]

PRAPĀṬHAKA II

The Preparation of the Ground for the Fire

v. 2. 1. Headed[5] by Viṣṇu the gods won finally these worlds by the metres; in that he strides the strides of Viṣṇu, the sacrificer becoming Viṣṇu wins finally these worlds. 'Thou art the step of Viṣṇu, overcoming hostility', he says; the earth is connected with the Gāyatri, the atmosphere with the Triṣṭubh, the sky with the Jagatī, the quarters with the Anuṣṭubh; verily he wins in order these worlds with the metres. Prajāpati created Agni; he being created went away from him [1]; he followed him with this (verse), 'He hath cried'; with it he won the home dear to Agni; in that he repeats this (verse), he wins thereby the home dear to Agni. Now he who steps the strides of Viṣṇu is apt as he goes away to be burnt up; he turns with four (verses); the metres are four, Agni's dear body is the metres; verily he turns round on his dear body [2]; he turns round from left to right; verily he turns round on his own strength; therefore the right

[1] MS. for d has *syonám kṛṇvānā́ suvité dadhātu* from *d* above.

[2] MS. has *imā́ viçvā bhúvanā.*

[3] *tmányā* is as usual found only in Āprī verses (RV. i. 188. 10, &c.); possibly as a priestly variant of *tmánā* from *tmány-ā́.*

[4] KS. has *mamiṣe*, a mere blunder. It also has *sadhyā*, while all the others have *sādhyā́*, but the Pada texts differ, TS. makes it *sādhyā́*, i. e. adverbial, as in iv. 3. 4 *a*, but MS. *sādhyā́ḥ*, while VS. agrees with TS., but Griffith treats it as equivalent to *sādhyāḥ*, and so Sāyaṇa here. Bhāsk. has *sādhitena haviṣā* or *sādhu.*

[5] Cf. KS. xix. 11; KapS. xxxii. 1; MS. iii. 2. 1; ÇB. vi. 7. 2. 10–4. 15. This section explains the Mantras of TS. iv. 2. 1 and 2, which deal with the placing of the fire on the throne and its adoration with the Vātsapra hymn.

side of the body is the stronger; verily also does he turn with the turning of the sun. Varuṇa seized Çunaḥçepa Ājīgarti, he saw this verse addressed to Varuṇa, by it he freed himself from the noose of Varuṇa; Varuṇa seizes him who takes the fire-pan; 'From us the highest knot, O Varuṇa', he says; verily thereby he frees himself from Varuṇa's noose [3]. 'I have drawn thee', he says, for he draws him. 'Be thou firm and motionless', he says, for support. 'Let all the folk desire thee', he says; verily with the folk he unites him. 'In him establish the kingdom', he says; verily in him he makes the kingdom to abide. If he desire of a man, 'May he be a ruler', he should think of him with his mind; verily he becomes a ruler [4]. 'In greatness he hath risen erect in the van of the dawns', he says; verily he makes him the first of his peers. 'Emerging from the darkness', he says; verily he smites away darkness from him. 'He hath come with the light', he says; verily he bestows light upon him. He places him with four (verses); the metres are four; verily with the metres (he places him); with an Atichandas as the last; the Atichandas is the highest of metres; verily he makes him the highest of his peers; it contains [5] the word 'sit' (*sad*);[1] verily he makes him attain reality (*sat-tvám*).[1] With (the hymn) of Vatsaprī he reverences (him); by that did Vatsaprī Bhālandana win the home dear to Agni; verily by it he wins the home dear to Agni. It has eleven (verses); verily in eleven places he bestows strength on the sacrificer. By the Stoma the gods prospered in this world, by the metres in yonder world; the hymn of Vatsaprī is the type of the Stoma; in that he pays reverence with (the hymn) of Vatsaprī [6], he wins with it this world; in that he strides the steps of Viṣṇu, he wins by them yonder world. On the first day he strides forth, on the next day he pays reverence; therefore the minds of some creatures are set on energy, those of others on rest; therefore the active lords it over him who takes his ease,[2] therefore the active fixes upon a man who takes his ease. He clenches his fist, he restrains his speech, for support.

v. 2. 2. 'O[3] lord of food, accord us food', he says; the lord of food is Agni; verily he grants him food. 'Uninjurious, impetuous', he says; he means in fact 'free from disease'. 'Do thou further the donor, bestow

[1] The form is untranslatable; a form of *sad* occurs in each of the four verses *k–n*, and a series of them in *n*.

[2] This seems to be the sense, but the comm. is very unsatisfactory; after recognizing *yāyāvaraḥ* as *prayāṇaçīlaḥ*, it, on the second occurrence, takes it as *yajamānaḥ*, and renders the first *kṣemyásya* as *vidyamāna-dravyarakṣaṇasya*, and takes the sense of the second to be that the sacrificer, abandoning any desire to supply new utensils, determines to tend with reverence, &c., the existing means, the fire in the pan, &c.! Presumably the real parallel is AB. vii. 15. 3: *āste bhāga [āsīnasya . . . carāti carato bhāgaḥ*.

[3] Cf. KS. xix. 12; KapS. xxxii. 2; MS. iii. 2. 2; ÇB. vi. 2. 1. 6–2. 9; BÇS. x. 18. It explains the Mantras in TS. iv. 2. 3.

strength on our bipeds, our quadrupeds', he says; verily he invokes this blessing. 'May the All-gods bear thee up', he says; the All-gods are the breaths [1]; verily with the breaths he raises him. 'O Agni, with their thoughts', he says; with the purpose[1] for which he raises him, he verily unites him. He places (him) with four (verses); the metres are four; verily with the metres (he places him); with an Atichandas as the last; the Atichandas is the highest of the metres; verily he makes him the highest of his peers; it contains the word 'sit' (*sad*); verily he makes him attain reality (*sat-tvám*).[2] 'Come forward, O Agni, rich in light' [2], he says; verily he bestows light upon him. With his body he injures him whom he injures; 'Harm not our offspring with thy body', he says; verily for his offspring he makes him gentle. The Rakṣases infest that sacrifice where the axle creaks; 'He hath cried', he repeats,[3] to smite away the Rakṣases. They bear (him) with a cart; verily he confers honour upon him; therefore he that has a cart and he that has a chariot are of guests [3] the most honoured; honour is his who knows thus. 'With kindling-wood serve Agni', (with these words) he puts a kindling-stick, made wet with ghee, upon him when put in place; that is as when hospitality with melted butter is offered to a guest on arrival; (he puts it on) with a Gāyatrī for a Brahman, for the Brahman is connected with the Gāyatrī, with a Triṣṭubh for a Rājanya, for the Rājanya is connected with the Triṣṭubh. He casts the ash into the waters; Agni's place of birth is in the waters; verily he makes him attain his own place of birth; with three (verses) he casts (it); Agni is threefold [4]; verily he makes Agni attain support through all his extent. Now he casts away Agni who puts the ash into the waters; he places it (in the pan) with (verses) containing the word 'light'; verily he bestows light upon him; with two (he places it), for support. He throws away offspring and cattle who puts the ash in the waters; 'Return with strength', 'With wealth', (with these words) he comes back;[4] verily he bestows upon himself offspring and cattle. 'May the Ādityas [5], the Rudras, the Vasus kindle thee again', he says; these deities first kindled him; verily by them he kindles him. 'Hearken', 'Be thou', (with these words) he pays reverence; verily he awakens him; therefore after sleeping creatures awake. In his place he pays reverence, and therefore cattle returning go to their place.

[1] *cittáya* is probably a noun here, a dat. of purpose, but it may be 'thought of'.

[2] This is repeated from v. 2. 1. 5.

[3] This quotation is mentioned in v. 2. 1. 2 and in iv. 2. 2 *d*.

[4] The sense must be as indicated in the comm. and in the Sūtras, that after the replacing of the ash, with the water pressed out, the fire is placed again in the pan; probably Agni is the subject of *udaiti*, from *ud* + *ā* + *eti*.

v. 2. 3. Yama[1] holds the overlordship of the whole extent of earth; he who without asking from Yama a place of it for divine sacrifice piles up the fire is piling it for Yama. 'Go hence', (with these words) he makes him fix (on the place); verily having asked from Yama a place of it for divine sacrifice, he piles the fire for himself. Seeking they could not find so much as an arrow point of it which was not covered with death; the gods saw this Yajus, 'Go hence'; in that he makes him fix with this [1], he piles the fire on a place freed from death. He throws up (the earth); verily he smites away any impurity in it; he sprinkles water on, for atonement. He puts down sand; that is the form of Agni Vaiçvānara; verily by his form he wins Vaiçvānara. He puts down salt; salt is the nourishment and the propagating; verily he piles the fire in nourishment, in propagation, and also in concord;[2] for the salt is the concord [2] of cattle. Sky and earth were together; separating they said, 'Let us share together what is worthy of sacrifice'. What of yonder (sky) was worthy of sacrifice, it placed in this (earth), that became salt; what of this (earth) was worthy of sacrifice, it placed in yonder (sky) and that is yonder black in the moon; when he puts down the salt he should think of yonder (black); verily he piles the fire in that of sky and earth which is worthy of sacrifice. 'This is that Agni' is Viçvāmitra's [3] hymn; by that Viçvāmitra won the abode dear to Agni; verily by it he wins the abode dear to Agni. By the metres the gods went to the world of heaven; he places four (bricks) pointing east,[3] the metres are four; verily by the metres the sacrificer goes to the world of heaven. As they went to the world of heaven, the quarters were confused; they put down two in front, facing the same way, and two [4] behind, facing the same way; by them they made firm the quarters. In that he places two in front, facing the same way, and two behind, facing the same way, (it serves) to make firm the quarters; again, the metres are cattle; verily he makes cattle available[4] for him. He places eight (bricks); the Gāyatrī has eight syllables, Agni is connected with the Gāyatrī; verily he piles Agni in his full extent. He places eight; the Gāyatrī has eight syllables; the

[1] Cf. KS. xx. 1; KapS. xxxii. 3; MS. iii. 2. 3; ÇB. vii. 1. 1. 2–33. This section explains the Mantras in TS. iv. 2. 4, which deal with the piling of the Gārhapatya altar.

[2] ÇB. vii. 1. 1. 7, 8 takes *saṁjñāna* in its usual sense of concord; Sāyaṇa on this passage thinks 'recognition' by the cattle of the saline earth.

[3] On the view of Āp. (see p. 477, n. 1) the bricks are placed in a row to the east, and in that case *samīcī* presumably means that the two are placed at the end also pointing east. If the reference on the other hand is to the position of the lines, then the sense is with the lines on the bricks running west to east, as in the figure in Eggeling, SBE. xli. 302; *samīcī* is not quite certain in sense, but probably it means that the bricks in this case also run from west to east, since in ApÇS. xvi. 14. 6 *tiraçcī* is opposed to *samīcī*.

[4] The play on *samīcaḥ* is untranslatable.

Gāyatrī knows in truth the world of heaven; (verily it serves) to reveal the world of heaven [5]. He places thirteen world-fillers; they make twenty-one, the twenty-onefold Stoma is a support, the Gārhapatya is a support; verily he finds support in the support of the twenty-onefold (Stoma), the Gārhapatya; he who knows thus finds support in the fire which he has piled. He who first piles (the fire) should pile in five layers; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. He who piles for a second time should pile in three layers; these worlds are three; verily he finds support [6] in these worlds. He who piles for a third time should pile in one layer; the world of heaven is in one place; verily he goes to the world of heaven by the single (layer). He makes (them) firm with mortar;[1] therefore the bone is covered with meat; he who knows thus does not become diseased of skin. There are five layers, he makes firm with five (sets of) dust; they make up ten, the Virāj has ten syllables, the Virāj is food; verily he finds support in the Virāj, in proper food.

v. 2. 4. The[2] Agni that was before and the one in the fire-pan are at variance; 'Be united', with four (verses) he unites them together; the metres are four, Agni's dear body is the metres; verily with his dear body he puts them in order. 'Be united', he says; therefore the kingly power unites with the holy power; in that after uniting (them) he separates (them), therefore the holy power separates from the kingly power. With the seasons [1] they consecrate him; with the seasons likewise he must be set free; 'As a mother her son, the earth Agni of the dust', he says; verily having consecrated him with the seasons, with the season he sets him free. With (a verse) addressed to Vaiçvānara, he takes the sling; verily he makes it ready. For Nirṛti there are three (bricks) black, dried by a chaff fire; chaff is the portion of Nirṛti, black is the form of Nirṛti; verily by her own form he propitiates Nirṛti. They go to this[3] quarter; this [2] is the quarter of Nirṛti; verily in her own quarter he propitiates Nirṛti. He places (it) in a self-made hole or a cleft: that is the abode of Nirṛti; verily he propitiates Nirṛti in her own abode. He places (them) over against[4] the sling, the noose is connected with Nirṛti; verily he frees him straightway from the noose of Nirṛti. He places three, man is threefold in arrangement; verily

[1] *Purīṣa*, rendered 'rubbish' by Eggeling (SBE. xii. 64, n. 1), is the mortar or mud used to cement together the bricks, and the play on *purīṣa* in the case of man is obvious; cf. v. 3. 5. 2.

[2] Cf. KS. xx. 1, 2; KapS. xxxii. 3, 4; MS. iii. 2. 3, 4; ÇB. vii. 1. 1. 38-2. 1. 20. This section explains the Mantras of TS. iv. 2. 5 as to the mingling of the fires and the offering to Nirṛti.

[3] i.e. the south-west quarter, designated as usual by a gesture; cf. p. 482, n. 7.

[4] Probably *abhi* governs *çikyàm* and *úpa dadhāti* is the verb, as the comm. evidently takes it.

he removes by sacrifice Nirṛti from the whole extent of man. He places them going away (from the place of sacrifice); verily he drives away Nirṛti from him [3]. They return without looking round, to conceal Nirṛti. Having purified, they pay reverence, for purity. To the Gārhapatya they pay reverence; verily having wandered in the world of Nirṛti, they return, purified, to the world of the gods. They pay reverence with one (verse); verily in one place they bestow strength on the sacrificer. 'Abode and collector of riches', he says; rich are offspring and cattle; verily he unites him with offspring and cattle.

v. 2. 5. With[1] man's measure he metes out; man is commensurate with the sacrifice; verily he metes him with a member of the sacrifice; so great is he as a man with arms extended; so much strength is there in man; verily with strength he metes him. Winged is he, for wingless he could not fly; these wings are longer by an ell; therefore birds have strength by their wings.[2] The wings and the tail are a fathom in breadth; so much is the strength in man [1], he is commensurate in strength. He metes with a bamboo; the bamboo is connected with Agni; (verily it serves) to unite him with his birthplace. With a Yajus he yokes (the team), with a Yajus he ploughs, for discrimination. He ploughs with a (team) of six oxen; the seasons are six; verily with the seasons he ploughs him. In that (he ploughs) with (a team) of twelve oxen, (he ploughs) with the year. This (earth) was afraid of excessive burning by Agni; she saw this of two sorts, ploughed and unploughed [2], then indeed he did not burn her excessively; in that there is ploughed and unploughed, (it serves to prevent) her being excessively burned. 'He should restrain Agni when twofold', they say[3]; in that there is ploughed and unploughed (it serves) to restrain Agni. So many are animals, bipeds and quadrupeds; if he were to let them loose to the east, he would give them over to Rudra; if to the south, he would deliver them to the Pitṛs; if to the west, the Rakṣases would destroy them; to the north he let them loose; this is the auspicious quarter[4] of gods and men (3); verily he lets them loose in that direction. Again he lets them loose to this quarter, the breath is yonder sun: verily he lets them loose following the breath. From left to right they turn, around

[1] Cf. KS. xx. 3, 4; KapS. xxxii. 5, 6; MS. iii. 2. 4, 5; ÇB. vii. 2. 2. 1–4. 28. This section contains the explanation of the Mantras in TS. iv. 2. 6. 1–7. 1, dealing with the ploughing of the sacrificial ground.

[2] The sense is probably as given; possibly the intention is that the wings are greater than (the body of) the birds, for in any case the compound is a curious one. For the construction of *vyāmamātrau—bharati* cf. Weber, *Ind. Stud.* xiii. 112; Delbrück, *Altind. Synt.* p. 86.

[3] The comm. compares the usage by which when the fire is being taken from the Gārhapatya to the high altar it is put on one vessel with sand filled over it and with another vessel placed over it.

[4] Cf. Weber, *Ind. Lit.* pp. 26, 45.

their own strength they turn; therefore the right side of the body is the stronger; verily they turn with the turning of the sun.[1] Therefore cattle depart from (us), and come back towards (us). Three by three he ploughs the furrows [4]; verily he extends the threefold (Stoma) in the beginning of the sacrifice. He scatters plants, by holy power he wins food, in the Arka the Arka is piled.[2] With fourteen verses he scatters; the domesticated plants are seven, the wild are seven; (verily they serve) to win both sets.[3] He scatters (seeds) of diverse kinds of food, to win diverse foods. He scatters on the ploughed (ground), for in the ploughed plants find support. He scatters along the furrows, for propagation. In twelve[4] furrows he scatters; the year has twelve months; verily with the year he cooks food for him. If he who piles the fire [5] should eat of what has not been obtained,[5] he would be separated from what has been obtained. Those trees which bear fruit he should sprinkle in the kindling-wood, to obtain what has not been obtained. From the quarters he gathers clods; verily winning the strength of the quarters, he piles the fire in the strength of the quarters; he should take a clod from the quarter where is he whom he hates, (saying), 'Food and strength do I take hence'; verily he wins from that quarter food and strength, and hungry is he who is in that quarter. He scatters over the high altar, for on the high altar is the fire piled; the high altar is cattle; verily he wins cattle; (verily it serves) for the avoidance of passing over a limb of the sacrifice.

v. 2. 6. 'O[6] Agni, strength and fame are thine', (with these words) he scatters sand; that is the hymn of Agni Vaiçvānara; verily with the hymn he wins (Agni) Vaiçvānara. With six (verses) he scatters; the year has six seasons, Agni Vaiçvānara is the year; verily straightway he wins Vaiçvānara. This metre is called the ocean; offspring are born like the ocean;[7]

[1] Cf. above, v. 2. 1. 2, and Keith, *Çāñkhāyana Āraṇyaka*, p. 25, n. 5.

[2] Very possibly the plant *arka* is referred to here, though it is not certain, and the sense may merely be, as in Sāyaṇa, *arcanīye sthāne 'rcanīya agniḥ*. For *arka* as = bright, cf. Bergaigne, *Rel. Ved.* i. 279, with Bloomfield, ZDMG. xlviii. 570, and for the Arka and Açvamedha as sacrifices, below v. 3. 4. 6; 4. 3. 3.

[3] The comm. gives the lists as *tila, māṣa, vrīhi, yava, priyañgu, aṇu,* and *godhūma,* and *veṇu, çyāmāka, nīvāra, jartilā, gavedhukā, markaṭakā,* and *gārmuta.*

[4] The twelve are three from foot to head, three across from the right wing to the left, three from the right hip to the left shoulder, and three from the left hip to the right shoulder.

[5] i. e. what has come without being sowed, as in the case of the sowing here prescribed; the things meant are, according to this, fruit trees.

[6] Cf. KS. xx. 4, 5; KapS. xxxii. 5, 6; MS. iii. 2. 6, 7; ÇB. vii. 2. 3. 9–4. 1. 13. This section explains the Mantras of TS. iv. 2. 7. 2–8. 1, dealing with the scattering of the sand.

[7] The metres of the hymn are given as follows by the comm.: *e* is a Viṣṭārapañkti, as 8 + 11 + 11 + 8, and not 8 + 12 + 12 + 1 as in *Chandaḥ*, iii. 42; as a matter of fact both 11's are really 12's; *b* is a Padapañkti as being 12 + 8 + 8 + 12 (the metre is

in that he scatters sand with this (hymn), (it is) for the propagation of offspring.' Indra [1] hurled his bolt at Vṛtra; it parted into three, one-third the wooden sword, one-third the chariot, one-third the sacrificial post; the interior reeds which were crushed became gravel; that is the explanation of gravel; gravel is a thunderbolt, the fire is an animal; in that he supports the fire with gravel, he encircles with the bolt cattle for him; therefore cattle are encircled with the bolt; therefore the stronger does not receive the weaker.[1] He should support (the fire) with twenty-one (pieces of gravel) for one who desires cattle [2]; there are seven breaths in the head, cattle are the breaths; verily he wins cattle for him by the breaths. With twenty-seven (should he support it) for one who has foes; thus making the threefold bolt he hurls it at his foe, to lay him low. He should support (it) with unnumbered ones, to win what is unnumbered. If he desire of a man, 'May he be without cattle', then without piling the gravel in support, he should separate the sand; verily he pours forth for him the seed on all sides in (a place) not encircled; verily he becomes without cattle [3]. If he desire of a man, 'May he be rich in cattle,' he should separate the sand, after piling the gravel; verily he pours forth for him the seed in one direction in an encircled (place), and he becomes rich in cattle. With (a verse) addressed to Soma he separates (the sand); Soma is impregnator of seed; verily he impregnates seed; with a Gāyatrī for a Brahman, for the Brahman is connected with the Gāyatrī, with a Triṣṭubh for a Rājanya, for the Rājanya is connected with the Triṣṭubh. To Çamyu, son of Bṛhaspati, the sacrifice did not resort; it entered the fire [4]; it departed from the fire in the form of a black antelope, it entered the horse, it became the intermediate hoof[2] of the horse; in that he makes the horse advance, he wins the sacrifice which has entered the horse. 'By Prajāpati must the fire be piled', they say; the horse is connected with Prajāpati; in that he makes the horse advance, by Prajāpati he piles the fire. He puts down a lotus leaf; the lotus leaf is the birthplace of the fire; verily he piles the fire with its own birthplace. 'Thou art the back of the waters', (with these words) he puts (it) down; the lotus leaf is the back of the waters; verily with its form he puts it down.

v. 2. 7. 'The[3] holy power born', (with these words) he puts down the gold

normally, *ibid.* iii. 42, 5 + 5 + 5 + 5 + 5); *g* is the same as *b*; *h* the same as *a*; *i* is an Upariṣṭājjyotis, as 12 + 12 + 12 + 8, and *k* the same (this is really 12 + 8 + 12 + 8: the name is normally given to 8 + 8 + 8 + 11 or 12) · as the B. I. editor remarks the comm. is distinctly curious; *d* is 9 + 12 + 12 + 8; *b* is 12 + 8 + 12 (*tvé* is di-syllabic) + 8.

[1] The comm. appreciates the sense to be that the gravel is used to strengthen the fire, not *vice versa*, and so renders *úpa harate* as *nāvaçrayati*.

[2] i. e. the intermediate part of the hoof—*prauḍhaçaphasya madhye*.

[3] Cf. KS. xx. 5; KapS. xxxii. 7; MS. iii. 2. 6;

disk. Prajāpati created creatures with the Brahman class as first; verily the sacrificer creates offspring with the Brahman as first; 'the holy power born', he says; therefore the Brahman is the first; the first he becomes who knows thus. The theologians say, 'Nor on earth, nor in the atmosphere, nor on sky should the fire be piled'; if he were to pile (it) on earth, he would afflict the earth with pain; nor trees, nor plants would [1] be born; if he should pile (it) in the atmosphere, he would afflict the atmosphere with pain, the birds would not be born; if he should pile (it) in the sky, he would afflict the sky with pain, Parjanya would not rain. He puts down a gold disk; gold is immortality; verily in immortality he piles the fire, for propagation. He puts down a golden man, to support the world of the sacrificer; if he were to put it over the perforation in the brick, he would obstruct the breath of cattle and of the sacrificer; he puts it down on the south side [2] with head to the east: he supports the world of the sacrificer; he does not obstruct the breath of cattle and the sacrificer. Or rather he does place it over the perforation of the brick, to allow the breath to pass out.[1] 'The drop hath fallen', (with these words) he touches it; verily he establishes it in the Hotṛ's offices. He puts down two ladles, one made of Kārṣmarya and full of butter, one of Udumbara and full of curds; that made of Kārṣmarya is this (earth), that of Udumbara is yonder (sky); verily he deposits these two (earth and sky) [3]. In silence he puts (them) down, for he should not obtain them with a Yajus; the Kārṣmarya on the south, the Udumbara on the north; therefore is yonder (sky) higher than this (earth); the Kārṣmarya filled with butter, the butter is a thunderbolt, the Kārṣmarya is a thunderbolt; verily by the thunderbolt he smites away the Rakṣases from the south of the sacrifice; the Udumbara filled with curds, curds are cattle, the Udumbara is strength; verily he confers strength upon cattle. He puts (them) down filled; verily filled they wait on him [4] in yonder world. 'In the Virāj should the fire be piled', they say; the Virāj is the ladle; in that he puts down two ladles, he piles Agni in the Virāj. As each beginning of the sacrifice is being performed, the Rakṣases seek to destroy the sacrifice; the golden disk is a beginning of the sacrifice; in that he pours butter over the gold disk, he smites away the Rakṣases from the beginning of the sacrifice. With five (verses) he pours butter; the sacrifice is fivefold; verily he smites away the Rakṣases from the whole extent of the sacrifice; he pours butter transversely; therefore animals move their limbs transversely, for support.

v. 2. 8. He[2] puts down the naturally perforated brick; the naturally

ÇB. vii. 4. 1. 14–44. This section explains the Mantras in TS. iv. 2. 8. 2, 3, dealing with the putting down of the gold disk and the golden man.

[1] This is the Siddhānta; in the comm. in B.I. *anūpalakṣya* should be read.

[2] Cf. KS. xx. 6, 7; KapS. xxxii. 8, 9; MS. iii. 2. 6, 7; ÇB. vii. 4. 2. 1–5. 1. 25. This

perforated brick is this (earth); verily he puts down the (earth). He makes the horse sniff it; verily he bestows breath upon it; now the horse is connected with Prajāpati; verily he piles the fire with Prajāpati. The first brick that is put down obstructs the breath of cattle and of the sacrificer; it is a naturally perforated one, to permit the breath to pass, and also to reveal the world of heaven. 'In the fire must the fire be piled', they say; the Brahman [1] is Agni Vaiçvānara, and to him should he hand over the first brick over which a Yajus has been recited; with the Brahman he should deposit it;[1] verily in the fire he piles the fire. Now he who ignorantly puts down a brick is liable to experience misfortune. Three boons should he give, the breaths are three; (verily they serve) to guard the breaths; two only should be given, for the breaths are two; one only should be given, for the breath is one. The fire is an animal here [2]; animals do not find pleasure in want of grass; a brick of Dūrvā grass he puts down, to support animals; with two (verses), for support. 'Arising from every stem', he says, for it finds support with every stem; 'do thou, O Dūrvā, extend us with a thousand, a hundred', he says; Prajāpati is connected with a thousand; (verily it serves) to obtain Prajāpati. The fact that it has three lines on it is a mark of the gods; the gods put it down with the mark uppermost, the Asuras with the mark undermost [3]; if he desire of a man, 'May he become richer', he should put it down for him mark uppermost; verily he becomes richer; if he desire of a man, 'May he become worse off', he should put his down mark undermost; verily he makes him depressed in accordance with its birthplace among the Asuras, and he becomes worse off. (The brick) has three lines on it;[2] that with three lines is these worlds; verily he excludes its foe from these worlds. When the Añgirases went to the world of heaven, the sacrificial cake becoming a tortoise crawled after them [4]; in that he puts down a tortoise, just as one who knows a place leads straight (to it), so the tortoise leads him straight to the world of heaven. The tortoise is the intelligence of animals; in that he puts down the tortoise, animals resort there, seeing their own intelligence; in that the heads of the dead animals are deposited, a burial-ground is made; in that he puts down the living tortoise, he is no maker of a burial-ground, the tortoise is suitable for a dwelling [5]. 'To the pious the winds honey', (with these words) he anoints with curds, mixed with honey: verily he makes him ready;

section explains the Mantras in TS. iv. 2. 9. 2, 3 regarding the depositing of the naturally perforated brick, the Dūrvā grass-brick, and the tortoise.

For the use of *ca*, see TS. ii. 4. 4. 1 and 2, and in a Mantra, iv. 1. 9*c*; Weber, *Ind. Stud.* xiii. 112.

[2] For these lines cf. TS. v. 7. 8; p. 477, n. 1. A picture of these is given in Eggeling, SBE. xli. 302.

curds is a food of the village, honey of the wild; in that he anoints with curds mixed with honey, (it serves) to win both. 'May the two great ones, heaven and earth', he says; verily with them he encircles him on both sides. He puts it down to the east,[1] to attain the world of heaven; he puts it down to the east facing west; therefore [6] to the east facing west the animals attend the sacrifice. If he [2] piles the fire without a navel, (the fire) enters the navel of the sacrificer, and is liable to injure him. He puts down the mortar; this is the navel of the fire; verily he piles the fire with its navel, to avoid injury. (The mortar) is of Udumbara wood; the Udumbara is strength; verily he wins strength; in the middle he puts it down; verily in the middle he bestows strength upon him; therefore in the middle men enjoy strength. So large is it, commensurate with Prajāpati, the mouth of the sacrifice. He pounds; verily he makes food; he puts (it) down with (a verse) addressed to Viṣṇu; the sacrifice is Viṣṇu, the trees are connected with Viṣṇu; verily in the sacrifice he establishes the sacrifice.

v. 2. 9. The [3] pan is the concentrated light of these lights; in that he puts down the pan, verily he wins the light from these worlds; in the middle he puts (it) down; verily he bestows upon it light; therefore in the middle we reverence the light; with sand he fills (it); that is the form of Agni Vaiçvānara; verily by his form he wins Vaiçvānara. If he desire of a man, 'May he become hungry', he should put down for one (a pan) deficient in size [1]; if he desire of a man, 'May he eat food that fails not', he should put it down full; verily he eats food that fails not. The man accords a thousand of cattle, the other animals a thousand; in the middle he puts down the head of the man, to give it strength. In the pan he puts (it) down; verily he makes it attain support; the head of the man is impure as devoid of breaths; the breaths are immortality [2], gold is immortality; on the (organs of the) breaths he hurls chips of gold; verily he makes it attain support, and unites it with the breaths. He fills (it) with curds mixed with honey, (saying) 'May I be fit to drink honey'; (he fills with curds) to be curdled with hot milk, for purity. The curds are the food of the village, honey of the wild; in that he fills (it) with curds mixed with honey, (it serves) to win both. He puts down the heads of the animals; the heads of the animals are cattle; verily he wins cattle. If he desire of a man, 'May

[1] For once Weber's text is clearly defective; the comm. and the text of *Bibl. Ind.* insert the essential clause *purástāt pratyáñcam úpa dadhāti,* without which there is no sense in the text. The victims are tethered to the stakes and so to the east, but they look westwards.

[2] Here of course *yá* has no correlation at all, implied or expressed, for it does not refer to *yájamānasya* but to the Adhvaryu acting for him; cf. Delbrück, *Altind. Synt.* p. 568.

[3] Cf. KS. xx. 7, 8; KapS. xxxii. 9, 10; MS. iii. 2. 7; ÇB. vii. 5. 1. 26–2. 36. This section explains the Mantras in TS. iv. 2. 10 as to the putting down of the pan, &c.

he have no cattle' [3], he should put them down, looking away, for him; verily he makes cattle look away from him; he becomes without cattle. If he desire of a man, 'May he be rich in cattle', he should put (them) down looking with (the man's head); verily he makes the cattle look with him; he becomes rich in cattle. He puts (the head) of the horse in the east looking west, that of the bull in the west looking east; the beasts other than the oxen and the horses are not beasts at all; verily he makes the oxen and the horses look with him. So many are the animals [4], bipeds and quadrupeds; them indeed he puts down in the fire, in that he puts down the heads of the animals. 'I appoint for thee N.N. of the forest', he says; verily from the cattle of the village he sends pain to those of the wild; therefore of animals born at one time the animals of the wild are the smaller, for they are afflicted with pain. He puts down the head of a snake; verily he wins the brilliance that is in the snake [5]. If he were to put it down looking with the heads of the animals, (the snakes) would bite the animals of the village; if turned away, those of the wild; he should speak a Yajus, he wins the brilliance that is in the snake, he injures not the animals of the village, nor those of the wild. Or rather should it be put down; in that he puts down, thereby he wins the brilliance that is in the serpent; in that he utters a Yajus, thereby is it appeased.

The First Layer of Bricks

v. 2. 10. The [1] fire is an animal, now the birthplace of the animal is changed in that before the putting up of the bricks the Yajus is performed. The water bricks are seed; he puts down the water bricks; verily he places seed in the womb. Five he puts down (on the east),[2] cattle are fivefold; verily he produces cattle for him; five on the south, the water bricks are the thunderbolt; verily with the thunderbolt he smites away the Rakṣases from the south of the sacrifice; five he puts down on the west [1], pointing east;[3] seed is impregnated in front from behind; verily from behind

[1] Cf. KS. xx. 9; KapS. xxxii. 11; MS. iii. 2. 8; ÇB. vii. 5. 2. 40–viii. 1. 4. 2. This section explains the Mantras of TS. iv. 3. 1. 1–3 2 of the Apasyā, Prāṇabhṛt, and Apānabhṛt (here Saṃyat) bricks.

[2] i.e. on the east must be understood; it is the natural place to begin and therefore can be vaguely specified, and the comm. expressly says *purastāt* is to be supplied.

[3] Two explanations are possible, of which the latter is probably superior. (1) The brick has three lines on it, and the lines run east to west, or north to south; that might be the reference of *prācīḥ*, as of course there is no sense in which a square brick can be said to face east rather than west; according to Eggeling (SBE. xliii. 18, n. 1) the rule is that the lines run parallel to the adjacent spines of the altar, and therefore that the bricks to the east and west have their lines lengthwise and the bricks to the south and north have

he deposits seed for him in front. Five he puts down on the east, pointing west; five on the west pointing east; therefore seed is impregnated in front, offspring are born at the back. On the north he puts down five metre bricks; the metre bricks are cattle; verily he brings cattle on birth to his own dwelling. This (earth) was afraid of excessive burning by the fire; she saw these [2] water bricks, she put them down, then (the fire) did not burn her excessively; in that he puts down the water bricks, (it is) to avoid excessive burning. She said, 'He shall eat food with holy power,[1] for whom these shall be put down, and he who shall know them thus.' He puts down the breath-supporting (bricks); verily he places the breaths in the seed; therefore an animal is born with speech, breath, sight, and hearing. 'This one in front [3], the existent'; (with these words) he puts down on the east; verily with these he supports breath. 'This one on the right, the all-worker', (with these words he puts down) on the south; verily with these he supports mind. 'This one behind, the all-extending', (with these words he puts down) on the west; verily with these he supports sight. 'This one on the left, the light', (with these words he puts down) on the north; verily with these he supports hearing. 'This one above, thought', (with these words he puts down) above; verily with these he supports speech. Ten by ten he puts (them) down, to give strength. Transversely[2] [4] he puts (them) down; therefore transversely do animals move their limbs, for support. With those (put down) on the east Vasiṣṭha prospered, with those on the south[3] Bharadvāja, with those on the west Viçvāmitra, with those on the north Jamadagni, with those above Viçvakarman. He who knows thus the prosperity in these (bricks) prospers; he who knows thus their relationship becomes rich in relations; he who knows thus their ordering, (things) go

them across. But it seems more natural to assume that the bricks had all their lines marked in the same way (with square bricks it is not possible to distinguish between length and crosswise as they are identical), and when non-square bricks were used, the lines would be on the long side, and the use of east or west and north or south as descriptions would show which way the head of the brick turned; in the case of square bricks the words would merely show which way the lines turned. For cases of non-square bricks in the ÇB., cf. Eggeling, p. 21, n. 1, according to whom these bricks are laid with their long sides east and west and the lines crosswise. (2) As in Āp. (see p. 477, n. 1) *prácīḥ* means facing east, and the bricks are put down on the west running to the east and *vice versa*.

[1] *bráhmaṇā* here and in v. 4. 2. 2 is according to Weber (*Ind. Stud.* ix. 351, and in his note here) perhaps = 'reichlich'. This is, however, not necessary, though the schol. has *mukhyayā vṛttyā*. The same phrase is used in KS. but not in MS., which has merely *annādo bhavati*. MS. and KS. have *upadadhātai* and *upadhīyante* respectively, but the subj. in TS. is obviously better than the indic. of KS. The text of MS. should obviously be corrected to read *ádad* for *yád*, which is nonsense.

[2] The point is that the work begins in the east, then south, &c., diagonally. This is compared with the gait of cattle.

[3] For the frequent use of *dakṣiṇā* see vi. 1. 1. 1; 5. 2; Weber, *Ind. Stud.* xiii. 111.

orderly [5] for him; he who knows thus their abode becomes possessed of an abode; he who knows thus their support becomes possessed of support. Having put down the breath-supporters he puts down the unifying (bricks); verily having deposited in him the breaths he unifies them with the unifying (bricks); that is why the unifying have their name. Then too he puts inspiration upon expiration; therefore expiration and inspiration move together. He puts (them) down pointing in different directions; therefore expiration and inspiration go in different directions. The ununified part of the fire [6] is not worthy of heaven; the fire is worthy of heaven; in that he puts down the unifying (bricks), he unifies it; verily he makes it worthy of heaven. 'The eighteen-month-old calf the strength, the Kṛta of throws at dice', he says; verily by the strengths he wins the throws, and by the throws the strengths. On all sides (these verses) have the word 'wind', and therefore the (wind) blows on all sides.

The Horse Sacrifice (continued)

v. 2. 11. *a* May[1] the Gāyatrī, the Triṣṭubh, the Jagatī,
The Anuṣṭubh, with the Pañkti,
The Bṛhatī, the Uṣṇih, and the Kakubh,
Pierce thee with needles.[2]

b May the two-footed, the four-footed,
The three-footed, the six-footed,
The metrical, the unmetrical,
Pierce thee with needles.[3]

c May the Mahānāmnīs, the Revatīs,
All the regions that are rich in fruits,
The lightnings of the clouds, the voices.
Pierce thee with needles.[4]

d The silver, the gold, the leaden,
Are yoked as workers with the works,
On the skin of the strong horse,
May they pierce thee with needles.[5]

[1] Cf. KSAçvamedha, x. 5; MS. iii. 12. 21; VS. xxiii. 33-38. This section contains the Mantras for the marking out by the three queens, the Mahiṣī, Vāvātā, and Parivṛktī, of the lines for the dissection of the victim, the Mahiṣī marks the lines down to the breast (*kroḍa*) with *a* and *b*, the Vāvātā from breast to navel with *c* and *d*, the Parivṛktī the rest with *e* and *f*; see ĀpÇS. xx. 18. 7; BÇS. xv. 30; MÇS. ix. 2. 4; KÇS. xx. 7. 1.

[2] KS., MS., and VS. have *kakúp* and *anuṣṭúp* as usual; MS. adds *kakúb devánāṁ pátnayo víçaḥ*. MS. has *çamayantu*, VS. *çamyantu*.

[3] All agree in this.

[4] Of the other Saṅhitās MS. inverts *c* and *d*; VS. has the order *c*, *e*, *d*. MS. has *daivyāḥ* for *víçrāḥ*; VS. has *mahānāmnyo revátyo* and *prabhúvarīḥ* and *maighīḥ*. The Revatīs are RV. i. 30. 13; the Mahānāmnīs AĀ. iv.

[5] MS. has *sísāḥ* before *hariṇāḥ* and *yuñjantu*; in d it has *syúmāḥ kṛṇvantu çámyantīḥ*; VS. adds *simāḥ* after c.

e May the ladies [1], the wives,
With skill separate thy hair,
The wives of the gods, the quarters,
Pierce thee with needles.[1]

f What then? As men who have barley
Reap the barley in order, removing it,
Hither bring the food of those
Who have not gone to the reverential cutting of the strew.[2]

v. 2. 12. *a* Who[3] cutteth thee? Who doth divide thee
Who doth pierce thy limbs?
Who, too, is thy wise dissector?[4]

b May the seasons in due season,
The dissectors, divide thy joints,
And with the splendour of the year
May they pierce thee with needles.[5]

c May the divine Adhvaryus cut thee,
And divide thee;
May the piercers piercing
Joint thy limbs.[6]

d May the half-months, the months,
Cut thy joints, piercing,
May the days and nights, the Maruts,
Make whole thine injuries [1].[7]

e May the earth with the atmosphere,
May Vāyu heal thy rent,
May the sky with the Nakṣatras
Arrange thy form aright.[8]

f Healing to thy higher limbs,
Healing to thy lower;
Healing to bones, marrow,
Healing too to thy body!

[1] MS. begins *yóṣāḥ*, and a new half-line *supátnīḥ pátnayo vājin prajáyā bhukṣīmahi*, and at the end of b *yathāyathám*; VS. has *nā́ryaḥ*.

[2] The line is found in full above in i. 8. 21 *d*; cf. iii. 1. 3. 2 *ad fin.*

[3] Cf. KSAçvamedha, x. 6; VS. xxiii. 39–44. This section gives the accompaniment of the flaying of the horse; see ĀpÇS. xx. 18. 9; BÇS. xv. 30; KÇS. xx. 7. 6.

[4] VS. has *çamyati*, &c., throughout.

[5] KS. and VS. have *ṛtuthā́*, and KS. *çimibhiḥ*; VS. has *téjasā*.

[6] KS. omits *te*; VS. inverts c and d, and has *çámyantīḥ*.

[7] VS. has *ā́ chyantu*.

[8] VS. has *pṛṇātu te* for *bhiṣajyatu*, and *sū́ryo nákṣatraiḥ saha lokáṁ kṛṇotu sādhuyā́*: KS. has *sādhyā́*.

PRAPĀṬHAKA III

The Second and Later Layers of Bricks

v. 3. 1. Now [1] this fire (ritual) is an extensive [2] sacrifice; what part of it is performed or what not? The part of the sacrifice which is performed that is omitted becomes rotten; he puts down the Açvin (bricks); the Açvins are the physicians of the gods; verily by them he produces medicine for it. Five he puts down; the sacrifice is fivefold; verily he produces medicine for the whole extent of the sacrifice. He puts down the seasonal (bricks), to arrange the seasons [1]. Five he puts down; the seasons are five; verily he arranges the seasons in their whole number. They begin and end alike; [3] therefore the seasons are alike; they differ in one foot; therefore the seasons differ likewise. He puts down the breath-supporters; verily he places the breaths in the months; therefore being alike the seasons do not grow old; moreover he generates them. The breath is the wind; in that having put down the seasonal (bricks) he puts down the breath-supporters [2], therefore the wind accompanies all the seasons. He puts down the rain-winners; verily he wins rain. If he were to put them down in one place, then would fall rain in one season only; he puts them down after carrying them round in order; [4] therefore it rains in all the seasons. Since

[1] Cf. KS. xx. 10; KapS. xxxii. 12; MS. iii. 2. 9; ÇB. viii. 2. 1. 1 4. 20. This section explains the Mantras of TS. iv. 3. 4 and 5, which accompany the putting on of the Açvinī, Ṛtavyā, Prāṇabhṛt, Apasyā, and Vayasyā bricks of the second piling.

[2] The sense is not certain: in ÇB. ii. 5. 2. 48 it is applied with an *iva* to the four monthly sacrifices, and Eggeling there (SBE. xii. 407) renders it 'detached'; in ÇB. xiii. 3. 3. 6, which is parallel with v. 4. 12. 8 below, it is said of the Açvamedha, and Eggeling (SBE. xliv. 334) thinks that it means 'disused', but suggests that it may mean 'decayed', and (*ibid.* 591) corrects to 'detached', as in ii. 5. 2. 48. Sāyaṇa here takes the view that because of the number of portions of the rite by error some part is regularly overlooked. But the sense seems possibly to be that it is an obsolescent rite, one which is not necessarily now known in its fullness; this sense is supported by the note in ÇÇS xvii. 6. 2 of an obscene rite in the Mahāvrata as *tad etat purāṇam utsannam na kāryam*, where the additional matter renders the sense reasonable. So with the Cāturmāsyāni: they are not part of everyday life, and the Brāhmaṇas thus would seem to represent for us the period of the efforts to preserve in its fullness an obsolescent ritual tradition. More probable, however, is the sense 'extended', 'elaborate', which suits all the passages sufficiently well; see Keith, ZDMG. lxvi. 729.

[3] This is a reference to the Mantra, iv. 3. 4 *f*, where the bricks have each the whole in common, except the specific deity *sajūr vasubhiḥ*, &c. The seasons differ by name as do the bricks. Though rather far-fetched, the sense seems clearly meant.

[4] The process is described as the following in the comm.; after depositing the brick in the east, the *pradakṣiṇa* is performed around it by the Adhvaryu, with the brick for the south in his hand and so on. This gives the correct sense of °*hāram*; the vague 'surrounding' of MW. is too indefinite.

having put down the breath-supporters he puts down the rain-winners, therefore the rain starts from the sky, impelled downwards by the wind. The strengthening (bricks) are cattle; cattle have various purposes and various customs, but only as regards water are they of one purpose [3]; if he desire of a man, 'May he be without cattle', he should put down for him the strengthening (bricks) and then put down the water (bricks); verily he makes discord for him with cattle; verily he becomes without cattle. If he desire of a man, 'May he possess cattle', he should put down for him the water (bricks) and then put down the strengthening (bricks); verily he makes concord for him with cattle and he becomes possessed of cattle. He puts down four in front; therefore the eye has four forms, two white, two black [4]. The (verses) contain the word 'head'; therefore the head (of the fire) is in front. Five he puts down in the right hip, five in the left; therefore the animal is broader behind and receding in front; 'The goat in strength', (with these words he puts down) on the right shoulder; (with) 'The ram in strength', on the left; verily he puts together the shoulders (of the fire). 'The tiger in strength', (with these words) he puts down in the right wing, (with) 'The lion in strength' on the left; verily he gives strength to the wings. (With) 'The man in strength' (he puts down) in the middle; therefore man is overlord of animals.

v. 3. 2. 'O [1] Indra and Agni, (the brick) that quaketh not', (with these words) he puts down the naturally perforated (brick); these worlds are separated by Indra and Agni; (verily it serves) to separate these worlds. Now the middle layer is, as it were, insecure, it is as it were the atmosphere; 'Indra and Agni', he says; Indra and Agni are the supporters of force among the gods; verily he piles it with force in the atmosphere, for support. He puts down the naturally perforated (brick); the naturally perforated (brick) is the atmosphere; verily he puts down the atmosphere [1]. He makes the horse sniff it; verily he puts breath in it; now the horse is connected with Prajāpati; verily by Prajāpati he piles the fire. It is a naturally perforated (brick), to allow the passage of the breaths, and also for the lighting up of the world of heaven. When the gods went to the world of heaven, the quarters were in confusion; they saw these regional (bricks), they put them down, and by them they made firm the quarters; in that he put down the regional bricks, (it is) to support the quarters. Ten breath-supporters he places in the east [2]; the breaths in man are nine, the navel is the tenth; verily he places the breaths in front; therefore the

[1] Cf. KS. xx. 11; KapS. xxxii. 13; MS. iii. 2. 9; ÇB. viii. 3. 1. 1–4. 10. This section explains the Mantras of TS. iv. 3. 6 and 7 accompanying the placing of the naturally perforated, the Diçyā, the Prāṇabhṛt, Bṛhatī, and Vālakhilyā bricks of the third layer of the altar.

breaths are in front. He puts down the last with the word 'light'; therefore speech, which is the last, is the light of the breaths. He put down ten; the Virāj has ten syllables, the light of the metres is the Virāj; verily he puts the light in the east; therefore we revere the light in the east. The metres ran a race for the cattle; the Bṛhatī won them; therefore cattle are called connected with the Bṛhatī [3]. 'Mā metre', (with these words) he puts down on the south; therefore the months turn southwards; (with) 'Earth metre' (he puts down) on the west, for support; (with) 'Agni, the deity' (he puts down) on the north; Agni is might; verily on the north he places might; therefore he that advances to the north is victorious. They make up thirty-six; the Bṛhatī has thirty-six syllables, cattle are connected with the Bṛhatī; verily by the Bṛhatī he wins cattle for him. The Bṛhatī holds the sovereignty of the metres; he for whom these [4] are put down attains sovereignty. He puts down seven Vālakhilyā (bricks) in the east, seven in the west; in the head there are seven breaths, two below; (verily they serve) to give the breaths strength. 'The head thou art, ruling', (with these words) he puts down on the east; 'Thou art the prop ruling', (with these words) he puts down on the west; verily he makes the breaths accordant for him.

v. 3. 3. Whatever[1] the gods did at the sacrifice the Asuras did. The gods saw these Akṣṇayāstomīyā (bricks), they put them down on one place after reciting in another; the Asuras could not follow it; then the gods prospered, the Asuras were defeated. In that he puts down the Akṣṇayāstomīyās in one place after reciting in another, (it is) to overcome foes: he prospers himself, his foe is defeated. 'The swift, the triple', (with these words) he puts down on the east; the triple is the beginning of the sacrifice [1]; verily in the east he establishes the beginning of the sacrifice. 'The sky, the seventeenfold', (with these words he puts down) on the south; the sky is food, the seventeenfold is food; verily on the south he places food; therefore with the right (hand) is food eaten. 'Support, the twenty-onefold', (with these words he puts down) on the west; the twenty-onefold is support; (verily it serves) for support. 'The shining, the fifteenfold', (with these words he puts down) on the north; the shining is force; verily he places force on the north; therefore he that advances to the north is victorious. 'Speed, the eighteenfold', (with these words) he puts down on the east [2]; two threefold ones he establishes in the beginning of the sacrifice in order. 'Attack, the twentyfold', (with these words he puts down) on the south; Attack is food, the twentyfold is food; verily he places food on the south

[1] Cf. KS. xx. 12, 13; KapS. xxxii. 14, 15; MS. iii. 2. 10; ÇB. viii. 4. 1. 1–28. This section explains the Mantras of TS. iv. 3. 8, those accompanying the Akṣṇayāstomīyā bricks of the fourth layer of the fire altar.

therefore with the right is food eaten. 'Radiance, the twenty-twofold', (with these words he puts down) on the west; in that there are twenty, thereby there are two Virāj verses; in that there are two there is support; verily in order he finds support in the Virāj verses and in the eating of food. 'Fervour, the nineteenfold', (with these words he puts down) on the north; therefore the left hand [3] has the greater fervour.[1] 'The womb, the twenty-fourfold', (with these words) he puts down on the east; the Gāyatrī has twenty-four syllables, the beginning of the sacrifice is the Gāyatrī; verily on the east he establishes the beginning of the sacrifice. 'The embryo, the twenty-fivefold', (with these words he puts down) on the south; embryos are food, the twenty-fivefold is food; verily he places food on the south; therefore with the right is food eaten. 'Force the twenty-sevenfold', (with these words he puts down) on the west; the twenty-sevenfold is these worlds; verily he finds support in these worlds. 'Maintenance, the twenty-fourfold', (with these words he puts down) on the north [4]; therefore the left hand is most to be maintained.[2] 'Inspiration, the thirty-onefold', (with these words) he puts down on the east; inspiration is speech, speech is the beginning of the sacrifice; verily he establishes the beginning of the sacrifice on the east. 'The surface of the tawny one, the thirty-fourfold', (with these words he puts down) on the south; the surface of the tawny one is yonder sun; verily he places splendour on the south; therefore the right side is the more resplendent. 'Support, the thirty-threefold', (with these words he puts down) on the west, for support. 'The vault, the thirty-sixfold', (with these words he puts down) on the north'; the vault is the world of heaven; (verily it serves) to attain the world of heaven.

v. 3. 4. 'Thou[3] art the portion of Agni', (with these words he puts down) on the east; Agni is the beginning of the sacrifice, consecration is the beginning of the sacrifice, holy power is the beginning of the sacrifice, the threefold is the beginning of the sacrifice; verily on the east he establishes the beginning of the sacrifice. 'Thou art the portion of them that gaze on men', (with these words he puts down) on the south; those

[1] Sāyaṇa explains *dakṣiṇavad bhojanaçaktyabhāvāt*, but KS. has *bāhukucanaṁ nigachati*, which is not certain in text or in sense. The sense may be 'more enduring'.

[2] The sense here again is uncertain: Sāyaṇa thinks it means that it is the best for bearing weights; PW. has 'durch Uebung tüchtig zu machen', which is possible, and is followed by MW.; it is also possible that the sense may be 'more dependent', which is not necessarily inconsistent with *tapasvitaraḥ* above. Bhāsk. has no explanation, but for *tapasvitaraḥ* has *prabhūtataropakārakaḥ*.

[3] Cf. KS. xx. 12; xxi. 2; KapS. xxxii. 10, 16; MS. iii. 2. 10; ÇB. viii. 4. 2. 1-3. 20. This section explains the Mantras of TS. iv. 3. 9-11 accompanying the placing of the Sṛṣṭi and Vyuṣṭi bricks of the fourth layer, including the last two (17 and 18) of iv. 3. 8.

that gaze on men are the learned, Dhātṛ is food; verily on birth he gives him food; therefore on birth he eats food. 'The birthplace saved, the seventeenfold Stoma', he says; the birthplace is food [1], the seventeenfold is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of Mitra', (with these words he puts down) on the west; Mitra is expiration, Varuṇa inspiration; verily he confers on him expiration and inspiration. 'The rain from the sky, the winds saved, the twenty-onefold Stoma', he says; the twenty-onefold is support, (verily it serves) for support. 'Thou art the portion of Indra', (with these words he puts down) on the north; Indra is force, Viṣṇu, is force, the lordly power is force, the fifteenfold is force [2]; verily on the north he places force; therefore he that advances to the north is victorious. 'Thou art the portion of the Vasus', (with these words) he put down on the east; the Vasus are the beginning of the sacrifice, the Rudras are the beginning of the sacrifice, the twenty-fourfold is the beginning of the sacrifice; verily on the east he establishes the beginning of the sacrifice. 'Thou art the portion of the Ādityas', (with these words he puts down) on the south; the Ādityas are food, the Maruts are food, embryos are food, the twenty-fivefold is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of Aditi' [3], (with these words he puts down) on the west; Aditi is support, Pūṣan is support, the twenty-sevenfold is support; (verily it serves) for support. 'Thou art the portion of the god Savitṛ', (with these words he puts down) on the north; the god Savitṛ is holy power, Bṛhaspati is holy power, the fourfold Stoma is holy power; verily he places splendour on the north; therefore the northern half is more resplendent. (The verse) contains a word connected with Savitṛ; (verily it serves) for instigation; therefore is their gain produced in the north for Brahmans.[1] 'The support, the fourfold Stoma', (with these words) he puts down on the east; the support is the beginning of the sacrifice [4], the fourfold Stoma is the beginning of the sacrifice; verily he establishes on the east the beginning of the sacrifice. 'Thou art the portion of the Yāvas', (with these words he puts down) on the south; the Yāvas[2] are the months, the Ayāvas are the half-months; therefore the months turn

[1] KS. has *brāhmaṇebhyaḥ*, but the sense is much the same. The comm. explains the north as the north of the Vindhyas, this accords with his view of *uttarato'bhiprayāyī* in TS. v. 3. 3. 2, which he refers to Brahmanical generosity; but the references are merely to the north of the country as the place of good things, just as in the case of speech in KB. vii. 6, and in the Uttara Kuru legend. Cf. TS. v. 2. 5. 3.

[2] The same account of the Yāvas and Ayāvas is taken in KS. In VS. and ÇB. viii. 4. 2. 11 the sense is that of the two halves of the month; see *Vedic Index*, ii. 162. The months as *dakṣiṇāvṛt* are so called no doubt because of the sun's motion.

to the south; the Yāvas are food, offspring is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of the Ṛbhus', (with these words he puts down) on the west, for support. 'The revolving, the forty-eightfold', (with these words he puts down) on the north, to confer strength on these two worlds; therefore these two worlds are of even strength [5]. He becomes first for whom these are placed on the east as the beginning (of the sacrifice), and his son is born to be first; he eats food for whom on the south these (are placed) rich in food, and a son is born to him to eat food; he finds support for whom these (are placed) on the west, full of support; he becomes forcible for whom these (are placed) on the north, full of force, and a forcible son is born to him. The fire is a hymn;[1] verily in that this arrangement [6] is made are its Stotra and Çastra produced; verily in the hymn the Arkya (Sāman and Çastra) is produced; he eats food, and his son is born to eat food, for whom this arrangement is made, and he too who knows it thus. He puts down the creating (bricks); verily he wins things as created. Now there was neither day nor night in the world, but it was undiscriminated; the gods saw these dawn (bricks), they put them down; then did this shine forth; for him for whom these are put down the dawn breaks; verily he smites away the dark.

v. 3. 5. 'O[2] Agni, drive away those foes of ours that are born', (with these words) he puts down on the east; verily he drives away his foes on birth. 'That are born with force', (with these words he puts down) on the west; verily he repels those that are to be born. 'The forty-fourfold Stoma', (with these words he puts down) on the south; the forty-fourfold is splendour; verily he places splendour on the south; therefore the right side is the more resplendent. 'The sixteenfold Stoma', (with these words he puts down) on the north; the sixteenfold is force; verily he places force on the north; therefore [1] he that advances to the north is victorious. The forty-fourfold is a thunderbolt, the sixteenfold is a thunderbolt; in that he puts down these two bricks, he hurls the bolt after the foe born and to be born whom he has repelled, to lay them low. He puts down in the middle (a brick) full of dust, the middle of the body is faeces (*púrīṣa*); verily he piles the fire with its own body, and with his

[1] The play here on words is not translatable; the identification of Agni and the Arka is hardly of Agni with light or flame (cf. ÇB. x. 4. 1. 9; Eggeling, SBE. xliii. 342, 402), but rather with *arka* as hymn of praise. The simple Arka is made into an Arkya Sāman and Stotra by the arrangement (*vidhā*) of the Mantras of TS. iv. 3. 8 and 9, the first Anuvāka the Stotra, the second the Çastra, according to the comm. For the constant play on Arka cf. also v. 2. 5. 5; 4. 3. 2.

[2] Cf. KS. xxi. 2; KapS. xxxii. 17; MS. iii. 2. 10; 3. 1; ÇB. viii. 5. 1. 8 3. 2. This section explains the Mantras of TS. iv. 3. 12 of the Asapatnā and Virāj bricks, and those of iv. 4. 1, the Stomabhāgās, the treatment of which runs on in v. 3. 6, all in the fifth layer.

own body he is in yonder world who knows thus. These bricks are called the unrivalled; no rival is his for whom they are put down [2]. The fire is an animal; he puts down the Virāj (bricks) in the highest layer; verily he confers upon cattle the highest Virāj; therefore he that is possessed of cattle speaks the highest speech. Ten by ten he puts (them) down, to confer power on them. Transversely he puts (them) down; therefore cattle move their limbs transversely, for support. By those metres which were heavenly, the gods went to the world of heaven; for that the seers toiled [3]; they practised fervour, these they saw by fervour, and from them they fashioned these bricks. 'The course metre; the space metre', (with these words) they put them down; with these they went to the world of heaven; in that he puts down these bricks, the sacrifice goes to the world of heaven with the metres that are heavenly. By the sacrifice Prajāpati created creatures; he created them by the Stomabhāgas; in that [4] he puts down the Stomabhāgās, the sacrificer creates offspring. In the Stomabhāgas Bṛhaspati collected the brilliance of the sacrifice; in that he puts down the Stomabhāgā (bricks) he piles the fire with its brilliance. In the Stomabhāgas Bṛhaspati saw the support of the sacrifice; in that he puts down the Stomabhāgās, (it is) for the support of the sacrifice. Seven by seven he puts down, to confer strength, three in the middle, for support.

v. 3. 6. (With[1] the words) 'ray', he created Āditya; with 'advance', right; with 'following', the sky; with 'union', the atmosphere; with 'propping', the earth; with 'prop', the rain; with 'blowing forward', the day; with 'blowing after', the night; with 'eager', the Vasus; with 'intelligence', the Rudras; with 'brilliant', the Ādityas; with 'force', the Pitṛs; with 'thread', offspring; with 'enduring the battle', cattle; with 'wealthy', plants. 'Thou art the victorious, with ready stone [1]; for Indra thee Quicken Indra', (with these words) he fastened the thunderbolt on his right side, for victory. He created offspring without expiration; on them he bestowed expiration (with the words) 'Thou art the overlord'; inspiration (with the word) 'Restrainer'; the eye (with) 'the gliding'; the ear (with) 'the bestower of strength'. Now these offspring, though having expiration and inspiration, hearing and seeing, did not couple; upon them he bestowed copulation (with the words) 'Thou art the Trivṛt'. These offspring though coupling [2] were not propagated; he made them propagate (with the words) 'Thou art the mounter, thou art the descender'. These offspring being propagated did not find support; he made them find support in these worlds (with the words) 'Thou art the wealthy, thou art the brilliant, thou

[1] Cf. KS. xxi. 2; KapS. xxxii. 17; MS. iii. 2. 10; 3. 1; ÇB. viii. 5. 3. 3-8. The verses commented on are in TS. iv. 4. 1; and cf. iii. 5. 2.

art the gainer of good', verily he makes offspring when propagated find support in these worlds, he with his body mounts the atmosphere, with his expiration he finds support in yonder world, of expiration and inspiration he is not liable to be deprived who knows thus.

v.3. 7. By[1] the 'sitters on the vault' the gods went to the world of heaven; that is why the 'sitters on the vault' have their name. In that he puts down the 'sitters on the vault', the sacrificer thus goes by the 'sitters on the vault' to the world of heaven; the vault is the world of heaven; for him for whom these are put down there is no misfortune (*ná-ákam*); the 'sitters on the vault' are the home of the sacrificer; in that he puts down the 'sitters on the vault', the sacrificer thus makes himself a home. The 'sitters on the vault' are the collected brilliance of the Pṛṣṭha (Stotras); in that he puts down the 'sitters on the vault' [1], verily he wins the brilliance of the Pṛṣṭhas. He puts down the five crested; verily becoming Apsarases they wait on him in yonder world; verily also they are the bodyguards of the sacrificer. He should think of whomever he hates as he puts (them) down; verily he cuts him off for these deities; swiftly he goes to ruin. He puts (them) above the 'sitters on the vault'; that is as when having taken a wife one seats her in the house [2]; he puts the highest on the west, pointing east; therefore the wife attends on the west, facing east. He puts as the highest the naturally perforated and the earless (bricks); the naturally perforated is breath, the earless is life; verily he places breath and life as the highest of the breaths; therefore are breath and life the highest of the breaths. No brick higher (than these) should he put down; if he were to put another brick higher, he would obstruct the breath and life of cattle [3] and of the sacrificer; therefore no other brick should be put down higher. He puts down the naturally perforated brick; the naturally perforated brick is yonder (sky); verily he puts down yonder (sky). He makes the horse sniff it; verily he places breath in it; again the horse is connected with Prajāpati; verily by Prajāpati he piles the fire. It is naturally perforated, to let out the breaths, and also to light up the world of heaven. The earless is the triumph of the gods; in that he puts down the earless, he triumphs with the triumph of the gods; to the north he puts it down; therefore to the north of the fire is action carried[2] on; (the verse) has the word 'wind',[3] for kindling.

[1] Cf. KS. xxi. 2, 3; KapS. xxxii. 18; MS. iii. 3. 1; ÇB. viii. 6. 1. 3-20; 7. 3. 9-20. This section explains the Mantras in TS. iv. 4. 2 and 3, accompanying the Nākasad, Coḍā, Svayamātṛṇṇā, and Vikarṇī bricks of the fifth layer.

[2] The comm. explains that, whenever not specifically described, the action is to be to the north (e.g. the choice of the Brahmans, &c.). Probably the sense is merely 'on the north the fire is paid attention'.

[3] *Vấta* in the Mantra.

v. 3. 8. He[1] puts down the metre bricks; the metres are cattle; verily he wins cattle; the good thing of the gods, cattle, are the metres; verily he wins the good thing, cattle. Yajñasena Caitriyāyaṇa taught this layer; by this he won cattle; in that he puts it down, he wins cattle. He puts down the Gāyatrīs on the east; the Gāyatrī is brilliance; verily at the beginning he places brilliance [1]; they contain the word 'head'; verily he makes him the head of his equals. He puts down the Triṣṭubhs; the Triṣṭubh is power; verily he places power in the middle. He puts down the Jagatīs; cattle are connected with the Jagatī; verily he wins cattle. He puts down the Anuṣṭubhs; the Anuṣṭubh is breath; (verily it serves) to let the breaths out. Bṛhatīs, Uṣṇihs, Pañktis, Akṣarapañktis, these various metres he puts down; cattle are various, the metres are cattle [2]; verily he wins various cattle; variety is seen in his house for whom these are put down, and who knows them thus. He puts down an Atichandas; all the metres are the Atichandas; verily he piles it with all the metres. The Atichandas is the highest of the metres; in that he puts down an Atichandas, he makes him the highest of his equals. He puts down two-footed (bricks); the sacrificer has two feet; (verily they serve) for support.

v. 3. 9. For[2] all the gods is the fire piled up; if he were not to put (them) down in unison, the gods would divert his fire; in that he puts (them) down in unison, verily he piles them in unison with himself; he is not deprived of his fire; moreover, just as man is held together by his sinews, so is the fire held together by these (bricks). By the fire the gods went to the world of heaven; they became yonder Kṛttikās; he for whom these are put down goes to the world of heaven, attains brilliance, and becomes a resplendent thing. He puts down the circular bricks; the circular bricks are these worlds; the citadels of the gods are these worlds; verily he enters the citadels of the gods; he is not ruined who has piled up the fire. He puts down the all-light (bricks); verily by them he makes these worlds full of light; verily also they support the breaths of the sacrificer; they are the deities of heaven; verily grasping them he goes to the world of heaven.

v. 3. 10. He[3] puts down the rain-winning (bricks); verily he wins the rain. If he were to put (them) down in one place, it would rain for one season;

[1] Cf. KS. xxi. 4; KapS. xxxii. 19; MS. iii. 3. 2; ÇB. viii. 6. 2. 1-17. This section explains the Mantras of TS. iv. 4. 4, accompanying the metre bricks.

[2] This section comments on the Mantras of TS. iv. 4. 5 and 6, accompanying the Sayuj, Kṛttikā, Maṇḍaleṣṭakā, and Viçvajyotis bricks.

[3] Cf. KS. xxii. 6; KapS. xxxiv. 1; ÇB. viii. 7. 1. 13, 14, 23, 24, in which the use of Saṁyānīs, 'stepping-stones', is censured and attributed to the Carakas. This section explains the Mantras of TS. iv. 4. 6. 1, 2, accompanying the Vṛṣṭisani, the Saṁyānī, the Āditya and Ghṛta and Yaçodā bricks.

he puts down after carrying them round in order; therefore it rains all the seasons. 'Thou art the bringer of the east wind', he says; that is the form of rain; verily by its form he wins rain. With the Saṁyānīs the gods went (*sám ayus*) to these worlds; that is why the Saṁyānīs have their name; in that he puts down the Saṁyānīs, just as one goes in the waters with a ship, so [1] the sacrificer with them goes to these worlds. The Saṁyānīs are the ship of the fire; in that he puts down the Saṁyānīs, verily he puts down a boat for the fire; moreover, when these have been put down, if the waters strive to drag away his fire, verily it remains unmoved. He puts down the Āditya bricks; it is the Ādityas who repel from prosperity him who being fit for prosperity does not obtain prosperity; verily the Ādityas [2] make him attain prosperity. It is yonder Āditya who takes away the brilliance of him who having piled up a fire does not display splendour; in that he puts down the Āditya bricks, yonder sun confers radiance upon him; just as yonder sun is radiant, so he is radiant among men. He puts down ghee bricks; the ghee is the home dear to Agni; verily he unites him with his dear home [3], and also with brilliance. He places (them) after carrying (them) round; verily he confers upon him brilliance not to be removed. Prajāpati piled up the fire, he lost his glory, he saw these bestowers of glory, he put them down; verily with them he conferred glory upon himself; five he puts down; man is fivefold; verily he confers glory on the whole extent of man.

v. 3. 11. The[1] gods and the Asuras were in conflict; the gods were the fewer, the Asuras the more; the gods saw these bricks, they put them down; 'Thou art the furtherer', (with these words) they became multiplied with the trees, the plants; (with) 'Thou art the maker of wide room', they conquered this (earth); (with) 'Thou art the eastern', they conquered the eastern quarter; (with) 'Thou art the zenith', they conquered yonder (sky); (with) 'Thou art the sitter on the atmosphere; sit on the atmosphere', they conquered the atmosphere; then the gods prospered [1], the Asuras were defeated. He for whom these are put down becomes greater, conquers these worlds, and prospers himself; his foe is defeated. 'Thou art the sitter on the waters; thou art the sitter on the hawk', he says; that is the form of Agni; verily by his form he wins Agni. 'In the wealth of earth I place thee', he says; verily with these (bricks) he makes these worlds wealthy. He puts down the life-giving (bricks); verily he bestows life upon him [2]. 'O Agni, thy highest name, the heart', he says; that is the home dear to Agni; verily he obtains his dear home. 'Come, let us join together', he says; verily with him to aid he encircles him. 'Be thou, O Agni,

[1] This section explains the Mantras of TS. iv. 4. 7, dealing with the Bhūyaskṛt, the Agnirūpāṇi, the Draviṇodā, the Āyuṣyā, and the Agnihṛdayā bricks.

among those of the five races.' The fire of the five layers is the fire of the five races; therefore he speaks thus. He puts down the seasonal (bricks); the seasonal (bricks) are the abode dear to the seasons; verily he wins the abode dear to the seasons. 'The firm one', he says; the firm one is the year; verily he obtains the abode dear to the year.

The Horse Sacrifice (*continued*)

v. 3. 12. The[1] eye of Prajāpati swelled, that fell away, that became a horse; because it swelled (*áçvayat*), that is the reason why the horse (*áçva*) has its name. By the horse sacrifice the gods replaced it. He who sacrifices with the horse sacrifice makes Prajāpati whole; verily he becomes whole; this is the atonement for everything, and the cure for everything. All evil by it the gods overcame; by it also the gods overcame (the sins of) Brahman-slaying; all evil [1] he overcomes, he overcomes Brahman-slaying who sacrifices with the horse sacrifice, and he who knows it thus. It was the left eye of Prajāpati that swelled; therefore they cut off from the horse on the left side, on the right from other animals. The mat is of reeds; the horse has its birthplace in the waters, the reed is born in the waters; verily he establishes it in its own birthplace. The Stoma is the fourfold one; the bee tore the thigh of the horse, the gods made it whole with the fourfold Stoma; in that there is the fourfold Stoma, (it is) to make whole the horse.

PRAPĀṬHAKA IV

The Piling of the Fire Altar (*continued*)

v. 4. 1. The[2] gods and the Asuras were in conflict, they could not decide the issue; Indra saw these bodies, he put them down; with them he conferred upon himself power, strength, and body; then the gods prospered, the Asuras were defeated. In that he puts down Indra's bodies, the sacrificer with them bestows on himself power, strength, and body; verily also he piles up the fire with Indra and with a body; he prospers himself, his foe is [1] defeated. The sacrifice departed from the gods; they could not recover it; they saw these bodies of the sacrifice, they put them down, and by them

[1] Cf. ÇB. xiii. 3. 1. 1-4. This section belongs to the Açvamedha, and is the Brāhmaṇa of the offering of the animals described in ĀpÇS. xx. 21. 1-5: the horse is placed head to the east on a reed mat, and the other animals are so arranged as to look upon it. Cf. BÇS. xv. 33.

[2] This section explains the Mantras of TS. iv. 4. 8-10, accompanying the Indratanū, Yajñatanū, and Nakṣatra bricks. For § 2, cf. RS. xxxiv. 14-16; ÇB. xii. 6. 1. 3-36; iv. 5. 7. 3 (*eke*).

they recovered the sacrifice. In that he puts down the bodies of the sacrifice, the sacrificer by them wins the sacrifice. Three and thirty he puts down; the gods are three and thirty; verily he wins the gods; verily also he piles up the fire with itself and with a body; he becomes with his body in yonder world [2], who knows thus. He puts down the lighted (bricks); verily he confers light upon it; the fire blazes piled up with these (bricks); verily with them he kindles it; in both worlds is there light for him. He puts down the constellation bricks; these are the lights of the sky; verily he wins them; the Nakṣatras are the lights of the doers of good deeds;[1] verily he wins them; verily also he makes these lights into a reflection [3] to light up the world of heaven. If he were to place them in contact, he would obstruct the world of rain, Parjanya would not rain; he puts them down without touching; verily he produces the world of rain, Parjanya is likely to rain; on the east he puts down some pointing west, on the west some pointing east; therefore the constellations move both west and east.

v. 4. 2. He[2] puts down the seasonal (bricks), to arrange the seasons. He puts down a pair; therefore the seasons are in pairs. This middle layer is as it were unsupported; it is as it were the atmosphere; he puts down a pair on the other layers, but four in the middle one, for support. The seasonal (bricks) are the internal cement of the layers; in that he puts down the seasonal (bricks), (it is) to keep apart the layers. He puts down next an Avakā plant; this is the birthplace of Agni; verily he piles up the fire with its birthplace [1]. Viçvāmitra[3] says, 'He shall eat food with holy power, for whom these shall be put down, and he who shall know them thus'. It is the year which repels from support him who having piled up the fire does not find support; there are five layers preceding, and then he piles up the sixth; the year has six seasons; verily in the seasons the year finds support. These are the bricks [2], called the over-ladies; he for whom they are put down becomes the overlord of his equals; he should think of him whom he hates as he puts (them down); verily he cuts him off for those deities; swiftly he goes to ruin. The Aṅgirases, going to the world of heaven, made over to the seers the accomplishment of the sacrifice; it became gold; in that he anoints with fragments of gold, (it is) for the completion of the sacrifice; verily also he makes healing for it [3]; moreover he unites it with its form, and with golden light he goes to the world of heaven. He anoints with that which contains the word 'of a thousand';

[1] This does not yet give us the identification of the souls of the pious dead and the Nakṣatras which Sāyaṇa sees here, as given in the later tradition.

[2] Cf., for § 1, ÇB. vii. 4. 2. 29-31; viii. 3. 2. 5-13; 4. 2. 11; 6. 4. 1-8, and, for § 4, ÇB. ix. 1. 2. 13-17, and MS. iii. 3. 3, 4; KS. xxi. 6; KapS. xxxii. 6. This section explains the Mantras of TS. iv. 1. 11, accompanying the Ṛtavyā, the Adhipatnī bricks, and the besprinkling.

[3] See above, TS. v. 2. 10. 3.

Prajāpati is of a thousand; (verily it serves) to win Prajāpati. 'May these bricks, O Agni, be for me milch cows', he says; verily he makes them milch cows; they, milking desires, wait upon him yonder in yonder world.

v. 4. 3. The [1] fire is Rudra; he is born then when he is completely piled up; just as a calf on birth desires the teat, so he here seeks his portion; if he were not to offer a libation to him, he would suck the Adhvaryu and the sacrificer. He offers the Çatarudrīya (oblation); verily he appeases him with his own portion; neither Adhvaryu nor sacrificer goes to ruin. If he were to offer with the milk of domesticated animals [1], he would afflict domestic animals with pain; if (with that) of wild (animals), wild (animals); he should offer with groats of wild sesame or with groats of Gavīdhuka grass; he harms neither domesticated nor wild animals. Then they say, 'Wild sesame and Gavīdhuka grass are not a proper offering'; he offers with goat's milk, the female goat is connected with Agni; verily he offers with a proper offering; he harms neither domesticated nor wild animals. The Añgirases going to the world of heaven [2] spilled the cauldron on the goat; she in pain dropped a feather (like hair), it became the Arka (plant); [2] that is why the Arka has its name. He offers with a leaf of the Arka, to unite it with its birthplace. He offers standing facing north; this is the quarter of Rudra; verily he propitiates him in his own quarter. He offers on the last brick; verily at the end he propitiates Rudra. He offers dividing it into three; these worlds are three; verily he makes these worlds of even strength; at this height he offers [3], then at this, then at this; these worlds are three; verily he appeases him for these worlds. Three further libations he offers; they make up six, the seasons are six; verily with the seasons he appeases him. If he were to offer while wandering round, he would make Rudra come within (the sacrifice). Or rather they say, 'In what quarter is Rudra or in what?' He should offer them while wandering round; verily he appeases him completely [4]. The highest (bricks) are the heavenly deities; over them he makes the sacrificer speak; verily by them he makes him attain the world of heaven; he should throw (the leaf) down in the path of the cattle of him whom he hates; the first beast that steps upon it goes to ruin.

v. 4. 4. 'The [3] strength on the stone', (with these words) he moistens (the

[1] Cf. KS. xxi. 6; KapS. xxxii. 21; MS. iii. 3. 4; ÇB. ix. 1. 1. 1-13. This section contains the explanation for the whole Çatarudrīya litany (TS. iv. 5).

[2] For Arka cf. v. 2. 5. 5; 6. 3. 4 (pp. 409, n. 2; 423, n. 1).

[3] Cf. KS. xxi. 7; MS. iii. 3. 5, 6; ÇB. ix. 1. 2. 5-2. 1. 2. This section explains the Mantras of TS. iv. 6. 1. 1-3, accompanying the Pariṣecana and Vikarṣaṇa of the fire.

fire), and so purifies it; verily also he delights it; it delighted attends him, causing him neither hunger nor pain in yonder world; he rejoices in offspring, in cattle who knows thus. 'That food and strength, do ye, O Maruts, bounteously bestow on us', he says; strength is food, the Maruts are food; verily he wins food. 'In the stone is thy hunger; let thy pain reach N.N. [1], whom we hate', he says; verily he afflicts him whom he hates with its hunger and pain. He goes round thrice, moistening; the fire is threefold; verily he calms the pain of the whole extent of the fire. Thrice again he goes round; they make up six, the seasons are six; verily with the seasons he calms its pain. The reed is the flower of the waters, the Avakā is the cream [1] of the waters [2]; he draws over (it) with a branch of reeds and with Avakā plants; the waters are appeased; verily with them appeased he calms his pain. The beast that first steps over the fire when piled, it is liable to burn it up with its heat. He draws over (it) with a frog; this of animals is the one on which one does not subsist, for neither among the domesticated nor the wild beasts has it a place; verily he afflicts it with pain. With eight (verses) he draws across [3]; the Gāyatrī has eight syllables, the fire is connected with the Gāyatrī; verily he calms the pain of the whole extent of the fire. (He draws) with (verses) containing (the word) 'purifying', the purifying (one) is food; verily by food he calms its pain. The fire is death; the black antelope skin is the form of holy power; he puts on a pair of black sandals; verily by the holy power he shuts himself away from death. 'He shuts himself away from death, and away from eating food', they say; one he puts on, the other not; verily he shuts himself away [4] from death and wins the eating of food. 'Honour to thy heat, thy blaze', he says, for paying honour they wait on a richer man; 'may thy bolts afflict another than us', he says; verily him whom he hates he afflicts with its pain; 'be thou purifying and auspicious to us', he says; the purifying (one) is food; verily he wins food. With two (verses) he strides over (it), for support; (with two) containing (the word) 'water', for soothing.

v. 4. 5. 'To [2] him that sits in man hail!' (with these words) he pours butter on; verily with the Pañkti and the offering he takes hold of the beginning of the sacrifice. He pours on butter transversely; therefore animals move their limbs transversely, for support. If he were to utter the Vaṣaṭ cry, his Vaṣaṭ cry would be exhausted; if he were not to utter

[1] This must be the same as *çara* in ĀpÇS. viii. 10. 7; 11. 19, which Garbe renders 'sour cream'; the comm. here has *dadhno maṇḍam iva*.

[2] Cf. KS. xxi. 7, 8; MS. iii. 3. 6, 7; ÇB. ix. 2. 1. 3-2. 6, and, for § 3, PB. xiii. 5. 22. This section explains the Mantras in TS iv. 6. 1. 3-2. 6, accompanying the Vyāghāraṇa and the Vaiçvakarmaṇāhuti.

the Vaṣaṭ cry, the Rakṣases would destroy the sacrifice; Vaṭ he says; verily, mysteriously he utters the Vaṣaṭ cry; his Vaṣaṭ cry is not exhausted, the Rakṣases do not destroy the sacrifice. Some of the gods eat the offerings [1], others do not; verily he delights both sets by piling up the fire. 'Those gods among gods', (with these words) he anoints (it) with curds mixed with honey; verily the sacrificer delights the gods who eat and those who do not eat the offerings; they delight the sacrificer. He delights those who eat the offerings with curds, and those who do not with honey; curds is a food of the village, honey of the wild; in that he anoints with curds mixed with honey, (it serves) to win both. He anoints with a large handful[1] (of grass); the large handful is connected with Prajāpati [2]; (verily it serves) to unite it with its birthplace; with two (verses) he anoints, for support. He anoints going round in order; verily he delights them completely. Now he is deprived of the breaths, of offspring, of cattle who piling the fire steps upon it. 'Giver of expiration art thou, of inspiration', he says; verily he bestows on himself the breaths; 'giver of splendour, giver of wide room', he says; splendour is offspring; wide room is cattle; verily he bestows on himself offspring and cattle. Indra slew Vṛtra; him Vṛtra [3] slain grasped with sixteen coils; he saw this libation to Agni of the front; he offered it, and Agni of the front, being delighted with his own portion, burnt in sixteen places the coils of Vṛtra; by the offspring to Viçvakarman he was set free from evil; in that he offers a libation to Agni of the front, Agni of the front, delighted with his own portion, burns away his evil, and he is set free from his evil by the offering to Viçvakarman. If he desire of a man, 'May he be set free slowly from evil' [4], he should offer one by one for him; verily, slowly he is set free from evil; if he desire of a man, 'Swiftly may he be set free from evil', he should run over all of them for him and make one offering; swiftly is he set free from evil. Or rather he sacrifices separately with each hymn; verily severally he places strength in the two hymns; (verily they serve) for support.

v. 4. 6. 'Do[2] thou lead him forward', (with these words) he puts on the kindling-sticks; that is as when one provides hospitality for one who has come on a visit. He puts down three; the fire is threefold; verily he provides his portion for the whole extent of the fire. They are of Udum-

[1] Weber compares *srabhiṣṭha* for *sur°* in ÇB. vi. 8. 2. 3; cf. Wackernagel, *Altind. Gramm.* i. 59, 60; ĀpÇS. xvii. 13. 6 has *darbhagrumuṣṭinā*; and BÇS. x. 50 has *grumuṣṭim*.

[2] Cf. KS. xxi. 8, 10; MS. iii. 3. 8; ÇB. ix. 2. 3. 6–22. This section explains the Mantras of TS. iv. 6. 3. 1–3; 4. 1–4; 3. 3, 4, including the putting on of the kindling-sticks, the taking forward of the fire, and the Apratiratha hymn.

bara wood, the Udumbara is strength; verily he gives him strength. 'May the All-gods thee', he says; the All-gods are the breaths; verily with the breaths [1] he raises him up; 'bear up with their thoughts, O Agni', he says; verily he unites him with the thought for which he lifts him up. 'May the five regions divine aid the sacrifice, the goddesses', he says, for he moves forward along the quarters. 'Driving away poverty and hostility', he says, for smiting away the Rakṣases. 'Giving to the lord of the sacrifice increase of wealth,' he says; increase of wealth is cattle [2]; verily he wins cattle. He takes (him) with six (verses); the seasons are six; verily with the seasons he takes him; two have (the word) 'embracing', for the smiting away of the Rakṣases. 'With the rays of the sun, with tawny hair, before us', he says, for instigation. 'Then let our pure invocations be accepted', he says; the pure (one) is food; verily he wins food. The gods and the Asuras were in conflict; the gods saw the unassailable (hymn) and with it they conquered the Asuras [3]; that is why the unassailable (hymn) has its name. In that the second Hotṛ[1] recites the unassailable (hymn) the sacrificer conquers his foes therewith unassailably; verily also he conquers what has not been conquered. (The hymn) has ten verses;[2] the Virāj has ten syllables, by the Virāj are kept apart these two worlds; (verily it serves) to keep apart these two worlds. Again the Virāj has ten syllables, the Virāj is food; verily he finds support in the Virāj, in eating food. The atmosphere is as it were unreal; the Agnīdh's altar is as it were the atmosphere; on the Agnīdh's altar [4] he puts down a stone, for reality; with two (verses), for support. 'As measurer, he standeth in the midst of the sky', he says; verily with this he measures; 'in the middle of the sky is the dappled stone set down', he says; the dappled is food; verily he wins food. With four (verses) he goes up to the tail; the metres are four; verily (he goes) with the metres. 'All have caused Indra to wax', he says; verily he attains increase. 'True lord and lord of strength' [5], he says; strength is food; verily he wins food. 'Let the sacrifice invoke favour, and bring the gods', he says; favour is offspring and cattle; verily he bestows on himself offspring and cattle. 'Let the god, Agni, offer and bring to us the gods', he says, to make the cry, Godspeed! 'He hath seized me with the impulse of strength, with elevation', he says; elevation is yonder sun in rising; depression is it when setting; verily with holy power he elevates himself, with holy power he depresses his foe.

[1] The term is a curious one, and is repeated in Baudh.; presumably it means the first assistant of the Hotṛ.

[2] i. e. the Brāhmaṇa does not recognize the last five of the hymn, which are clearly an illegitimate addition, unknown to any of the authorities, KS. or MS., but recognized in VS. The matter is further discussed in the Introduction, pp. xliv, xlv.

v. 4. 7. 'Along[1] the eastern quarter do thou advance, wise one', he says; verily with this (verse) he moves to the world of heaven. 'Mount ye, with Agni, to the vault', he says; verily with this he mounts these worlds. 'From earth have I mounted to the atmosphere,' he says; verily with it he mounts these worlds. 'Going to the heaven they look not away', he says; verily he goes to the world of heaven. 'O Agni, advance [1] first of worshippers', he says; verily with it he bestows eyesight upon both gods and men. He steps upon (the altar) with five (verses); the sacrifice is fivefold; verily he goes to the world of heaven with the full extent of the sacrifice. 'Night and dawn', he recites as the Puronuvākyā, for preparation.[2] 'O Agni, of a thousand eyes', he says; Prajāpati is of a thousand; (verily it serves) to obtain Prajāpati. 'To thee as such let us pay honour; to strength hail!' he says; strength is food; verily he wins food [2]. He offers on the naturally perforated brick (a ladle) of Udumbara wood filled with curds; curds are strength, the Udumbara is strength, the naturally perforated is yonder (sky); verily he places strength in yonder (sky); therefore we live on strength coming hitherward from yonder. He puts (it) in place with three (verses); the fire is threefold; verily he makes the whole extent of the fire attain support. 'Enkindled, O Agni, shine before us', (with these words) he takes (the kindling-stick) of Udumbara wood; this is a pipe with projections;[3] by it [3] the gods made piercings of hundreds of the Asuras; in that he takes up the kindling-stick with this (verse), the sacrificer hurls the hundred-slaying (verse) as a bolt at his enemy, to lay him low without fail. 'Let us pay homage to thee in thy highest birth, O Agni', (with these words) he takes up (the kindling-stick) of Vikañkata wood; verily he wins radiance. 'That various of Savitṛ, the adorable', (with these words) he takes up (the kindling-stick) of Çamī wood, for soothing. The fire milks the piler-up of the fire; the piler-up milks the fire; 'that [4] various of Savitṛ, the adorable', he says; this is the milking of the fire. This of it Kaṇva Çrāyasa knew, and with it he was wont to milk it; in that he takes up the kindling-stick with the verse, the piler-up of the fire milks the fire. 'Seven are thy kindling-sticks, O Agni, seven tongues'; verily he delights seven sevens of his. With a full (ladle) he offers, for Prajāpati is as it were full, to obtain Prajāpati [5]. He offers with a half-filled[4] (ladle), for from

[1] Cf. KS. xxi. 9, 10; MS. iii. 3. 9, 10; ÇB. ix. 2. 3. 24–3. 1. 26. This section explains the Mantras of TS. iv. 6. 5, accompanying the placing the fire on the altar.

[2] The sense is clear, the form being *prâttyai*, though the Pada does not apparently recognize the origin of the term; the comm., however, has *haviḥpradānāya*. The same variation of *prati* and *pratti* is found in JUB. i. 58. 6; iii. 6. 1, 3.

[3] For the construction cf. Wackernagel, *Altind. Gramm.* ii. i. 31. The comm. explains *sūrmī* as *jvalantī lohamayā sthūṇā*; cf. p. 77, n. 2.

[4] *nyūnayā* cannot mean 'empty', as one cannot offer with an empty ladle.

the half-filled Prajāpati created creatures, for the creation of offspring. Agni departed from the gods; he entered the quarters; he who sacrifices should think in his mind of the quarters; verily from the quarters he wins him; with curds he offers at first, with butter afterwards; verily he bestows upon him brilliance and power in accord. There is (an offering) to Vaiçvānara on twelve potsherds; the year has twelve months, Agni Vaiçvānara is the year; verily straightway [6] he wins Vaiçvānara. If he were to offer the fore- and after-sacrifices, there would be a bursting of the sacrifice; he offers an oblation with a ladle, for the support of the sacrifice. Vaiçvānara is the kingly power, the Maruts the people; having offered the offering to Vaiçvānara, he offers those to the Maruts; verily he attaches the people to the kingly power. He utters aloud (the direction to the Agnīdh) for Vaiçvānara, he offers the offerings of the Maruts muttering; therefore the kingly power speaks above the people. (The offerings) are for the Maruts; the people of the gods are the Maruts; verily he wins for him by the people of the gods the people among men. There are seven; the Maruts are in seven troops; verily in troops he wins the people for him; running over troop by troop he offers; verily he makes the people obedient to him.

v. 4. 8. He[1] offers the stream of wealth; 'May a stream of wealth be mine', (with this hope) is the offering made; this stream of ghee waits upon him in yonder world, swelling up. He offers with butter; butter is brilliance, the stream of wealth is brilliance; verily by brilliance he wins brilliance for him. Again the stream of wealth is desires; verily he wins desires. If he desire of a man, 'May I separate his breaths and his eating of food' [1], he should offer separately for him; verily he separates his breaths and his eating of food; if he desire of a man, 'May I continue his breaths and his eating of food', he should offer for him in a continuous stream; verily he continues his breaths and his eating of food. Twelve sets of twelve he offers; the year has twelve months; verily by the year he wins food for him. 'May for me food, for me freedom from hunger', he says; that [2] is the form of food; verily he wins food. 'May for me fire, for me the waters', he says; this is the birthplace of food; verily he wins food with its birthplace. He offers those where Indra is half; verily he wins the deities; since Indra is half of all and a match, therefore Indra is the most appropriating of gods; he says Indra later; verily he places strength in him at the top. He offers the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice [3]; verily he wins the sacrifice. Again this is the form of the sacrifice; verily he wins the

[1] Cf. KS. xxi. 11; MS. iii. 4. 1, 2; ÇB. ix. 3. 2. 1-3. 14. This section explains the Mantras of the Vasor Dhārā in TS. iv. 7. 1-11.

sacrifice by its form. 'May for me the final bath and the cry of Godspeed!' he says, to utter Godspeed! 'May the fire for me, the cauldron', he says; that is the form of splendour; verily by the form he wins splendour. 'May the Ṛc for me, the Sāman', he says [4]; that is the form of the metres; verily by the form he wins the metres. 'May the embryo for me, the calves', he says; that is the form of cattle; verily by the form he wins cattle. He offers the orderers, to order the disordered. He offers the even and the odd, for pairing; they are in ascending ratio, for ascent. 'May one for me, three', he says; one and three are the metres of the gods [5], four and eight the metres of men; verily he wins both the metres of gods and men. Up to thirty-three he offers; the gods are three and thirty; verily he wins the gods; up to forty-eight he offers, the Jagatī has forty-eight syllables, cattle are connected with the Jagatī; verily by the Jagatī he wins cattle for him. 'Strength, instigation', (with these words) he offers a set of twelve; the year has twelve months; verily he finds support in the year.

v. 4. 9. Agni[1] departed from the gods, desiring a portion; the gods said to him, 'come back to us, carry the oblation for us.' He said, 'Let me choose a boon; let them offer to me the Vājaprasavīya'; therefore to Agni they offer the Vājaprasavīya. In that he offers the Vājaprasavīya, he unites Agni with his own portion; verily also this is his consecration. He offers with fourteen (verses); there are seven domesticated, seven wild [1] animals; (verily it serves) to win both sets. He offers of every kind of food, to win every kind of food. He offers with an offering-spoon of Udumbara wood; the Udumbara is strength, food is strength; verily by strength he wins for him strength and food. Agni is the consecrated of gods, the piler of the fire of men; therefore when it rains a piler of the fire should not run, for he has thus obtained food; rain is as it were food; if he were to run he would be running from food. He should go up to it; verily he goes up to food [2]. 'Night and dawn', (with these words) he offers with the milk of a black cow with a white calf; verily by the day he bestows night upon him, by night day; verily day and night being bestowed upon him milk his desire and the eating of food. He offers the supporters of the kingly power; verily he wins the kingdom. He offers with six (verses); the seasons are six; verily he finds support in the seasons. 'O lord of the world', (with these words) he offers five libations at the chariot mouth;[2] the chariot is a thunderbolt; verily with the thunderbolt he conquers the quarters [3]. In yonder world the wind

[1] Cf. KS. xxi. 12; MS. iii. 4. 3, 4; ÇB. ix. 3. 4. 1-4. 2. 8. This section gives the explanation of the Mantras in TS. iv. 7. 12, the Vājaprasavīya.

[2] i.e. the point of the pole.

blows over the piler of the fire; he offers the names of the winds; verily over him in yonder world the wind blows; three he offers, these worlds are three; verily from these worlds he wins the wind. 'Thou art the ocean, full of mist', he says; that is the form of the wind; verily by the form he wins the wind. He offers with his clasped hands, for not otherwise can the oblation of these be accomplished.

v. 4. 10. The[1] chariot of the gods is yoked for the world of heaven, the chariot of man for wherever his intention is fixed; the fire is the chariot of the gods. 'Agni I yoke with glory, with ghee', he says; verily he yokes him; he, yoked, carries him to the world of heaven. If he were to yoke with all five together, his fire yoked would fall away, the libations would be without support, the Stomas without support, the hymns without support. He strokes (the fire) with three (verses) at the morning pressing; the fire is threefold [1]; verily he yokes the full extent of the fire; that is as when something is placed on a yoked cart; the oblations find support, the Stomas find support, the hymns find support. He strokes with two (verses) in the Stotra of the Yajñāyajñiya; the sacrifice is as great as is the Agniṣṭoma; a further extension is performed over and above it; verily he mounts at the end the whole extent of the sacrifice. (He strokes) with two (verses), for support; when it is not completed by one (verse), then [2] does he stroke; the rest of the sacrifice resorts to him; (verily it serves) for continuity. He who piles up the fire falls away from this world; his libation cannot be performed in a place without bricks; whatever libation he offers in a place without bricks, it runs away, and with its running away the sacrifice is ruined, with the sacrifice the sacrificer; in that he piles up a second piling, (it is) to support the libations; the libations find support [3], the sacrifice is not ruined, nor the sacrificer. He puts down eight; the Gāyatrī has eight syllables; verily he piles it with the Gāyatrī metre; if eleven, with the Triṣṭubh, if twelve with the Jagatī; verily he piles it with the metres. The fire that is re-piled is called the descendant; he who knowing thus re-piles the fire eats food up to the third generation. The re-piling is like the re-establishment of the fire; he who does not succeed through the establishment of the fire [4] re-establishes it; he who does not succeed by the piling up of the fire re-piles it. In that he piles up the fire, (it is) for prosperity. Or rather they say, 'one should not pile it up.' The fire is Rudra, and it is as if one stirs up a sleeping lion.[2]

[1] Cf. KS. xxii. 1, 2; MS. iii. 4. 4, 5; ÇB. ix. 4. 4. 1-7; viii. 6. 3. 8-17. This section explains the Mantras of TS. iv. 7. 13, the yoking of the fire and the re-piling.

[2] This interesting phrase is not in KS. or MS., which agree closely here, and have only, 'who can (or shall) awaken a richer man when in sleep'. The awakening is to remembrance of the petitioner who duly gives his present in hope of a generous return.

But again they say, 'One should pile it up.' It is as if one awakens a richer man with his due portion. Manu piled the fire; with it he did not prosper; he saw this re-piling, he piled it, with it he prospered; in that he piles the re-piling, (it is) for prosperity.

v. 4. 11. He[1] who desires cattle should pile a piling with the metres;[2] the metres are cattle; verily he becomes rich in cattle. He should pile in hawk shape who desires the sky; the hawk is the best flier among birds; verily becoming a hawk he flies to the world of heaven. He should pile in heron form who desires, 'May I be possessed of a head in yonder world'; verily he becomes possessed of a head in yonder world. He should pile in the form of an Alaja[3] bird, with four furrows, who desires support; there are four quarters; verily he finds support in the quarters. He should pile in the form of a triangle, who has foes [1]; verily he repels his foes. He should pile in triangle form on both sides, who desires, 'May I repel the foes I have and those I shall have'; verily he repels the foes he has and those he will have. He should pile in the form of a chariot-wheel, who has foes; the chariot is a thunderbolt; verily he hurls the thunderbolt at his foes. He should pile in the form of a wooden trough who desires food; in a wooden trough food is kept; verily he wins food together with its place of birth. He should pile one that has to be collected together, who desires cattle; verily he becomes rich in cattle [2]. He should pile one in a circle, who desires a village; verily he becomes possessed of a village. He should pile in the form of a cemetery, who desires, 'May I be successful in the world of the fathers'; verily he is successful in the world of the fathers. Viçvāmitra and Jamadagni had a feud with Vasiṣṭha; Jamadagni saw these Vihavyā (bricks); he put them down, and with them he appropriated the power and strength of Vasiṣṭha; in that he puts down the Vihavyās, the sacrificer with them appropriates the power and strength of his foe. He puts down on the altar of the Hotṛ; the Hotṛ is the abode of the sacrificer [3]; verily in his abode he wins for him power and strength. Twelve he puts down; the Jagatī has twelve syllables, cattle are connected with the Jagatī; verily with the Jagatī he wins cattle for him. Eight each he puts down in the other altars; cattle have eight half-hooves; verily he wins cattle. (He puts down) six

[1] Cf. MS. iii. 4. 7. This section gives the comment on the Mantras of TS. iv. 7. 14, the Vihavyā bricks, and prefaces to that an account of certain optional forms of the altar. The particulars of these forms are given in the *Āpastamba Çulba Sūtra*, xiv. 1 *seq.* (Bürk, ZDMG. lvi. 371, 372), and BÇS. xvii. 28–30.

[2] i.e. the Yajus verses are not used, but Ṛc verses (TS. iv. 4. 4. 1).

[3] The comm. says that the Kaṅka and Alaja are species of the Çyena, the former being distinguished by a round head, the latter by the feet. The Çyena has a *vakrapakṣo vyastapuchaḥ*. See *Vedic Index*, s. vv.

on the Mārjālīya; the seasons are six, the gods, the fathers, are the seasons; verily he delights the seasons, the gods, the fathers.

The Horse Sacrifice (continued)

v. 4. 12. 'Be[1] pure for the winning of strength', this is the Anuṣṭubh strophe;[2] three Anuṣṭubhs make four Gāyatrīs; in that there are three Anuṣṭubhs, therefore the horse when standing stands on three feet; in that there are four Gāyatrīs, therefore he goes putting down all four feet. The Anuṣṭubh is the highest of metres, the fourfold Stoma is the highest of Stomas, the three-night sacrifice the highest of sacrifices, the horse the highest of animals; verily by the highest he makes him go to the highest state. It is the twenty-onefold[3] day [1], on which the horse is slain, there are twelve months, five seasons; these worlds are three; the twenty-onefold (Stoma) is yonder sun; this is Prajāpati, the horse is connected with Prajāpati; verily he wins it straightway. The Pṛṣṭha (Stotra) is of Çakvarī verses,[4] to make the horse complete, there are various metres, different sets of animals are offered, both domesticated and wild; in that the Pṛṣṭha is of Çakvarī verses, (it is) to complete the horse. The Sāman of the Brahman is that of Pṛthuraçmi;[5] by the rein the horse is restrained [2], a horse unrestrained and unsupported is liable to go to the furthest distance; (verily it serves) to restrain and support the horse. The Achāvāka's Sāman is the Saṁkṛti;[6] the horse sacrifice is an extensive[7]

[1] Cf. ÇB. xiii. 3. 3. 1-6; 2. 2; PB. xxi. 4. 1-12. This section gives certain details of the rites of the Açvamedha, namely the verse from the Bahiṣpavamāna Stotra on the first day of the Sutyā days, the kind of Stoma, the twenty-onefold, for the second day, and the Sāmans of the Brāhmaṇācchaṅsin and the Achāvāka's Pṛṣṭha Stotras, and the Pṛṣṭha Stotra of the Hotṛ, viz. the Mahānāmnī verses on the Çākvara tune.

[2] The reference is to SV. ii. 366-8 (RV. ix. 100. 6, 7, 9 with a different beginning) as recognized by Sāyaṇa on PB. xxi. 4. 5; cf. Eggeling, SBE. xliv. 330 n. It is important to note that this passage (not used by Eggeling) shows the real sense of *catuṣṭoma* as a fourfold Stoma, i.e. one chanted in four turns of verses, not as usual three, a fact recognized also by LÇS. vi. 8. 1; this is proved by the reference here to three Anuṣṭubhs becoming four Gāyatrīs, and the same reference is found in PB., though not in ÇB. See also Oldenberg, *Prolegomena*, p. 344, who shows that this passage recognizes the text of the SV.

[3] The day of the Ekaviṅça Stoma, i. e. when all Stotras take the twenty-onefold form; Āditya is *ekaviṅça* as being the central day of a twenty-one days' rite; see Eggeling, p. 331, n. 1.

[4] For the Mahānāmnīs see SV. ed. BI. ii. 371, and cf. AĀ. iv. The metres are decidedly various; cf. Eggeling, SBE. XLI, xxx, n. 2; Oldenberg, *Prolegomena*, pp. 33, 509 *seq.*

[5] This Sāman is either SV. ii. 352-354, or ii. 355-357, the latter being intended, according to Eggeling, xliv. 333, n. 2. For the usual Sāmans see SBE. xxvi. 234, n. 1.

[6] This Sāman is either SV. ii. 663, 664, or ii. 669, 670, or ii. 679-681; Eggeling suggests the second as meant.

[7] Bhāskara seems to hit the truth in his version *utsannabhūyiṣṭhāvayavaḥ*; see Keith, ZDMG. lxvi. 729; above, p. 418, n. 2.

sacrifice; 'who knows', they say, 'if all of it is done or not?' In that the Achāvāka's Sāman is the Saṁkṛti, (it serves) to make the horse whole, to win it entirely, to prevent interference. The last day is an Atirātra with all the Stomas, to obtain all, to conquer all; verily he obtains all, he conquers all with it.

PRAPĀṬHAKA V

The Piling of the Fire Altar (continued)

v. 5. 1. In[1] that he completes (the sacrifice) with one animal, (it is) for the continuity of the sacrifice and to avoid cutting it in two. The male animals belong to Indra; in that being Indra's they are offered to the fires,[2] he causes strife among the deities. He should use Triṣṭubh verses, appertaining to Agni, for the Yājyās and Anuvākyās; in that they appertain to Agni, (the verses) are Agni's, in that they are Triṣṭubhs (they are) Indra's; (verily they serve) for prosperity; he does not cause strife among the deities. To Vāyu of the team he offers a hornless (animal); Vāyu is the brilliance of Agni; it is offered to brilliance; therefore wheresoever the wind [1] blows, the fire burns; verily it follows its own brilliance. If he were not to offer to him of the team, the sacrificer would go mad; (an offering) is made to him of the team, to prevent the sacrificer going mad. The Yājyā and the Anuvākyā contain[3] (the words) 'wind' and 'white', to secure brilliance. 'The golden germ first arose',[4] (with these words) he pours out the butter portion; the golden germ is Prajāpati; (verily it serves) for likeness to Prajāpati. This (animal) is slain to make up all forms of animals; its hairs are [2] the form of man, its lack of horns that of horses, the possession of one set of incisors only[5] that of cows, the sheep-like hooves that of sheep, that it is a goat, that is the form of goats. The wind is the abode dear to cattle; in that it is offered to Vāyu, in accord cattle wait upon him.

[1] Cf. KS. xix. 8, 9; KapS. xxx. 6, 7; MS. iii. 1. 10; ÇB. vi. 2. 2. 1–15 (= §§ 1, 2), where the Carakas are mentioned; iii. 1. 8. 1, 2 (= § 4). This section returns to the fire ritual, and deals briefly with the offering to Prajāpati, mentioned in TS. v. 1. 8. 3, that to Vāyu Niyutvant which is employed in place of the offering of the other animals when desired, and three offerings, to Agni and Viṣṇu, to Aditi, and to Vaiçvānara, which are made on the day of consecration, the last of which offered first serves to atone for the failure of the maker to keep the fire in the pan for a whole year, the normal period; see ĀpÇS. xvi. 7. 1, 8, 10; 8. 1–12; BÇS. x. 10, 12.

[2] See above, TS. v. 1. 8. 3.

[3] The verses are RV. vii. 49. 3; vi. 49. 4, which contain the desired words; they are also used in another rite for Vāyu; so TB. ii. 8. 1. 1.

[4] For this verse cf. iv. 1. 8 *n*.

[5] See *Vedic Index*, i. 97, 98.

'Should an animal be offered to Vāyu, or to Prajāpati?' they say; if he were to offer it to Vāyu, he would depart from Prajāpati; if he were to offer it to Prajāpati, he would depart from Vāyu [3]; in that the animal is offered to Vāyu, therefore he does not depart; in that a cake is offered to Prajāpati, therefore he does not depart from Prajāpati; in that it is offered on twelve potsherds, therefore he does not depart from Vaiçvānara. When about to consecrate himself, he offers to Agni and Viṣṇu on eleven potsherds; all the deities are Agni; the sacrifice is Viṣṇu; verily he lays hold of the deities and the sacrifice; Agni is the lowest of the deities, Viṣṇu the highest; in that he offers to Agni and Viṣṇu on eleven potsherds, the sacrificer envelops the gods [4] on both sides and wins them. By the cake the gods prospered in yonder world, by the oblation in this; he who desires, 'May I prosper in yonder world', should offer a cake; verily he prospers in yonder world. In that it is offered on eight potsherds, it is connected with Agni, in that it is offered on three potsherds, it is connected with Viṣṇu; (verily it serves) for prosperity. He who desires, 'May I prosper in the world', should offer an oblation; the ghee belongs to Agni, the rice grains to Viṣṇu, therefore [5] an oblation should be offered; verily he prospers in this world. It is (an offering) to Aditi; Aditi is this (earth); verily he finds support in this (earth); verily also he extends the sacrifice over this. He who piles the fire without keeping it in the pan for a year—(it is with him) as when an embryo is dropped prematurely—would go to ruin; he should offer before (the others) on twelve potsherds to Vaiçvānara; Agni Vaiçvānara is the year; even as (an embryo) attaining a year's growth [6] is born when the due season[1] is come, so he having obtained the year when the due season is come, piles the fire; he goes not to ruin. Vaiçvānara is the form dear to Agni; verily he wins the form dear to him. These offerings are three; these worlds are three; (verily they serve) for the mounting of these worlds.

v. 5. 2. Prajāpati[2] after creating creatures in affection entered into them; from them he could not emerge; he said, 'He shall prosper who shall pile me again hence.' The gods piled him; then they prospered; in that they piled him, that is why the piling has its name. He who knowing thus piles the fire is prosperous. 'For what good is the fire piled?' they say. 'May I be possessed of the fire' [1], (with this aim) is the fire piled; verily be becomes possessed of the fire. 'For what good is the fire piled?' they

[1] Cf. Weber, *Naxatra*, ii. 313, n. 1.

[2] For § 1 there is an imitation in TB. iii. 9. 8. 1 of the Açvamedha; the section deals with the purposes of the piling of the fire, and the length of time the fire should be kept in the pan. The Mantras cited in § 4 are those of TS. iv. 2. 9. 1, 2. The part regarding the piling would naturally be found before TS. v. 1. 1; that regarding the touching of the earth before TS. v. 2. 6. 4 (Çaṁyu Bārhaspatya), and the Ukhā part in TS. v. 1. 10.

say. 'May the gods know me', (with this hope) is the fire piled; the gods know him. 'For what good is the fire piled?' they say. 'May I have a house', (with this hope) is the fire piled; verily he becomes possessed of a house. 'For what good is the fire piled?' they say. 'May I be rich in cattle', (with this hope) is the fire [2] piled; verily he becomes rich in cattle. 'For what good is the fire piled?' they say. 'May the seven men live upon me', (with this hope) is the fire piled; three before, three behind, the self the seventh; so many live upon him in yonder world. Prajāpati desired to pile the fire; to him spake earth; 'Thou shalt not pile the fire on me; thou wilt burn me excessively, and I being burned excessively will shake you apart [3]; thou wilt fall into a sorry state.' He replied, 'So shall I act that it will not burn thee excessively.' He stroked it, (saying), 'May Prajāpati seat thee; with that deity, in the manner of Aṅgiras, do thou sit firm'; verily making this a brick he put it down, to prevent excessive burning. That on which he is to pile the fire he should stroke, (saying), 'May Prajāpati seat thee; with that deity in the manner of Aṅgiras, do thou sit firm' [4]; verily making this a brick he sets it down to prevent excessive burning. Prajāpati desired, 'Let me be propagated', he saw this (fire) in the pan, he bore it for a year, then was he propagated. Therefore for a year must it be borne, then is he propagated. To him the Vasus said, 'Thou hast been propagated; let us be propagated.' He gave it to the Vasus, they bore it for three days, thereby [5] they created three hundred, three and thirty; therefore should it be borne for three days; verily is he propagated. To them the Rudras said, 'Ye have been propagated, let us be propagated.' They gave it to the Rudras; they bore it for six days, thereby they created three hundred, three and thirty; therefore should it be borne for six days; verily is he propagated. To them the Ādityas said, 'Ye have been propagated; let us [6] be propagated'. They gave it to the Ādityas, they bore it for twelve days, thereby they created three hundred, three and thirty; therefore should it be borne for twelve days; verily is he propagated. Thereby they created a thousand, the pan being the thousandth; he who knows thus the pan as the thousandth obtains a thousand cattle.

v. 5. 3. 'With[1] a Yajus it is made, with a Yajus it is cooked, with a Yajus it is set loose, this pan; it is therefore exhausted, it cannot be used again', they say. 'O Agni, yoke thy (steeds)', 'Yoke them that best invoke the gods', (with these words) he offers in the pan; verily he yokes it again

[1] For § 3 cf. KS. xx. 6; ÇB. vii. 4. 2. 35. This section deals with the Ukhā, the head of the man victim, and the Vāmabhṛt brick; this latter passage would be in place after the treatment of the Dūrvā brick in TS. v. 2. 8. 3, and the rest could be placed in TS. v. 2. 9.

and thereby is it not exhausted. He, who yokes Agni where the yoking is to be performed, yokes him (best) among those who are yoking. 'O Agni [1], yoke thy (steeds)', 'Yoke them that best invoke the gods', he says;[1] this is the yoking of Agni; verily he yokes him, and yokes him (best) among those who are yoking. The theologians say, 'Should the fire be piled up with face down, or face upwards?' Now the fire is piled in the likeness of birds; if he were to pile it face downward, the libations would reach it behind; if upwards, it could not fly, it would not be heavenly for him; he puts down the human head towards the east, face upwards [2]; verily the libations reach it in the mouth; he does not pile it face upwards; verily it is heavenly for him. He offers with (a verse) addressed to Sūrya;[2] verily he bestows sight upon it; twice he offers, for there are two eyes; he offers with the same verse, for sight is the same, for prosperity. The gods and the Asuras were in conflict, they deposited their desirable wealth; the gods appropriated it by means of the Vāmabhṛt (brick); that is why the Vāmabhṛt (supporting the desirable) has its name. In that he puts down the Vāmabhṛt, the sacrificer by it appropriates the desirable wealth of his foe. It has a head of gold; gold is light, the desirable is light; verily by light he appropriates the desirable which is light; there are two Yajuses,[3] for support.

v. 5. 4. The[4] waters were the wives of Varuṇa; Agni longed for them, he had union with them; his seed fell away, it became this (earth); what second fell away became yonder (sky); this is the Virāj, yonder the Svarāj; in that he puts down two Virāj (bricks)[5] he puts down these two (worlds). Now the seed which yonder (sky) impregnates, finds support in this (earth), it is propagated, it becomes plants [1] and shoots; them the fire eats. He who knows thus is propagated, and becomes an eater of food. If a man be full of seed, one should put both down in the first layer for him; verily these in accord pour seed for him; if a man have poured his seed, he should put one in the first layer for him and one in the last; verily he encloses by the two (worlds) the seed he has impregnated. For a year to no man [2] should he descend in honour; for these two (worlds) descend in honour for no man; that is their rule. He who piles the fire without a head, becomes headless in yonder world, he who piles it with a head becomes possessed

[1] See above, TS. iv. 2. 9 *q* and *r*.

[2] See TS. i. 4. 43 *b*.

[3] See TS. iv. 2. 9 *n* and *o*.

[4] In this section are dealt with the Retaḥsic bricks, an oblation for the Svayamātṛṇṇā brick, and the stroking of the layer of bricks. The Retaḥsic brick should have come in after TS. v. 5. 3, and the rest would be expected in TS. v. 2. 10. There is a Brāhmaṇa on § 3 in TS. v. 7. 4. 1.

[5] For the Retaḥsic bricks see TS. iv. 2. 9 *p*. There are three and, according to ĀpÇS. xvi. 24. 3, 4, they should all be put in the middle for one who is *vivayas*, two in the first for a youth, and one each in first and last for an old man.

of a head in yonder world. 'To thought I offer with mind, with ghee, that the gods may come hither, delighting in the offerings, increasing holy order; on the path of the moving ocean I offer all the days to Viçvakarman the undying oblation',[1] (with these words) he puts down the naturally perforated brick and offers [3]; that is the head of the fire; verily he piles the fire with its head. He becomes possessed of a head in yonder world who know thus. The fire is piled for the world of heaven; whatever is done out of order, that is not heavenly; the fire is heavenly; having put down the layer he should stroke it, (saying), 'May the wise discern wisdom and folly, like backs straight and crooked, like men; for wealth and good offspring, O god, grant us freedom, and keep bondage from us.'[2] Verily he puts it down in order. He piles (the fire) facing east; it becomes heavenly for him.

v. 5. 5. Viçvakarman,[3] lord of the quarters, may he protect our cattle, may he protect us, to him homage! Prajāpati; Rudra; Varuṇa; Agni; lord of the quarters; may he protect our cattle, may he protect us, to him homage![4]

These are the deities, overlords of these animals; to them he is cut off who puts down the heads of the animals. He puts down the gold bricks; verily he pays honour to these deities. The theologians [1] say, 'In the fire he places the domesticated animals, with pain he afflicts the wild animals; what then does he leave?' In that he puts down the golden bricks, and gold is immortality, by immortality he makes healing for the domesticated animals, he hurts them not. The first naturally perforated brick is expiration, the second cross-breathing, the third inspiration. Having put down the first naturally perforated brick he should breathe out along it; verily he unites expiration with expiration; having put down the second [2] he should breathe across; verily he unites cross-breathing with cross-breathing; having put down the third, he should breathe in; verily he

[1] Found also in KS. xxxix. 3; MS. ii. 10. 6; VS. xvii. 78. KS. and MS. read *citim*, which is merely a blunder and should have been corrected: cf. note 2. MS. adds *vaḥ* after *samudrásya*; VS. has *pátye viçvasya bhū́manaḥ*. For the use of this verse see ĀpÇS. xvi. 22. 3, xvii. 1. 17; 3. 9; MÇS. vi. 1. 7; BÇS. x. 46. Another use is seen in TS. v. 7. 4 *a*.

[2] This is RV. iv. 2. 11; KS. xl. 5, where von Schroeder rightly replaces *cittim ácittim* for the single *t* of the MS. The sense is not easy: Sāyaṇa supplies 'horses' for *pṛṣṭhā́*, and Oldenberg (*Ṛg-veda-Noten*, i. 265) avoids the need of reading *mártām* by supplying (good and bad). *Ditim* and *áditim* are uncertain in sense; Max Müller refers them to the life that is and that to come, Roth to wealth and penury; cf. Oldenberg, SBE. xlvi. 321. For the use of the verse see ĀpÇS. xvi. 34. 3, 4; BÇS. x. 40, 43, 46.

[3] This section deals with the gold bricks and the naturally perforated bricks; they are placed down five and four in number respectively after the Nakṣatra bricks (TS. iv. 4. 10), and so should have been dealt with in TS. v. 4. 1. 3; see ĀpÇS. xvii. 7. 2, 3, and cf. BÇS. x. 46, which agrees as to the Svayamātṛṇṇās; 34 as to the gold bricks.

[4] For the Mantra cf. KS. xxxix. 4.

unites inspiration with inspiration; verily he kindles him with the breaths. 'Bhūḥ, Bhuvaḥ, Suvar', (with these words) he puts down the naturally perforated bricks; the naturally perforated bricks are these worlds; with these exclamations Prajāpati was propagated; in that he puts down the naturally perforated bricks with these exclamations, he puts down these worlds, and over these [3] worlds he is propagated.

For expiration, for cross-breathing, for inspiration; for speech thee; for sight thee; with that deity, in the manner of Añgiras, do thou sit firm.[1]

By Agni the gods sought to go to the world of heaven, with him they could not fly; they saw these four naturally perforated bricks, they put them down in the quarters, with him with eyes on all sides they went to the world of heaven. In that he puts down four naturally perforated bricks in the quarters, the sacrificer with Agni with eyes on all sides goes to the world of heaven.

v. 5. 6. *a* 'O[2] Agni, come to enjoy',[3] he says; verily he summons him.

b 'Agni we choose as envoy',[4] he says; verily having called he chooses him.

c 'By Agni Agni is kindled',[5] he says; verily he kindles him.

d 'May Agni slay the foes',[6] he says; verily he confers power on him when kindled.

e 'O Agni, we exalt the praise',[7] he says; verily he exalts him.

These are the forms of the days [1]; verily each day he piles him, and wins the forms of the days. The theologians say, 'For what reason are other bricks exhausted, the space-filler not?' 'Because it is connected with Indra and Agni and with Bṛhaspati', he should say, for Indra and Agni and Bṛhaspati are those among the gods who are not exhausted. It has a follower,[8] to avoid monotony. He follows it with an Anuṣṭubh; the space-filler is the body, the Anuṣṭubh the breath; therefore breath comes through all the limbs. 'They of him, streaming with milk'[2], he says; therefore there is sap in every joint; 'the dappled mix the Soma', he says; the dappled (cow) is food; verily he wins food; Agni is praise, food is praise; verily he wins food; 'the clans in the birthplace of the gods, in the three realms of sky', he says; verily he makes these worlds full of light for him. He who knows the support of the bricks finds support. 'With that deity, in the manner

[1] The fourth is *vācé tvā*; the rest is common to all.

[2] This section deals with the bricks called the forms of the days, four bricks, one for each layer (ĀpÇS. xvii. 7. 4) and the Lokaṁpṛṇās, given in TS. iv. 2. 4 *n* and *o*. Its place is in TS. v. 2. 3; cf. BÇS. x. 41.

[3] See TS. ii. 5. 8. 1, 2.

[4] See TS. ii. 5. 8. 5.

[5] See TS. i. 4. 46 *l*.

[6] See TS. iv. 3. 13 *a*.

[7] This verse is not in the Saṅhitā; it is RV. v. 13. 2.

[8] i. e. the Lokaṁpṛṇā verse, TS. iv. 2. 4 *n*, is accompanied by *ibid*. *o*.

of Aṅgiras, do thou sit firm,' he says; this is the support of the bricks; he who knows thus finds support.

v. 5. 7. The[1] fire is piled up for the world of heaven; the set of eleven stakes is a thunderbolt; if he were to set up eleven stakes in the fire, he would shut it off from the world of heaven with the thunderbolt; if he were not to set it up, he would sever the animals from the chips; one stake he sets up; verily he does not shut it off from the world of heaven, nor sever the animals from the chips. He who piling the fire steps down on it is deprived of power and strength; he should, with a verse addressed to Indra[2] [1], put down a brick opposite his step; verily he is not deprived of power and strength. The fire is Rudra, his are three missiles, one that comes straight on, one that strikes transversely, and one that follows up. To them he is cut off who piles the fire; having piled the fire he should give (a bow) with three arrows to a Brahman, unasked; verily to them he pays homage, and also he ransoms himself from them.

The bow of thine, O Rudra, in the east [2], may the wind blow after it for thee, to thee, O Rudra, with the year I pay homage.[3]

The bow of thine, O Rudra, on the south, may the wind blow after it for thee, to thee, O Rudra, with the full year I pay homage.

The bow of thine, O Rudra, on the west, may the wind blow after it for thee, to thee, O Rudra, with the Idā year I pay homage.

The bow of thine, O Rudra, on the north, may the wind blow after it for thee [3], to thee, O Rudra, with the Idu year I pay homage.

The bow of thine, O Rudra, above, may the wind blow after it for thee, to thee, O Rudra, with the year I pay homage.

Agni is Rudra; just as a tiger stands in anger, so he also (stands); when piled with these he reverences him; verily with homage he soothes him.

The fires [4] of the dust
That have entered within the earth,
Of them thou art the highest;
Do thou instigate us to life.[4]

[1] Cf. KS. xxii. 8; KapS. xxxv. 2; MS. iii. 4. 8. This section contains (1) a rule in favour of the use of one stake only in place of eleven, which is an optional number; then (2) it prescribes the use of a brick to cover the step of the priest on the altar, and (3) then gives the Mantras for the gift of a bow unasked to a Brahman, which follows the Çatarudrīya litany, and finally (4) the Mantras for one who is about to go on a journey. The step episode belongs logically with TS. v. 2. 6, the Çatarudrīya with TS. v. 4. 3; the last has no special place as it is a pure addition, while the first contradicts the text.

[2] The verse used is TS. iv. 6. 3 *m*, and its use is prescribed here by ĀpÇS. xvi. 21. 12.

[3] For the ritual see ĀpÇS. xvii. 12. 3; BÇS. x. 48.

[4] This is found also in KS. xxii. 10; VS. xviii. 67 (ÇB. ix. 5. 1. 53); KS. has *purīṣiṇaḥ*, and both have *asi tvám*; but VS. has *asyáṁ pṛthivyám ádhi*, and KS. *āviṣṭāḥ*.

'Thee, O Agni, with the mind have I obtained; thee, O Agni, with the fervour have I obtained; thee, O Agni, with the consecration have I obtained; thee, O Agni, with the observances have I obtained; thee, O Agni, with the pressing-day have I obtained; thee, O Agni, with the sacrificial fees have I obtained; thee, O Agni, with the concluding bath have I obtained; thee, O Agni, with the barren cow have I obtained; thee, O Agni, with the cry of Godspeed! have I obtained', he says;[1] this is the obtaining of Agni; verily therewith he obtains him.

v. 5. 8. He[2] pays reverence in front with the Gāyatra (Sāman); verily he confers breath upon him. (He reverences) the wings with the Bṛhat and the Rathantara; verily he confers might upon him. (He reverences) the tail with the seasonal Yajñāyajñiya;[3] verily he finds support in the seasons. He pays reverence with the Pṛṣṭha (Stotras); the Pṛṣṭhas are brilliance; verily he confers brilliance upon him. Prajāpati created Agni; he, created, went away from him; him he checked (*avārayata*) by the Vāravantīya, and that is why the Vāravantīya[4] has it name. By the Çyaita[5] he congealed him, and that is why the Çyaita has its name [1]. In that he reverences with the Vāravantīya, he restrains him, and by the Çyaita he congeals him. At the joinings of the wings he reverences with the heart of Prajāpati;[6] verily he attains his affection.

With the eastern quarter I place thee, with the Gāyatrī metre, with Agni as the deity; with the head of Agni I put down the head of Agni.[7]

With the southern quarter I place thee, with the Triṣṭubh metre, with Indra as the deity; with the wing of Agni I put down the wing of Agni.

With the western quarter I place thee [2], with the Jagatī metre, with Savitṛ as the deity; with the tail of Agni I put down the tail of Agni.

For the ritual see ĀpÇS. xvii. 23. 12; MÇS. vi. 2. 6; BÇS. x. 59.

[1] Found also in KS. xxii. 8 in a different form.

[2] Cf. KS. xxi. 5; KapS. xxxii. 20; MS. iii. 3. 5, all *ad fin.* This section describes the reverence paid to the fire and the Ātmeṣṭakās. The former subject belongs to TS. v. 4. 4, and the latter to TS. v. 4. 1. See ĀpÇS. xvii. 7. 6 and 12. 9–11; BÇS. x. 49. See also ÇB. ix. 1. 2. 35 43; LÇS. i. 5. 11; and Weber, *Ind. Stud.* xiii. 275, 276; Eggeling, SBE. xliii. 180 n.; Friedlander, *Çāñkhāyana Āraṇyaka*, pp. 39, 40.

[3] The comm. as edited in the BI. finds the basis of this in TS. i. 6. 2 *l*. But this suggestion is based on a correction of *vasantaḥ* in the comm. to *vasantam* and is quite wrong; the Sāman is that based on ĀrS. iv. 2 (*vasanta in nu rantyaḥ*), and it is named in Āraṇya Gāna, iv. 1. 9, where Anuṣthā is a misreading (*Ind. Stud.* iii. 202). The correct form appears in Āp. and Baudh.

[4] Based on RV. i. 27. 1; SV. ii. 984.

[5] Based on RV. viii. 49. 1; SV. i. 235; ii. 161. The text clearly treats *çyaita* as derived from *çyai*, 'congeal'; the comm. thinks it means 'overpowers' in *çyetī akuruta*, but that is impossible and the connexion with *çyai* is easy. For the form, cf. Whitney, *Sansk. Gramm.* § 1093. Āp. does not mention this but the Vāmadevya Sāman; Baudh. is very elaborate and has both.

[6] *sāmānṛcam* says Āp. For similar Upasthānas cf. the citations in Friedländer, *Çāñkhāyana Āraṇyaka*, pp. 39, 40.

[7] This is found in KS. xxii. 5; MS. ii. 8. 11. Cf. MÇS. vi. 2. 2.

With the northern quarter I place thee, with the Anuṣṭubh metre, with Mitra and Varuṇa as the deity; with the wing of Agni I put down the wing of Agni.

With the upright quarter I place thee, with the Paṅkti metre, with Bṛhaspati as the deity, with the back of Agni I put down the back of Agni.

He who piles the fire without its body is without a body in yonder world; he who piles it with its body is with his body in yonder world. He puts down the body bricks; this is the body of the fire; verily he piles the fire with its body; he has his body in yonder world who knows thus.

v. 5. 9. *a* O[1] Agni, the ocean, thy arrow called the young, with it be gentle to us; homage to this of thine; may we prosper, living on this of thine.

b O Agni, the boisterous; *c* the abysmal; *d* the strong; *e* the desirable; thy arrow called young, with it be gentle to us; homage to this of thine; may we prosper, living on this of thine.[2]

f The[2] layers are the five Agnis, the first is the ocean by name, the second the boisterous [1], the third the abysmal, the fourth the strong, the fifth the desirable; if he were not to offer libations to them they would burn the Adhvaryu and the sacrificer; in that he offers these libations, verily he soothes them with their proper portion; neither Adhvaryu nor sacrificer goes to ruin.

g May speech be mine in the mouth, breath in the nostrils, sight in the eyes, hearing in the ears, might in the arms, force in the thighs, may all my members be uninjured; may thy body [2] be with my body; homage to thee; harm me not.[3]

h The breaths depart from him who piling the fire steps down on it; 'May speech be mine in the mouth, breath in the nostrils', he says; verily he bestows the breaths on himself.

i The Rudra in the fire, in the waters, in the plants, the Rudra that hath entered all beings, to that Rudra be homage.[4]

[1] This section contains the Mantras and Brāhmaṇa for (1) five oblations (*a*-*e*) to the fires which should rank after TS. v. 4. 9; (2) a Mantra (*g*) for the mounting of the fire, supplementing TS. v. 1. 2; (3) an oblation (*caru*) of Gavīdhuka (*Coix barbata*) to the Rudras not covered by the Çatarudrīya (*i*), supplementing TS. v. 4. 3; (4) with *l* an anointing of the fire after piling, supplementing TS. v. 4. 2. For (1) cf. ĀpÇS. xvii. 20. 14; BÇS. x. 37, 39, 41, 44; MÇS. vi. 1. 8; for (2) cf. ĀpÇS. xvi. 21. 14; MÇS. v. 2. 15. 20; for (3) cf. ĀpÇS. xvii. 12. 1, 2; BÇS. x. 48; MÇS. vi. 2. 4; for (4) cf. ĀpÇS. xvii. 10, 11; MÇS. vi. 2. 4; BÇS. x. 52.

[2] This is found in a different reading in KS. xl. 3 and MS. ii. 3. 12, these lists including the invocations; MS. has *táyā vidhema*, KS. *tasyai te vidhema*; MS. has *tásyai te námas*, KS. *tasyai te svāhā*; MS. has *tásyai te úpa patsutó jīvā bhūyāsma*; KS. has not this but inserts *tayā naḥ pāhi* before *tasyai te svāhā*. KS. and MS. have in different order the five epithets *dudhra*, *kahya*, *kiṁçila*, *vanya*, and *kakṣya*. *Gahya* may be equivalent in sense to *gāhya*.

[3] This is found in AV. xix. 60. 1; TĀ. x. 72; PGS. i. 3. 25; MÇS. v. 2. 15. 20, with variants, for which see Whitney's note on AV. MÇS. has *akṣṇóh*, which is a bad reading.

[4] AV. vii. 87. 1 is roughly and KS. xl. 5 closely parallel. The exact differentia

k Some Rudras have shares in the libations (*āhuti*), others have shares in the oblations (*havis*) [3]; having offered the Çatarudrīya, he should put down on the last brick an oblation of Gavīdhuka; verily he soothes him with his portion. 'For him indeed is the Çatarudrīya offered in truth', they say, 'for whom this (oblation) is made on the fire.'

l May the Vasus, with the Rudras, protect thee on the east; may the Pitṛs whose lord is Yama, with the Pitṛs, protect thee on the south; may the Ādityas, with the All-gods, protect thee on the west; may Dyutāna Māruta, with the Maruts, protect thee on the north [4]; may the gods, whose chief is Indra, protect thee from below and from above.

m It is not purified, nor made worthy of sacrifice, nor really anointed, if it is anointed before this point; in that he anoints it with ghee after it has been piled, thereby is it purified, made worthy of sacrifice and really anointed.[1]

v. 5. 10. *a* Thou[2] art the eastern quarter, the favourable by name; of thee as such Agni is the overlord, the black (snake) the guardian; the overlord and the guardian, to them homage; may they be gentle to us; him whom we hate and who hateth us I place within the jaws of you two.[3]

Thou art the southern quarter, the mighty by name; of thee as such Indra is the overlord, the scorpion, &c.

Thou art the western quarter, the forward by name; of thee as such [1] Soma is the overlord, the viper, &c.

Thou art the northern quarter, the stable by name; of thee as such Varuṇa is overlord, the striped snake, &c.

Thou art the great quarter, the lady paramount by name; of thee as such Bṛhaspati is overlord, the white, &c.

Thou art this quarter, the powerful by name; of thee as such Yama is the overlord, the spotted necked (snake) the guardian; the overlord and the guardian, to them homage; may they be gentle to us; him whom we hate and [2] who hateth us I place within the jaws of you two.

between the two offerings for the Rudras is not a great one, but the second is laid down on the brick (*ni dadhyāt*) as a *caru*, and not offered as an ordinary offering.

[1] Not in the other texts. It is a polemic against the use of TS. iv. 4. 11 *o* for anointing with golden chips, see ĀpÇS. xvii. 11. 1, though the Sūtras allow of the use of both in the different places.

[2] Cf. MS. ii. 13. 21. This section contains the Mantras and the Brāhmaṇa for (1) the fire serpent offerings (*a*); (2) the six great offerings (*c*), and (3) the freeing of the yoked Agni (*e*); the first two are placed naturally by the comm. after TS. v. 4. 9, the last has no special place as not being any part of the rite as contemplated above. For (1) see ĀpÇS. xvii. 20. 14; MÇS. vi. 2. 6; BÇS. x. 49; for (2) see ĀpÇS. xvii. 20. 15; BÇS. x. 50; for (3) see ĀpÇS. xvii. 23. 10; BÇS. x. 59; MÇS. vi. 2. 6; KÇS. xviii. 4. 26.

[3] There is a similar list in MS. ii. 13. 1, and cf. MP. ii. 17. 14.

b These deities guard the fire when kindled; if he were not to offer libations to them, they would suck the Adhvaryu and the sacrificer; in that he offers these libations he soothes them with their proper portion; neither Adhvaryu nor sacrificer goes to ruin.

c Ye are missiles by name; your houses are in the east; your arrows are Agni; the water, &c.[1]

Ye are smearers by name [3]; your houses are in the south, your arrows are the fathers; the ocean, &c.

Ye are the bearers of the bolt by name; your houses are in the west, your arrows are sleep; the cleft, &c.

Ye are the stable by name; your houses are in the north; your arrows are the waters; the sea, &c.

Ye are overlords by name; your houses are above; your arrows are the rain; the helper, &c.

Ye are the raw-flesh eaters by name, of the earth; your houses are here [4]; your arrows are food; winking is the name of the wind; to you homage; be ye gentle to us; him whom we hate and who hateth us I put in your jaws.

d Some gods eat the offerings, others do not; verily the piler of the fire delights both sets. He offers these libations with curds mixed with honey; verily he delights them with their proper portion. Or rather they say, 'The gods who eat not the oblations are the bricks' [5]. He offers going round in order; verily he delights them completely.

e Suck this mighty breast of the waters,
Filled in the midst of the flood, O Agni;
Rejoice in the spring of sweetness, O ocean,
Enter thy seat of the sea.[2]

f If one having yoked the fire does not set it free, then just as a horse yoked and not set free in hunger is overcome, so his fire is overcome, and with it being overcome the sacrificer is overcome; he having piled the fire becomes aheat [6]; 'Suck this mighty breast of the waters', (with these words) he offers a ladle full of butter; this is the freeing of the fire; verily setting it free he gives it food. Therefore they say, both he who knows

[1] Here as before there are six quarters, no doubt the *bṛhátī* and *upári* are identical as the zenith, and *iyám* and *ihá* denote the point of observation of the speaker; cf. *Vedic Index*, i. 365, 366. The use of these verses is clearly supplementary to the verses given in TS. iv. 6. 1 *n* and treated of in TS. v. 4. 5, and the comm.'s attempt to reconcile them as really complimentary is wasted. The use of a Stoma as well as an anointing is an addition with no obvious point.

[2] Found also in KS. xl. 6 and VS. xvii. 87: both have *prápīnam* and KS. *ūrmim*, VS. *arvan* for the probably incorrect *ūrva*; in ĀpMB. ii. 17. 20 *madhumantam* appears for *ū́rjasvantam*.

and he who knows not. 'A horse well loaded carries well'; the horse is Agni; verily he delights him, he delighted delights him; he becomes richer.

The Horse Sacrifice (*continued*)

v. 5. 11. To[1] Indra, the king, a boar; to Varuṇa, the king, a black (antelope); to Yama, the king, a deer; to the bull, the king, a Gayal; to the tiger, the king, a Bos Gavaeus; to the king of men a monkey; for the swift falcon[2] a quail; for the Nīlañgu (snake) a worm; for Soma, the king, a gazelle; for the ocean a crocodile; for the snowy mountain an elephant.

v. 5. 12. The[3] ape is for Prajāpati; the owl, the Halīkṣṇa, the cat, are for Dhātṛ; to Sarasvatī the white starling, of human speech; the wild goat, the ichneumon, the Çakā, these are for Pūṣan; the curlew to speech.[4]

v. 5. 13. To[5] the offspring of waters a fish; the crocodile, the dolphin, the Kulīkaya are for the ocean; to speech the Paiñgarāja; to Bhaga the sea-crow; the swan, the Vāhasa, the woodpecker, these are for Vāyu; to the quarters the Cakravāka.[6]

v. 5. 14. To[7] might, a boa-constrictor; the mole, the Sṛjayā, the lizard,

[1] Cf. KSAçvamedha, vii. 1; MS. iii. 14. 11; VS. xxiv. 30. This section begins the list of victims, in sets for the eleven sacrificial parts; 11–21 contain the wild animals; 22–24 domesticated animals. In the whole 11–24 KS. agrees save for misreadings with the TS. MS. and VS. are less in accord. Cf. ĀpÇS. xx. 14. 4; BÇS. x. 23, 26; MÇS. ix. 2. 4. The beasts here enumerated are all treated of in the *Vedic Index*, and the little known is given there. The comm., both Bhāsk. and Sāyaṇa, merely guess like Mahīdhara on VS., and Sāyaṇa falsely asserts that each alternate Anuvāka has eleven animals in it. Bhāskara says there are eighty-one animals in eleven sections, and they can be in some people's view drawn merely, as being hard to catch.

[2] The change of case is noteworthy. The comm. makes the Nīlañgu a black serpent, the *kuluñgaḥ* a *citragaḥ kaṭukasvaraḥ*, while Bhāskara has *citta* (*citkā*) *kaṭukasvanaḥ*: both readings seem corrupt.

[3] Cf. KSAçvamedha, vii. 2; MS. iii. 14. 12, 13; VS. xxiv. 31, 33. Cf. BÇS. xv. 23, which prescribes five animals south and five north on the stakes for the ten sections 12–21.

[4] MS. and KS. agree in Ula and Halīkṣṇa. The comm. beside 'ape' for *mayūḥ* suggests a 'forest peacock'; Halīkṣṇa is a *tṛṇahiṅsa* (grasshopper) or *haritacaṭakā*; the Çakā is a fly or a long-eared beast. Bhāskara gives Kañka as one version of Ūla, or 'long-eared'.

[5] Cf. KSAçvamedha, vii. 3; MS. iii. 14. 2, 3, 15, 16; VS. xxiv. 34, 35.

[6] KS. has *jhaṣaḥ*; *pulīrayaḥ* (VS. (xxiv. 25) *kulīpayaḥ*; MS. (iii. 14. 2, 16) *pulīkāyaḥ*) and *kūvarasya*, for which von Schroeder suggests *kūbārasya* (cf. AK. i. 2. 3. 1 sch.). The comm. calls the Paiñgarāja a red-eyed *bharadvājaḥ*, or a great bird that wanders on the sea-shore, or a Cakora; an Ātī is a *kutragī* or a Cāṣa (*Coracias indica*); a Nākra and a Makara have *dīrgha* and *paryasta* beaks respectively, and a woodpecker is also a water-bird; these curiosities are found in Bhāskara.

[7] Cf. KSAçvamedha, vii. 4; MS. iii. 14. 14; VS. xxiv. 33. The comm. explains Sṛjayā as a black fly, a white serpent, or dark buffalo; the pot-nosed is a kind

these are for Mitra; to death the dark (serpent); to wrath the viper; the pot-nosed, the lotus-sitter, the copper snake, these are for Tvaṣṭṛ; to the echo the Vāhasa.

v. 5. 15. The[1] human beast to the moon; the lizard, the Kālakā, the woodpecker, these are for the trees; the dappled (deer) to day; the black (antelope) to night; the cuckoo, the Kṣviñkā, the black-headed, these are (to be offered) to Aryaman; the crab for Dhātṛ.[2]

v. 5. 16. For[3] the sun the crane; the deer, the peacock, the hawk, these are for the Gandharvas; for the Vasus the francolin partridge; for the Rudras the partridge; the red doe, the Kuṇḍṛṇācī, the Golattikā, these are for the Apsarases; to the wood the Sṛmara.[4]

v. 5. 17. The[5] dappled (deer) is for the All-gods; the Pitva, Nyañku, the Kaça, these are (to be offered) to Anumati; the cuckoo is for the half-months; the tortoise for the months; the Kvayi, the Kuṭaru, the gallinule, these are (to be offered) to Sinīvalī; to Bṛhaspati the cat.[6]

v. 5. 18. The[7] Çakā is for earth; the field-rat, the Kaça, the flying fox, these are for the fathers; the pole-cat for the seasons; the quail to the year; the pigeon, the owl, the hare, these are for Nirṛti; the cock for Savitṛ.[8]

v. 5. 19. The[9] deer for Rudra; the chameleon, the bird, the Pippakā, these are (to be offered) to the arrow shot; the gazelle for the Maruts; the Çārga to the Brahman; the hyena, the black (deer), the dog of four eyes, the ass, these are for other men; to Agni the crow.[10]

of serpent; the lotus-sitter is a lotus serpent or a bee; the Vāhasa is a *kalpapramāṇasarpa*, while in 13 it is a *kṣullaçañkhavāhī jantuḥ*.

[1] Cf. KSAçvamedha, vii. 5; MS. iii. 14. 16, 17; VS. xxiv. 35. 36.

[2] The comm. calls the Kālakā a *saraṭā* and the Kṣviñkā a red-faced female ape, and the *kakkaṭaḥ* a hole-living crab; KS. has *pigaḥ* and *kakkaṭaḥ*. Bhāskara has *lāṭā* for *saraṭā*, and possibly the latter word is a mere corruption, not a difficult one.

[3] Cf. KSAçvamedha, vii. 6; MS. iii. 14. 18; VS. xxiv. 37.

[4] Kuṇḍṛṇācī is a house lizard, according to the comm.; the Golattikā is an *añjarīṭakā* or a red and white animal; the Sṛmara is a *camara*. Bhāskara has *khañjarīṭakā* as the form.

[5] Cf. KSAçvamedha, vii. 7; MS. iii. 14. 20; VS. xxiv. 39.

[6] KS. has *bidaḥ*, VS. (xxiv. 32) *pidváḥ*, and KS. has *çimyuṭaḥ* for *çitpuṭáḥ*. Nyañku, according to the comm., is a deer or a bear; the Dātyauha a black-throat or a dweller on the lake; the others are kinds of beasts. Bhāskara gives the Kvayi as a water-cock, or a gold-eater; the Kuṭaru a *mṛgasiñha* or a kind of owl, the Dātyauha a water-cock or a lake dweller.

[7] Cf. KSAçvamedha, vii. 8; MS. iii. 14. 19; VS. xxiv. 26, 38.

[8] KS. and some MSS. have here the briefer form *pāṁtraḥ*. The comm. says *mānthīlávaḥ* is a water-cock, a *jahakā* a hole-living jackal; a *lopā* a cemetery bird, a *kṛkavākuḥ* a wild cock. Bhāskara gives the Mānthīlava as a *mahāudabhuj* or a *çakunikuṭṭaka*.

[9] Cf. KSAçvamedha, vii. 9; MS. iii. 14, 20, 21; VS. xxiv. 39, 40.

[10] KS. has *kṛkilāsaḥ*, with which von Schroeder compares AK. ii. 5. 12 sch. *kṛkulāsaḥ*: the comm. gives the Çārga as a wild Caṭaka, the Dhūñkṣṇā as the white crow, following Bhāskara.

v. 5. 20. The[1] Alaja is for the atmosphere; the otter, the diver, the swimmer, these for the waters; to Aditi the Haṅsasāci; to Indrāṇī the Kīrçā; the vulture, the white-breasted, the Vārdhrāṇasa, these are for the sky; the hedgehog is for sky and earth.[2]

v. 5. 21. The[3] eagle for Parjanya; the swan, the wolf, the cat, these are for Indra; the otter for the waters; the jackal is (to be offered) to Aryaman; the lion, the ichneumon, the tiger, these are (to be offered) to great Indra; the rhinoceros to desire.[4]

v. 5. 22. For[5] Agni the black-necked; for Sarasvati the ewe; the brown one for Soma; the dark for Pūṣan; the white-backed for Bṛhaspati; the variegated for the All-gods; the ruddy one for Indra; the speckled one for the Maruts; the mixed one for Indra and Agni; the one spotted below for Savitṛ; the ram for Varuṇa.[6]

v. 5. 23. The[7] horse, the hornless one, the Gayal, these are for Prajāpati; for Agni the two with black necks; for Tvaṣṭṛ the two with hairy thighs; the two white-backed for Bṛhaspati; to Dhātṛ the speckled-bellied one; for the sun the white ram.

v. 5. 24. To[8] Agni of the front the red-limbed[9] ox; the two spotted below for Savitṛ; the two red-navelled for Pūṣan; the two hornless tawny ones for the All-gods; the speckled for the Maruts; the black goat for Agni; the ewe for Sarasvatī; the black ram with one white foot for Varuṇa.

PRAPĀṬHAKA VI

The Piling of the Fire Altar (continued)

v. 6. 1. *a* Golden[10] of colour, pure, purifying,
In which was born Kaçyapa, in which Indra,

[1] Cf. KSAçvamedha, vii. 10; MS. iii. 14. 16, 20; VS. xxiv. 34, 39.

[2] KS. has Kīrṣā; the comm. explains *çitikakṣī* as a vulture, and *vārdhrāṇasá* as a *khaḍgamṛga*, while Bhāskara gives as a variant *kaṅkaṇacārīka*.

[3] Cf. KSAçvamedha, vii. 11; KS. xxiv. 34-37.

[4] The comm. gives the Parasvant as a buffalo, but cf. *Vedic Index*, i. 492. Bhāskara gives buffalo or ass as the sense.

[5] Cf. KSAçvamedha, viii. 1; MS. iii. 13. 2; VS. xxix. 58.

[6] This and the next section give the colours for the gods; cf. Hillebrandt, *Thiere und Götter im vedischen Ritual* (Breslau, 1905).

[7] Cf. KSAçvamedha, viii. 2; MS. iii. 13. 2; VS. xxiv. 1. BÇS. xv. 23 prescribes their binding to the central post.

[8] Cf. KSAçvamedha, viii. 3; VS. xxiii. 59; BÇS. xv. 23, which prescribes their binding to the central post. In the MSS. AC. the number is given as 19, 15-18 being called 14. 2-5 and 20 and 21 being made 20. 1 and 20. 2. This is interesting, for in ĀpÇS. xvii. 14. 4 the number is given as ten, which corresponds with the omission of 15-18, but not with that of 21.

[9] *rohitaliṅga* or *rakta* is the version of Bhāskara.

[10] Cf. KS. xxxix. 2; MS. ii. 13. 1; MP. i. 2. 2-5. This section contains the verses accompanying the rite for the Kumbheṣṭakās; with *a-n* he addresses the Kumbheṣṭakās when deposited, and with *o* he

They have conceived Agni as a germ, of varied forms;
May these waters be gentle and kindly to us.[1]

b Those in whose midst Varuṇa doth go,
Gazing on the truth and falsehood of men,
Dripping honey, pure, purifying;
May these waters be gentle and kindly to us.[2]

c Those of which in the sky the gods make their food,
Those that are in many places in the sky,
Those that inundate the earth with their sap [1], the pure ones;
May these waters be gentle and kindly to us.[3]

d With auspicious eye gaze on me, O waters;
With auspicious body, do ye touch my skin;
I invoke all you Agnis that sit in the waters;
Do ye confer upon me radiance and might and force.[4]

e When as ye went below
Ye cried (*ánadata*) on the slaying of the serpent,
Therefore are ye criers (*nadyā́ḥ*) by name;
These are your names, O streams.[5]

f When instigated by Varuṇa
Ye wallowed speedily [2],
Then Indra obtained (*āpnot*) you as ye went;
Therefore ye are waters (*ā́paḥ*).[6]

g As ye glided against his will,
He stayed (*ávīvarata*) your courses,
Indra with his might, O goddesses;
Therefore your name is water (*vā́ḥ*).[7]

h One god stepped upon them,
As they glided, according to his will,

deposits in their midst an oblation (*caru*) of wild rice in milk, for Bṛhaspati; see ĀpÇS. xvi. 33. 2, 3; the bricks come after the Apānabhṛts (TS. iv. 3. 3), the twelve Saṁtatis, the five Vaçās (ĀpÇS. xvi. 32. 3, 4). Cf. MÇS. vi. 1. 6. BÇS. x. 28, 29 specifies the lines in which they are deposited running from the right shoulder to the Svayamātṛṇṇā (*a* and *b*); from the left hip (*c* and *d*), from the right hip (*e* and *f*), from the left shoulder (*g* and *h*), from the right side (*i* and *k*), and from the left (*l* and *m*).

[1] This is AV. i. 33. 1, which, however, has *savitā́* for *kaçyápaḥ* (cf. Bloomfield, AJP. xvii. 403), and *agníḥ*, and with MS. has *yā́ḥ*—*dadhiré* in c, but MS. has *yā́ḥ* before *gárbham*; AV. has *suvárṇāḥ*; MP. has *te* in d.

[2] This is AV. i. 33. 2 as regards a, b, and d; also RV. vii. 49. 3 throughout, without variant. AV. in c has the c of i. 33. 1.

[3] This is AV. i. 33. 3, except as regards c, which AV. repeats from i. 33. 1; MP. has *niviṣṭā́ḥ*.

[4] This is AV. i. 33. 4, which in c has *ghṛtaçcútaḥ çucáyaḥ yā́ḥ pāvakā́ḥ*; MP. has *çivéna tvā cákṣuṣā paçyantu ā́paḥ* and in d *spṛçantu*, with *te* as before.

[5] This is AV. iii. 13. 1, with *ā́t* for *tā́ḥ*; KS. has *ā́t* and MS. *yát* and *saṁprácyutāḥ*. KS. begins here.

[6] This is AV. iii. 13. 2; AV. KS. and MS. lingualize the *sthana*. KS. has *yatīr vaḥ*.

[7] This is AV. iii. 13. 3; the Pada like the comm. on AV. treats *hikam* as one word; KS. has *vaḥ priyam*.

(Saying) 'The great ones have breathed forth (*úd*);
Therefore they are called water.[1]

i The waters are kindly, the waters were ghee;
These waters bear Agni and Soma;
The bitter sap of those dispensing sweetness [3], the satisfying,
Hath come to me with breath, with radiance.[2]

k I behold, or I hear;
The cry cometh to me, the voice of them to us;
I consider that I have enjoyed the ambrosia then,
When I delighted you, O ye of golden hue.[3]

l Ye, waters, are healing;
Further us to strength,
To see great joy.[4]

m The most auspicious flavour that is yours,
Accord to us here,
Like eager mothers.

n To him may we come with satisfaction,
To whose dwelling ye quicken us,
O waters, and propagate us.

o Arise to the sky, aim at the atmosphere, be united with the earth; thou art splendour; for splendour thee!

v. 6. 2. He[5] draws cups of water; the cups are the royal consecration; the fire is the consecration; the royal consecration is the consecration of Varuṇa; (the fire) to be piled is Agni's consecration; verily by them is he consecrated; verily also he conquers both the worlds, that of him who has offered the royal consecration and that of the piler of the fire. There are waters; the waters are foes of Agni; in that he puts the waters down below the fire,

[1] This is AV. iii. 13. 4; AV. and MS. insert a needless *vaḥ*, but not KS. The sense is uncertain; the comm. here takes it that made great by Indra they showed energetic action (*ceṣṭitavatyaḥ*); that on AV. that they breathed freely or heaved a sigh of relief; Weber (*Ind. Stud.* xvii. 240) that they sighed under his weight (*ápi* = *ádhi* according to comm. on AV.); Roth (in Whitney's trans. of AV.) thinks Indra politely inquires, 'their worships have given themselves an airing'. Bhāskara renders 'they breathed out (*ucchvasitavatyaḥ*) "we have become great through him"', and points out that *yathāvaçám* may apply to Indra or the waters.

[2] Here KS. ends; this is AV. iii. 13. 5, which, however, has *āsan*, as has MS. MS. inverts the order, putting a and b of *k* in place of a and b of *i*, and has *ápo devír ghṛtaminvá u ápaḥ*.

[3] This is AV. iii. 13. 6, which has *mā* for the *naḥ* of b; MS. has in text *vár nv āsām*, but in Pada *vák nu āsām*; KS. has *vān nāma*; both AV. and MS. have *yadá*.

[4] *l–n* are given in full above, TS. iv. 1. 5 *b–d*.

[5] This section gives the Brāhmaṇa for the Mantras of TS. v. 6. 1, dealing with the pot bricks, and the oblation (*caru*) to Bṛhaspati. There are twelve so-called pot bricks, being in the shape of a male and female pot filled with water respectively, deposited in each furrow with four in the centre; see ĀpÇS. xvi. 32. 5; BÇS. x. 28. This section would naturally be found in TS. v. 2. 10. Cf. MS. iii. 4. 10.

(they serve) to overcome his foe; he prospers himself, his foe is defeated. The waters are ambrosia [1]; therefore they sprinkle with water him who is faint; he does not go to ruin, he lives all his life, for whom these are put down, and who knows them thus. The waters are food, the waters are cattle, cattle are food; an eater of food and rich in cattle he becomes, for whom these are put down, and who knows them thus. They are twelve; the year has twelve months; verily by the year he wins food for him [2]; there are vessels used; in a vessel is food eaten; verily he wins food with its birthplace; up to the twelfth generation he eats food; moreover, he is not cut off from his vessel for whom these are put down, nor he who knows them thus. The pots and the pans[1] make pairs, for the propagation of pairing; with offspring, with cattle, with pairings is he propagated for whom these are put down and he who [3] knows them thus. Agni is pain; he afflicts the Adhvaryu, the sacrificer, and offspring with pain; in that he puts down water, he soothes his pain; neither Adhvaryu nor sacrificer goes to ruin; offspring are soothed where these are put down. The waters are the hearts of the waters; in that he puts these down, he unites these with (the waters) of the sky; Parjanya becomes likely to rain [4]. He who knows their home and their arrangement becomes possessed of a home, things go in order for him. Along the furrows he puts (them) down; this is their home, their arrangements; he who knows thus becomes possessed of a home, and things go in order for him. The others he puts down in pairs, but four in the middle, for support. The bricks are food, this oblation is food in very presence; in that he puts down this oblation, verily straightway [5] he wins food for him; in the middle he puts (them) down; verily he bestows food on him in the middle; therefore in the middle is food eaten. It is offered to Bṛhaspati; Bṛhaspati is the holy power of the gods: verily by holy power he wins food for him. 'Thou art splendour; for splendour thee!' he says; brilliant and resplendent does he become, for whom these are put down, and he who knows it thus.

v. 6. 3. He[2] puts down the bricks of being;[3] in every place is death

[1] The pots are given distinctive marks to ascribe to them male and female characteristics.

[2] This section gives the Brāhmaṇa and in part the Mantras for (1) twelve Bhūteṣṭakās; (2) eight *devasurāṁ havīṅṣi*, and (3) the pouring over the sacrificer seated on a throne, covered with a skin, on the right wing of the altar; see for (1) ĀpÇS. xvii. 2. 6; BÇS. x 46; for (2) see ĀpÇS xvii. 22. 9, 10, and cf. BÇS. x. 55, 56; for (3) ĀpÇS. xvii. 19. 4-11; BÇS. x. 58. The Bhūteṣṭakās follow the Vālakhilyas and so this Brāhmaṇa follows on TS. v. 3. 2; the Abhiṣeka is subsequent to the Vājaprasavīya explained in TS. v. 4. 9.

[3] The Mantras are given in the schol. and in ĀpÇS. xvii. 2. 6 as *prasavāya tvopayāmāya tvā kāṭāya tvārṇavāya tvā dharṇasāya tvā draviṇāya tvā sindhave tvā samuchāya tvā sarasvate tvā viçvavyacase tvā subhutāya tvāntarikṣāya tvā*; cf. KS. xl. 4; MP. i. 10. 7. Bhāsk., however, sees in them TS. vii. 5. 11.

born; wherever death is born, thence he removes it by sacrifice; therefore the piler of the fire lives all his life, for all deaths are removed by him; therefore the piler of the fire is not to be practised against; his witchcraft turns upon him (who does so) and lays him low. He who piles the fire is consecrated; these are the offerings of the divine consecrators;[1] so many are the consecrations of the gods, and they [1] confer consecrations upon him; they consecrate him, the fire is consecration; the royal consecration is the consecration of Varuṇa; (the fire) to be piled is the consecration of holy power. 'On the instigation of the god Savitṛ, thee', he says; verily instigated by Savitṛ he consecrates him with holy power, with the deities.[2] He pours down every sort of food, to win every sort of food. He pours down over him from the front face to face; for from the front face to face is food eaten. He pours down from the head, for from the head is food eaten; he causes (the water) to flow over up to the mouth [2]; verily on the mouth he bestows food-eating upon him. 'With the lordship of Agni I consecrate thee', he says; this is the consecration of Agni; verily he consecrates him with it. 'With the lordship of Bṛhaspati I consecrate thee', he says; Bṛhaspati is the holy power of the gods; verily with holy power he consecrates him. 'With the lordship of Indra I consecrate thee', he says; verily he confers power from above upon him. That [3] is the form of the royal consecration. He who knowing thus piles the fire conquers both the worlds, that of him who has offered the royal consecration and that of the piler of the fire. When Indra had been consecrated, his power and strength fell away in ten places; the gods brought it together with the Sautrāmaṇī;[3] he who piles the fire is consecrated; having piled the fire he should sacrifice with the Sautrāmaṇī; verily collecting power and strength he places them in himself.

v. 6. 4. The[4] year in unison with the Ayāvans;[5] the dawn in unison with the

[1] These are offered after the cake for Agni and Soma.

[2] This is part of the Vājaprasavīya: these are offerings made of both wild and domesticated plants, in liquid form according to ĀpÇS. xvii. 19. 4–11. Āp. differs from TS. in taking the position as that the pouring of the offerings takes place while the priest stands facing east (xvii. 19.10); this flatly contradicts the Saṅhitā; he also evidently accepts the order of the Mantras as *indrasya—bṛhaspateḥ*, the second for a Rājanya and the next for a Vaiçya, but he recognizes also this form; the reverse order is found in the parallel passage TB. i. 3. 8. 2, 3. VS. xviii. 37 has a parallel but only with Agni to this rite.

[3] For the Sautrāmaṇī cf. Eggeling, SBE. xliv. 213 *seq.*; BÇS. xvii. 31–38; ĀpÇS. ix. 1–10.

[4] For §§ 1, 2, cf. KS. xxii. 5 (Mantra), 6 (Brāhmaṇa); MS. ii. 12. 3 (Mantra); iii. 4. 4 (Brāhmaṇa); VS. xii. 74; ÇB. vii. 2. 3. 8. For §§ 2–5 cf. KS. xxii. 9; KapS. xxxiv. 5. This section contains the treatment of five offerings on a Darbha stem; the grass is taken up with root and all, and put down in the middle of the altar and five libations made over it; see ĀpÇS. xvi. 17. 7; MÇS. vi. 2. 5, 6; KÇS. xvii. 3. 2; BÇS. x. 24. This Brāhmaṇa would naturally be found before TS. v. 2. 5.

[5] KS. has *āyavobhiḥ*, MS. *áyavabhiḥ*, VS. *áyavobhiḥ*; the form is strange; these Saṅ-

ruddy (cows); Sūrya in unison with the steed; the Açvins in unison with the wondrous works. Agni Vaiçvānara in unison with the food offerings; with ghee; hail!

The year is the year, the Ayāvas are the months, the red one the dawn, the steed Sūrya, the Açvins these two (worlds), Agni Vaiçvānara the year, the food offerings cattle, ghee cattle. With the year cattle are born; verily with the year he produces cattle for him. He offers on a blade of Darbha grass [1]; the Darbhas are the ambrosia, the strength of the (earth); he offers on it; verily he is propagated. An eater of food he becomes for whom they offer thus. These deities are the foremost portions of Agni; verily he delights them; verily too he places the eye of Agni in front; he becomes not blind who knows thus. Waters were the world at first, the moving ocean; Prajāpati, becoming wind, rocked about on a lotus leaf; he [2] could find no support; he saw that nest of the waters, on it he piled the fire, that became this (earth), then indeed did he find support. (The brick) which he put down in front became the head, that is the eastern quarter; (the brick) which he put down on the right became the right side, that is the southern quarter; (the brick) which he put down behind became the tail, that is the western quarter; (the brick) which he put down on the left [3] became the left side, that is the northern quarter; (the brick) which he put down above became the back, that is the zenith. Agni of the five bricks is this (earth); therefore when they dig in it they knock up against the brick, against gravel. Now all this (earth) in the eyes of the birds shines at night, therefore birds do not at night rest upon it. He who knowing this piles a fire finds support, and conquers all the quarters. The Brahman is connected with Agni, therefore the Brahman finds prosperity in all the quarters; verily every quarter he goes to is his own. The fire is the nest of the waters; therefore waters draw the fire; verily they enter their own birthplace.

v. 6. 5. Having[1] kept the fire in the pan for a year in the second year he should offer on eight potsherds to Agni, to Indra on eleven potsherds, to the All-gods on twelve potsherds, to Bṛhaspati an oblation, to Viṣṇu on three potsherds; in the third year he should sacrifice with the Abhijit (offering). In that there is (an offering) on eight potsherds, the Gāyatrī has eight syllables, and the morning pressing is connected with Agni and the Gāyatrī, verily he supports by it the morning pressing and the

hitās agree in *sūraḥ* and *iḍáyā*. The last two words go with each libation.

[1] Cf. KS. xxii. 3. This section deals with the case of those who perform a year's consecration, and a year's Upasads; before them these five offerings are required, and after them the Abhijit is offered; see ĀpÇS. xvii. 26. 3, 4, 12; BÇS. xvii. 23 (*tapascitām ayanam*).

Gāyatrī metre. In that there is (an offering) on eleven potsherds, the Triṣṭubh has eleven syllables, and the midday pressing is connected with Indra and the Triṣṭubh, verily he supports by it the midday pressing and the Triṣṭubh [1] metre. In that there is (an offering) on twelve potsherds, the Jagatī has twelve syllables, and the third pressing is connected with the All-gods and the Jagatī, verily he supports by it the third pressing and the Jagatī metre. In that there is an oblation to Bṛhaspati, and Bṛhaspati is the holy power of the gods, verily he supports by it holy power. In that there is (an offering) to Viṣṇu on three potsherds, and Viṣṇu is the sacrifice, verily he supports by it the sacrifice. In that he sacrifices with the Abhijit in the third year, (it serves) for conquest. In that he keeps the fire in the pan for a year, he [2] saves this world by it; in that he piles the fire in the second year, he saves the atmosphere by it; in that he sacrifices in the third year, he saves yonder world by it. This (fire) Para Āṭṇāra, Kakṣīvant Auçija, Vītahavya Çrāyasa, and Trasadasyu Paurukutsya [1] piled, being desirous of offspring; then indeed did they win thousands each of children; he is extended with offspring, with cattle, that measure he attains which they attained, who knowing thus piles the fire.

v. 6. 6. *a* Prajāpati [2] piled the fire; it kept being razor-edged; the gods in terror did not approach it; they, clothing themselves in the metres, approached it, and that is why the metres have their name. The metres are holy power; the black antelope skin is the form of holy power; he puts on a pair of black antelope skin shoes; verily clothing himself with the metres he approaches the fire, to prevent injury to himself.

b The fire is put down as a treasure of the gods [1]. Now a treasure unguarded others find, or he cannot recollect where it is; he steps on the fire-pan; verily he makes himself its overlord, for guardianship. Or rather they say, 'It should not be stepped on'; the pan is connected with Nirṛti; if he were to step on it, he would hand himself over to Nirṛti; therefore it

[1] KS. omits Vītahavya Çrāyasa, and has Paurukutsa; in PB. xxv.16. 3 similar merits are ascribed to the Ayanas, and the same list as here but in different order and with Paurukutsa is given; in JUB. ii. 6. 11 the same list as KS. is found as *pūrve mahārājāḥ çrotriyāḥ*; see Hillebrandt, *Ved. Myth.* iii. 165, n. 4; *Vedic Index*, ii. 317.

[2] This section elaborates previous Brāhmaṇa passages as follows: (1) It explains the use of black sandals enjoined in TS. v. 4. 4. 4: it is noteworthy that it ignores the decision of that passage to put on one shoe only; (2) it justifies the putting of the man's head on the pan as a way of preserving the treasure of the fire; see TS. v. 2. 9. 2; (3) it adds a meaningless episode to the connexion of Prajāpati and the piling, TS. v. 5. 2. 2 (itself an addition); (4) it explains the offering on twelve potsherds to Vaiçvānara mentioned in TS. v. 4. 7. 6; and (5) it specifies the verse for the putting in of dust as mortar, see TS. v. 2. 3. 7.

should not be stepped on. He puts down the human head, for guardianship; and moreover this is just as if one should say, 'Guard that for me' [2].

c Atharvan is Prajāpati; Dadhyañc Ātharvaṇa is the fire, his bones are the bricks; as to that the seer says, 'Indra with the bones of Dadhyañc'.[1] In that he piles the fire with the bricks, he piles up the fire with itself; he has his own self in yonder world who knows thus.

d (The fire) to be piled is the body of Agni, Vaiçvānara is the self; in that he offers to Vaiçvānara after the piling, he prepares its [3] body and mounts it; the sacrificer thus prepares his body, in that he piles the fire; in that he offers to Vaiçvānara after the piling, verily having prepared his body he mounts it with the self; therefore they do not cut off from it; verily living he goes to the gods.

e He puts on dust with a verse addressed to Vaiçvānara; Agni Vaiçvānara[2] is this (earth), the dust is its piling; verily he piles Agni Vaiçvānara; Vaiçvānara is the form dear to Agni; verily he wins the form dear to him.

v. 6. 7. The[3] gods obtained the brilliance (*virājam*) of Agni by means of the consecration; for three nights should he be consecrated; the Virāj has three feet, he obtains the Virāj. For six nights should he be consecrated; the year consists of six seasons; the Virāj is the year, he obtains the Virāj. For ten nights should he be consecrated; the Virāj has ten syllables; he obtains the Virāj. For twelve nights should he be consecrated; the year has twelve months; the Virāj is the year; he obtains the Virāj. He should be consecrated for thirteen nights; the year has thirteen months [1]; the Virāj is the year; he obtains the Virāj. For fifteen nights should he be consecrated; the nights of the half-month are fifteen; the year is made up by the half-months; the Virāj is the year; he obtains the Virāj. For seventeen nights should he be consecrated; the year has twelve months and seven seasons; the Virāj is the year; he obtains the Virāj. For twenty-four nights should he be consecrated; the year has twenty-four half-months; the Virāj is the year; he obtains the Virāj. For thirty nights should he be consecrated [2]; the Viraj has thirty syllables; he obtains the Virāj. For a month should he be consecrated; the year is the month; the Virāj is the year; he obtains the Virāj. For four months should he be consecrated; for four months the Vasus bore him, they conquered the earth, the Gāyatrī metre; for eight the Rudras, they

[1] The verse is given in full at TB. i 5. 8. 1; ĀpÇS. xvii. 8. 2. It is RV. i. 84. 13.

[2] The verse is TS. i. 5. 11 *d*.

[3] Cf. KS. xxi. 5; KapS. xxxii. 20; MS. iii. 3. 5. This section gives variants of the length of the Dīkṣā; cf. TS. v. 1. 9. The whole depends on the play of the words *virāj* as brilliance and the name of a metre.

conquered the atmosphere, the Triṣṭubh metre; for twelve the Ādityas, they conquered the sky, the Jagatī metre; then they attained distinction, supremacy over the gods. Therefore after keeping the fire for twelve months, should one pile it up; the year has twelve months, the fire to be piled is the year, the bricks are days and nights; he piles him with the bricks obtained; verily also he attains distinction, supremacy over his equals.

v. 6. 8. *a* Agni [1] is piled for the world of heaven; if he were not to mount after him the sacrificer would be excluded from the world of heaven. 'I have mounted on the earth; let not breath forsake me'; 'I have mounted on the atmosphere; let not offspring forsake me'; 'I have mounted on the sky, we have attained the light', he says; this is the mounting after Agni; verily by it he mounts after him, to attain the world of heaven.[2]

b If he were to set up (the eleven posts) commensurate with the wings [1], he would make the sacrificial rite too small, his offspring would be worse off than himself. He sets (it) up commensurate with the altar; verily he makes the sacrificial rite larger, his offspring does not become worse than himself.

c He should pile (the fire) of a thousand (bricks) when first piling (it); this world is commensurate with a thousand; verily he conquers this world. He should pile (it) of two thousand when piling a second time; the atmosphere is commensurate with two thousand; verily he conquers the atmosphere. He should pile (it) of three thousand when piling for the third time [2]; yonder world is commensurate with three thousand; verily he conquers yonder world.

d Knee deep should he pile (it), when piling for the first time; verily with the Gāyatrī he mounts this world; navel deep should he pile (it) when piling for the second time; verily with the Triṣṭubh he mounts the atmosphere; neck deep should he pile (it) when piling for the third time; verily with the Jagatī he mounts yonder world.

e After piling the fire he should not have intercourse with a woman of pleasure, thinking, 'I shall deposit seed in that which is no womb'; nor after piling for the second time should he have intercourse with the wife of

[1] Cf. KS. xxii. 7; KapS. xxxv. 1; MS. iii. 4. 8. This section again contains a number of odd comments; (1) it supplements TS. v. 4. 4. 5 as to the mounting on the fire; (2) the space for the eleven stakes is described in size; this part assumes eleven stakes, against one in TS. v. 5. 7. 1; the comm. explains the divergence by the usual Vikṛti theory; (3) the number of bricks of the altar and the depth are described (*c* and *d*), supplementing the Brāhmaṇa; (4) in connexion with the Retaḥsic bricks various rules are laid down, supplementing TS. v. 5. 4; it contradicts it as to the use of the Mantras, which it reduces to two by omitting *svarāṭ* (TS. iv. 2. 9 *n*); (5) the Mantras for two of the Samiṣṭayajūṅṣi (tenth and eleventh are given); (6) the Mantra said by the Adhvaryu at the end of the piling is set out, supplementing TS. v. 5. 8.

[2] See ĀpÇS. xvii. 13. 5; this verse is said by the sacrificer, not the Adhvaryu; cf. MÇS. vi. 1. 7; BÇS. x. 31, 39, 46.

another [3], nor after piling for a third time should he have intercourse with any woman whatever. In that he piles the fire, he deposits seed; if he were to have intercourse he would be deprived of seed. Or rather they say, 'If he were not to have intercourse, there would be no offspring.' In that he puts down the two Retaḥsic (bricks), they support the seed of the sacrificer; therefore he should have intercourse, for the non-spilling of seed.[1]

f Three seeds are there, father, son, grandson [4]; if he were to put down two Retaḥsic (bricks), he would cleave his seed; three he puts down, for the continuity of seed; the first Retaḥsic is this (earth), this (earth) is speech, therefore they see this (earth), they see speech speaking; the second is the atmosphere, the atmosphere is breath, therefore they see not the atmosphere, nor breath; the third is yonder (sky), yonder (sky) is the eye, therefore they see yonder (sky), they see the eye. With a Yajus he sets down this one [5] and yonder one, but with mind only the middle, to arrange these worlds, and also the breaths.

g 'The sacrifice offered by the Bhṛgus, the Vasus, accord our desires; of thee thus offered, enjoyed, may I here enjoy wealth,' he says; verily he milks thereby the song and the recitation.[2]

h 'Father Mātariçvan, bestow flawless abodes; the flawless abodes the Uçijs have made; let Soma, all knowing, the leader, be leader; let Bṛhaspati recite hymns and rejoicing,' he says; that is Agni's hymn, and with it he recites after him.[3]

[1] The rule is given similarly in KS. where the plural *anyéṣām striyaḥ* is found in place of the singular; the comm. explains that *rāmā* is a *ramaṇīyā* among his wives, and forbids him to have recourse to her *kāmukaḥ*, but allows it *prajārtham*; after a second piling he is not to consort with the *daughter* of a man of a different caste, but can consort with one of his own caste; after a third he cannot resort to any one, of his own or another caste, for pleasure or for a son. The comm. on KÇS. xviii. 6. 27 explains *rāmā* as a Çūdra wife, but this seems not borne out by any probability; in TĀ. v. 8. 13, after the prohibition of intercourse with a *rāmā* follows the phrase *nāsya rāma ucchiṣṭam pibet*, whence Weber (*Ind. Stud.* x. 74) suggests that a *ramaṇīyā* is the sense of *rāmā*, as the scholiasts believe; PW. vi. 326 hesitates between 'dark', i.e. low birth, and delightful, lovely. The sense seems to require that the seed would be wasted, and if so presumably the reference is to a Hetaira. The reference to another's wife causes Weber (*Ind. Stud.* x. 83, 84) to attack Indian morality, and Delbrück has replied; see *Die indogermanischen Verwandtschaftsnamen*, pp. 545 *seq.* He lays stress on *strī* as meaning either wife or daughter or other female under a man's protection. Cf. *Vedic Index*, i. 396, 397

[2] For this verse cf. ĀpÇS. xvii. 23 9; it is found in various shapes repeatedly in the other Saṅhitās, but not in TS.; see MS. i. 4. 1; ii. 12. 3 (MÇS. i. 4. 2. 21; vi. 2. 4); KS. v. 4; xviii. 18; xxxii. 4; xl. 3; VS. xviii. 56; KÇS. xviii. 6. 19; in ĀpÇS. iv. 12. 10 it appears as *bhṛgubhir draviṇodā vasubhir āçīrvān atharvabhiḥ*, in the second part VS. comes nearest, but has *naḥ*, *prītásya*, and *á gameḥ*. BÇS. x. 42 places this verse after the next, and both in close proximity to TS. v. 5. 8.

[3] See ĀpÇS. xvii. 12. 12; BÇS. x. 49; ĀÇS. v. 9. 1; ÇÇS. vii. 9. 1; with *dhāt* the verse is found in KS. xl. 6; as here in AB. ii.

v. 6. 9. *a* That[1] fire which is kept in the pan is consecrated of fires; if he were to put it down their embryos would be liable to abortion, and that would be like descending after consecration. He sets it on a throne,[2] to support and prevent the falling of embryos, and he makes thus a consecration.

b (The fire) in the pan is an embryo, the sling is the womb; if he were to remove the pan from the sling, he would strike the embryo from the womb; the sling has six ropes; man is sixfold [1], the body, the head, four limbs; verily in himself he bears it.

c The fire is Prajāpati, his breasts are the pan and the mortar; his offspring live on them; in that he puts down the pan and the mortar, with them the sacrificer milks the fire in yonder world.

d The fire is the year, its bricks are arranged threefold, those of Prajāpati, of Viṣṇu [2], of Viçvakarman; the Prajāpati (bricks) are the days and nights; in that he keeps (the fire) in the pan, he puts down the Prajāpati (bricks); in that he takes up the kindling-sticks, and the trees are Viṣṇu's, verily he puts down the Viṣṇu (bricks); in that he piles the fire with bricks, and Viçvakarman is this (earth), verily he puts down the Viçvakarman (bricks). Therefore they say, 'Threefold is Agni.'

e This thus should the sacrificer himself pile; if another pile his fire, if he should not prosper him with sacrificial gifts, he would appropriate his fire; him who piles his fire he should prosper with sacrificial gifts; verily thus he preserves his fire.

v. 6. 10. Prajāpati[3] piled the fire as the year by the seasons; by the spring he piled its front half, by the summer its right wing, by the rains its tail, by the autumn its left wing, by the winter its middle. By the Brahman class he piled its front half, by the lordly class its right wing, by cattle its tail, by the people its left wing, by hope its middle. He who knowing thus piles the fire piles it with the seasons; verily he wins all [1]; they hearken to him who has piled the fire, he eats food, he is resplendent. The first layer is this (earth), the mortar the plants and trees; the second is the atmosphere, the mortar the birds; the third is yonder (sky), the mortar the Nakṣatras; the fourth the sacrifice, the mortar the sacrificial fee; the fifth

38. 6, 7; in b KS. has *anutakṣiṣuḥ*, as corrected by Caland, AB. has *achidrokthā kavayaḥ çansan*; in c AB. has *nīthān neṣat*.

[1] Cf. for § 1, KS. xix. 11; KapS. xxxii. 1; MS. iii. 2. 1. This section contains miscellaneous matter; (1) the placing of the pan on a throne is explained, cf. TS v. 2. 1. 5; (2) the ropes of the sling are mentioned, cf. TS. v. 1. 10. 8; (3) the mortar and pan are explained, cf. TS. v. 2. 8. 7; 9. 1. (4) the threefold character of the fire is briefly explained; (5) the need of Dakṣiṇās is insisted on.

[2] The reading *āsandī* is certain; KS. has the obvious *āsandyām*, and the only possible explanation is that *āsandīsādayati* was felt as like *çvetīkurute* as a sort of compound, 'he-puts-on-a-chair.' The word *āsandīsad* may have helped the formation.

[3] Cf. KS. xxii. 4; MS. iii. 4. 8. This section contains a general celebration of the fire piling.

the sacrificer, the mortar offspring; if he were to pile it with three layers, he would obstruct the sacrifice, the fee, the self, offspring; therefore should it be piled with five layers; verily he preserves all. In that there [2] are three layers, (it is) since Agni is threefold; in that there are two (more), the sacrificer has two feet, (it is) for support; there are five layers, man is fivefold; verily he preserves himself. There are five layers, he covers (them) with five (sets of) mortar, these make up ten, man has ten elements;[1] he preserves man in his full extent. Again the Virāj has ten elements, the Virāj is food; verily he finds support in the Virāj and the eating of food. The sixth layer is the year, mortar is the seasons; there are six layers, six (sets of) mortar, they make up twelve, the year has twelve months; verily he finds support in the year.

The Horse Sacrifice (*continued*)

v. 6. 11. The[2] red, the dark red, the jujube red, these are for Prajāpati; the brown, the reddish-brown, the parrot brown, these are for Rudra. The white, the white-eyed, the white-necked, these have the fathers as their deities. Three black barren cows are for Varuṇa, three white barren cows for the Sun; the dusky-spotted[3] hornless ones are for Mitra and Bṛhaspati.

v. 6. 12. The[4] dappled, the one with cross-lines dappled, the one with dappled marks running up, these are for the Maruts; the bright,[5] the ruddy woolled, the white, are for Sarasvatī; the piebald, the grey piebald, the slightly piebald, these are for the All-gods; three dark barren cows are for Pūṣan, three ruddy barren cows for Mitra; the red-spotted hornless ones are for Indra and Bṛhaspati.

v. 6. 13. The[6] white limbed, the one with white limbs on one side,[7] the one with white limbs on both sides, these are for Indra and Vāyu; the one with white ear-holes, that with one white ear-hole, the one with both white ear-holes, they are for Mitra and Varuṇa; the one with a pure tail, the one with a completely pure tail, the one with a tail in lumps,[8] these are for the Açvins; three barren cows of varied colours are for the All-gods, three white for the supreme lord; the white-spotted hornless ones are for Soma and Pūṣan.

[1] No doubt as in the comm. the seven Prāṇas in the head, two *avāñcau*, and the navel.

[2] Cf. KSAçvamedha, ix. 1; MS. iii. 13, 3; VS. xxiv. 2. 3. In this section, as in TS. v. 5. 11–24 KS. differs from TS. only in readings. There are ten sets of eighteen each, half of the animals being fastened on the south, half on the northern stakes; see BÇS. xv. 23.

[3] i.e. with a mark painted on the forehead, according to the comm.

[4] Cf. KSAçvamedha, ix. 2; MS. iii. 13. 3, 5; VS. xxiv. 2, 4.

[5] *lavaṇavarṇaḥ* according to the comm.

[6] Cf. KSAçvamedha, ix. 3; MS. iii. 13. 6; VS. xxiv. 5.

[7] The comm. explains as white on one place, not on another, of the limb, and so on.

[8] *çuklāçukla*, comm.

v. 6. 14. The[1] humped, the bull, the dwarf (animal), these are for Indra and Varuṇa; the one with white hump, the white-backed, the white-rumped, these are for Indra and Bṛhaspati; the white-footed, the white-lipped, the white-browed, these are for Indra and Viṣṇu; the three white-flecked[2] barren cows are for Viçvakarman; the three with piebald bellies are (to be offered) to Dhātṛ; the white-spotted hornless ones are for Indra and Pūṣan.

v. 6. 15. Three[3] long-eared[4] ones are for Yama; three white-footed[5] for Soma; three ichneumons are (to be offered) to Agni, the youngest; three ruddy eighteen-month-old (sheep), these are for the Vasus; three red gallinules, these are for the Rudras; the brown-spotted hornless ones are for Soma and Indra.

v. 6. 16. Three[6] small-eared[7] are for Viṣṇu; three with red-tipped ears[8] are (to be offered) to Viṣṇu, the wide strider; three with dewlaps[9] are (to be offered) to Viṣṇu, the wide goer; three of two and a half years old are for the Ādityas; three of three years old are for the Añgirases; the yellow-spotted hornless ones are for Indra and Viṣṇu.

v. 6. 17. To[10] Indra, the king, are (to be offered) three white-backed; to Indra, the overlord, three with white humps; to Indra, the self-ruler, three with white buttocks; three four-year-old[11] (cows) are for the Sādhyas; three draught cows are for the All-gods; the black-spotted hornless ones are for Agni and Indra.

v. 6. 18. To[12] Aditi are (to be offered) three ruddy-spotted;[13] to Indrāṇī three black-spotted; to Kuhū three red-spotted; three calves to Rākā; three heifers to Sinīvālī; the red-spotted hornless ones are for Agni and Viṣṇu.

[1] Cf. KSAçvamedha, ix. 4; MS. iii. 16. 7, 8; VS. xxiv. 6, 7.

[2] *sidhma* denotes a white spotted beast, with patches like those of leprosy; cf. *sidhmala*, 'leprous', *Vedic Index*, ii. 449.

[3] Cf. KSAçvamedha, ix. 5; MS. iii. 13. 4.

[4] The version of the comm. *chinnakarṇāḥ* is wholly improbable; the 'eared' ones are ones with distinctive, long ears; cf. its use in TS. i. 8. 9. 3; AV. v. 13. 39 (of the hedgehog); Bhāsk. has *mahākarṇā ity eke*.

[5] *çvetapādāḥ* is the version of the comm. The acc. form is illogical and may be compared with *patañga* (for whose origin cf. Wackernagel, *Altind. Gramm.* II. i. 201, 202), *sārañga*, *piçañga*.

[6] Cf. KSAçvamedha, ix. 6; MS. iii. 13. 5; VS. xxiv. 4.

[7] The use of *çuṇṭhākárṇa* in MS. and VS. shows with the context that ears must be alluded to; the comm. have *āveṣṭitakarṇā alpakāyā ity eke*.

[8] VS. (xxiv. 4) has *addhyālohakárṇaḥ*, MS. *adhirūḍhākárṇaḥ*, the sense must be uncertain; the comm. have *karṇopari prarūḍhakarṇāḥ*.

[9] The comm. has *lambamānapuchaḥ*, 'with dangling tail', not °*kūrcaḥ* as Weber suggested and as Bhāsk. has; the sense is uncertain. The comm. on KÇS. xvi. 1. 38 gives *lapsuda* as *kūrca*, and ÇB. vi. 2. 2. 15 supports this.

[10] Cf. KSAçvamedha, ix. 7 (which interchanges the last sentence of 17 and 16).

[11] Explained in the comm. as three and a half years old, *paṣṭhauhī* denotes 'four years old'; see *Vedic Index*, i. 511; ii. 515.

[12] Cf. KSAçvamedha, ix. 8.

[13] The accent is that of Pāṇini, vi. 2. 3.

v. 6. 19. Three[1] reddish-brown ones are for Soma; to Soma, the king, are (to be offered) three dappled ones; the cloud-formed are for Parjanya; three goats with dewlaps[2] are (to be offered) to Indrāṇī; three ewes are for Aditi; those of auspicious mark and hornless are for sky and earth.

v. 6. 20. There[3] are three black-spotted for Varuṇa; to Varuṇa, the king, are (to be offered) three red-spotted; to Varuṇa, destroyer of foes, three ruddy-spotted; three of varied colours are for the All-gods; three dappled for all the deities; the white-spotted hornless ones are for Indra and Sūrya.[4]

v. 6. 21. To[5] Soma, self-ruler, there are (to be offered) two oxen which drag the cart; to Indra and Agni, the givers of force, two camels;[6] to Indra and Agni, givers of might, two sheep[7] that drag the plough; two heifers are for earth; to the quarters are (to be offered) two mares; two heifers are for earth; two females are for the Virāj;[8] two heifers are for earth; two oxen that drag the carriage[9] are (to be offered) to Vāyu; two black, barren cows are for Varuṇa; two bulls with high horns, destructive,[10] are for the sky.

v. 6. 22. In[11] the morning eleven beasts of the ox kind are offered; the goat with spots, the blue jay, the Vidigāya,[12] these are for Tvaṣṭṛ. For

[1] Cf. KSAçvamedha, ix. 9; VS. xxiv. 6.

[2] KS. has *mālaṅgāḥ* as read here in most MSS. and clearly in the comm., which has *mahākāyāḥ*; the word must be genuine, but its sense uncertain; it must denote a mark of some sort; *māṅgālāḥ* of some MSS. is not really a Vedic word before the Sūtra period. For the formation cf. *piçáṅga*, *sāráṅga*, &c., above 15.

[3] Cf. KSAçvamedha, ix. 10.

[4] *aindrāsaurāḥ*, comm.

[5] Cf. KSAçvamedha, x. 1; BÇS. xv. 23, where on the ground of the reading of the *caturviṅçatiṁ paçūn*, and the note of the Sūtra regarding the number of animals, Caland suggests a lacuna here. Cf. xv. 26.

[6] The comm. renders merely as *çakaṭavāhinoḥ sahakāritvena purogāmiyugavoḍhārau*; for the camel see *Vedic Index*, i. 104.

[7] These are small oxen like sheep according to the comm. They and the rest are let go after the Paryagnikaraṇa; see BÇS. xvi. 28 and TS. vii. 4. 12; p. 611, n. 1.

[8] KS. has *vairāje* for *vairājī*; the comm. explains *puruṣī* as man and woman, and so also Bhāskara; but that will not do, unless Sāyaṇa on TB. iii. 9. 8 is right in seeing in the freeing there of the *puruṣa* a reference to this passage, which is not very likely. *Mahābhārata*, xii. 25. 42 gives *vṛddhastriyaḥ* as offered, which raises the same point; see Eggeling, SBE. XLIV, xxviii, n. 1.

[9] So the comm. as opposed to a mere wagon (*anas*) for goods.

[10] 'Round whom people die' is the natural sense (cf. the *daiva parimara* of ÇĀ. iv. 11; the *brahmaṇaḥ parimara* of AB. viii. 28; TU. iii. 10. 4). The comm. thinks it means cattle, whose oldest and younger offspring both die. *arāḍyà* is dub.

[11] Cf. KSAçvamedha, x. 2. This section contains the names of the animals to be offered on the third, the Atirātra, day of the Açvamedha; it is not included in the set of Aikādaçins which fill TS. v. 6. 11-20 (the term is found in ĀpÇS. xx. 13. 13, and Garbe (iii. 316) interprets it incorrectly as covering 21-24), or in the Dvandins of TS. v. 6. 21 (cf. ĀpÇS. xx. 15. 5); the animals in this case fall to be offered at the great stake, the Agniṣṭha, unlike those of the Aikādaçins, sets of eighteen apiece; see TB. iii. 9. 1 and 2.

[12] A kind of cock, according to the comm.; KS. has *kikidivīvidigayaḥ* with a dual, which makes the animal into one!

Sūrya there are nine white barren cows to be offered; those for Agni, Indra and Agni, and the Açvins are offered at the great stake.

v. 6. 23. There[1] are three reddish-brown ones for spring; three dappled ones for summer; three piebald (deer) for the rains; three dappled for autumn; three with dappled thighs for winter; three smeared over[2] for the cool season; to the year are (offered) those with hanging bellies.[3]

PRAPĀṬHAKA VII

The Piling of the Fire Altar (continued)

v. 7. 1. *a* 'He[4] who piles the fire without regard to the deity falls a victim to the deities; he becomes poorer; he who (piles it) according to the deity does not fall a victim to the deities; he becomes richer. With a Gāyatrī (verse)[5] addressed to Agni should he stroke the first layer; with a Triṣṭubh the second; with a Jagatī the third; with an Anuṣṭubh the fourth; with a Pañkti the fifth; verily he piles the fire according to the deity. He falls not a victim to the deities; he becomes richer. This is the dividing of the sacrificial food; the food is cattle, and he piles it with cattle [1].

b He who piles the fire after announcing to Prajāpati does not go to ruin. The horses should stand on either side, on the left the black, on the right the white; having offered them he should put down the bricks;

[1] Cf. KSAçvamedha, x. 3. These are the beasts for the sacrifices every two months to the seasons and the year; see ĀpÇS. xx. 23. 10–12, who treats of it just before the end of the Açvamedha.

[2] The sense is uncertain; the comm. has *saṁkīrṇavarṇāḥ*, and this agrees with the fact that the rest of the animals are described by colours, and discredits the identification with *apıripta* suggested in MW.

[3] Perhaps rather 'with hanging dewlaps'.

[4] In TS. v. 7. 1–10 the fire ritual is resumed from v. 6. 10. This section gives (1) a supplement to TS. v. 2. 10 as to the Mantras for each piling; it is based on TB. iii. 11. 6. 3, where, and not in TS., the Mantras make their appearance; (2) it supplements TS. v. 2. 6 by the description of the part played by the horses in the rite; (3) it describes the giving of a gold vessel to the Brahman, see ĀpÇS. xvii. 23. 5.

[5] The verses are—

(1) *ágne deván ihá vaha jajñānó vṛktábarhiṣe* | *ási hotá na íḍyaḥ* ||

(2) *áganma mahá mánasā yáviṣṭhaṁ yó dīdáya sámiddha své duroṇé* | *citrábhānū ródasī antár urví sváhutaṁ viçvátaḥ pratyáñcam* ||

(3) *medhākāráṁ vidáthasya prasádhanam agním hotáraṁ paribhútamam matím* | *tvám árbhasya havíṣaḥ samānám ít tváṁ mahí vṛṇate náro nányám tvát* ||

(4) *manuṣvát tvā ni dhīmahi* | *manuṣvát sám idhīmahi* | *ágne manuṣvád añgiraḥ* | *deván devāyaté yaja* ||

(5) *agnir hi vājinaṁ viçé* | *dádāti viçvácarṣaṇiḥ* | *agní rāyé svābhúvam* | *sá prītó yāti vāryàm* | *íṣaṁ stotṛ́bhya á bhara.*

They are again referred to in TS. v. 7. 9. 4.

that is the form of Prajāpati, the horse is connected with Prajāpati; verily having announced to Prajāpati in real presence he piles the fire, he does not go to ruin; the white horse is the form of day, the black of night; the bricks are the form of day [2], the mortar of night; when about to put down the bricks he should stroke the white horse, when about to put down the mortar he should stroke the black; verily with the days and nights he piles it.

c A golden vessel full of honey he gives, (saying), 'May I be possessed of honey'; with (a verse) addressed to Sūrya, containing the word 'brilliant',[1] he should gaze (on it); verily it becomes brilliant in the midday; he causes the horse to sniff it; Indra is yonder sun, Prajāpati is he; the horse is connected with Prajāpati; verily he wins him straightway.

v. 7. 2. *a* To[2] thee, O Agni, the bull, the wise,
I have come, generating thee ever new;
Be our household rites not halting;
With thy keen holy power sharpen us.[3]

The bricks are cattle, in each layer he puts down a bull (brick); verily in his sacrifice he makes a pairing for propagation; therefore in every herd there is a bull.

b The image of the year
Which men revere in thee, O night,
Making his offspring rich in heroes,
May he obtain all life.

He puts down this Prajāpati (brick) [1]; the sole eighth day is this (earth); in that food is made on the sole eighth day, he wins it thereby; this is the wish cow of Prajāpati; verily by it the sacrificer in yonder world milks the fire.[4]

[1] The verse is given in full at TS. ii. 4. 14 *p*.

[2] This section contains more disconnected fragments: (1) the putting down of a bull brick in each layer is prescribed; (2) the putting down of a Prājāpatya brick is laid down, supplementing TS v. 4. 1, as the previous part supplements v. 1. 10; (3) the lighting of the fire with sticks is prescribed, supplementing TS. v. 4. 1; (4) the deposit of five Ajyāni bricks, one in the centre and one on each quarter, is prescribed, in each case the Mantras being cited in full; (5) the Āgrayaṇa offering is mentioned with its deities. For (1) see ĀpÇS. xvi. 33. 7; xvii. 9. 3; MÇS. vi. 1. 8; for (2) see ĀpÇS. xvi. 9. 3; PGS. iii. 2. 2; ĀGS. ii. 15. 9; MGS. ii. 8. 4; for (3) see ĀpÇS. xvi. 11. 1; MÇS. vi. 1. 4; for (4) see ĀpÇS. xvii. 9. 4; PGS. iii. 1. 2; GGS. iii. 8. 10; KhGS. iii. 3. 7; for (5) see ĀpÇS. vi. 30. 8; ĀÇS. ii. 9. 10; BÇS. iii. 12; Hillebrandt, *Ritual-litteratur*, pp. 119, 120.

[3] Also in KS. xl. 2, which has *ṇau*.

[4] This is as regards a and b identical with AV. iii. 10. 3, which however ends with *upāsmahe*; MP. ii. 2. 18 has *yajāmahe*; PGS. iii. 2. 2 *pratimā yā tāṁ rātrīṁ upāsmahe*; the second half-verse differs, which explains the difficulty of construction; *tayā* must be understood.

c With the light wherewith the gods went upward,
Wherewith the Ādityas, the Vasus, the Rudras,
Wherewith the Añgirases attained greatness,
With that let the sacrificer go in prosperity.[1]

The fire is piled for the world of heaven [2]; (with the words) 'With the light wherewith the gods went upwards', he lights the fire in the pan; verily he puts down the bricks connected with the trees, to win the world of heaven.

d (Homage) to the hundred-weaponed, him of a hundred powers,
Him of a hundred aids, the overcomer of hostility,
To Indra who shall lead us over all obstacles
Through autumns without fail.[2]

e The four paths going to the gods
Which stretch between sky and earth,
To him, O gods, do ye all accord us
Who brought to them unfailing power and untirelessness [3].[3]

f Summer, winter, and spring for us,
Autumn, the rains be favourable for us;
May we enjoy the favour and protection
Of these seasons through a hundred autumns.[4]

g To the Idu year, the complete year, the year
Pay ye honour great;
In their lovingkindness that are worthy of sacrifice
May we long be unfailing, unsmitten.[5]

h Better than good have the gods brought together;
With thee as aid may we win thee;
Do thou, wonder-working, O drop [4], enter us,
Be propitious and kindly to our children, our descendants.[6]

[1] Also in KS. xxii. 10; MS. ii. 7. 12, the latter having *yájamānāḥ* and *yantu*. a is found in AV. xi. 1. 37 with *dyā́m* for *ūrdhvā́ḥ*.

[2] Found in KS. xiii. 15, but in c that has *'nayat* for *ájītān* and ends *viçvasya duritasya pāram*. For the want of accent on *neṣat*, Weber (*Ind. Stud.* xiii. 93) compares TS. i. 5. 10 *a*; iv. 3. 11 *k*.

[3] In KS. xiii. 15 a slightly similar line is found. This occurs in SMB. ii. 1. 10, which has *ajījim āvahāḥ*; AV. vi. 55. 1 is generally parallel.

[4] Also in ÇGS. iv. 18. 1 (with *idā*); SMB. ii. 1. 11; a somewhat similar line occurs in AV. vi. 55. 2; PGS. iii. 2. 2 has a different b and ends with *vasema*. KS. xiii. 15 has *vasanto grīṣmo madhumanti varṣā́ç çarad hemantas suvite dadhāta*.

[5] In AV. vi. 55. 3 the first is *idā*; in SMB. ii. 1. 12 *id*; PGS. iii. 2. 2 has the five *sam*, *pari*, *idā*, *id*, and *vatsarāya*; AV. in d has *ápi bhadré saumanasé syā́ma*. KS. xiii. 15 has *sam*, *pari*, *idā*, *anu*, *ud*. Cf. *Vedic Index*, ii. 412.

[6] This occurs in TB. ii. 4. 8. 7; KS. xiii. 15 in c and d reads *sa naḥ pito madhumān̐ ā viçeha çivas tokāya tanve na edhi*. Cf. also SMB. ii. 1. 13.

i He puts down these unfailing (bricks), they are the gods unconquered; verily he enters them; he is not conquered.[1]

k The theologians say, 'Since the months, the half-months, the seasons, the years cook the plants, then why is the offering of first-fruits made to other deities?' The gods conquered these (plants); if he were to offer to the seasons, he would cause strife with the gods; having offered the offering of first-fruits, he offers these libations; verily he delights the half-months, the months, the seasons, the year; he does not cause strife with the gods. 'Better than good have the gods brought together', he says, for the eating of the offering, to prevent the defeat of the sacrificer.[2]

v. 7. 3. *a* Thou[3] art the thunderbolt of Indra, slaying foes;
Guarding our bodies, lying in wait;
He who in east, south, west,
In the north, as a foe plots against us,
May he strike on this rock.[4]

The gods and the Asuras were in conflict; the Asuras sought to force them from the quarters; the gods repelled them with arrow and thunderbolt; in that he puts down the thunderbolt (bricks), he repels his foes with arrow and thunderbolt; in the quarters [1] he puts down; verily he puts round him those citadels of the gods, which guard the body.

b O Agni and Viṣṇu,
May these songs gladden you in unison;
Come ye with radiance and strength.[5]

The theologians say, 'Since they do not offer to any deity, then what deity has the stream of wealth?' Wealth is Agni, this stream is his; wealth is Viṣṇu, this stream is his; with a verse addressed to Agni and Viṣṇu he offers the stream of wealth; verily he unites them with their proper portions; verily also [2] he makes this libation to have an abode; he wins that for desire of which he makes this offering. The fire is Rudra; now two are his bodies, the dread the one, the auspicious the other; in that he offers the Çatarudrīya, he soothes with it his dread form; in that he offers

[1] *jīyate* is presumably from *jyai*, but the play on the two roots is noteworthy.

[2] For the Āgrayaṇa, where the verse is used, see ĀpÇS. xi. 30. 8; TB. i. 6. 1. 9. Its presence here is quite out of place.

[3] This section (1) prescribes the Mantras for the Vajriṇī bricks, which naturally follow TS. v. 4. 1; (2) describes at length the Vasor Dhārā, see TS. v. 4. 8; (3) prescribes certain gifts for the priests. See for (1) ĀpÇS. xvii. 9. 5, 6; if five are used, which is not done here, *upariṣṭād* is used for the zenith; BÇS. xv. 24; for (2) see ĀpÇS. xvii. 17. 8; BÇS. x. 54; for (3) see ĀpÇS. xvii. 17. 10.

[4] Each is laid down in a quarter with the proper verse. For *tanupá naḥ* of the Pada, which should be °*pánaḥ*, see Weber, *Ind. Stud.* xiii. 68; above 4. 2. 11 c; 3. 13 o.

[5] Found also in full above at TS. iv. 7. 1 *a*; the repetition is here significant.

the stream of wealth, he delights with it his auspicious form. He, who knows the support of the stream of wealth [3], finds support. If there is any butter left over, in it he should cook a mess for the Brahmans, four Brahmans should eat it; the Brahman is Agni Vaiçvānara, Vaiçvānara is the form dear to Agni; verily he establishes it in his dear form. He should give four cows; verily with them the sacrificer in yonder world milks the fire.

v. 7. 4. *a* 'To[1] thought I offer with mind, with ghee',[2] he says; the oblation to Viçvakarman is called the undeceivable; the foe cannot deceive him who has piled; verily also he wins the gods.

b 'O Agni, to-day', (with these words)[3] he offers with a Pañkti verse, and by the Pañkti and the libation he grasps the beginning of the sacrifice.

c 'Seven are thy kindling-sticks, O Agni; seven thy tongues', he says;[4] verily he wins the Hotṛ's offices. Agni went away from the gods, desiring a portion [1]; to him they assigned this as a portion; that is the Agnihotra of Agni; then is he born indeed when he is completely piled. Verily to him on birth he gives food; he delighted delights him, he becomes richer.

d The theologians say, 'Since it is as the Gārhapatya that (the fire) is piled, then where is its Āhavanīya?' 'Yonder sun', he should reply, for in it they offer to all the gods [2]. He who knowing thus piles the fire straightway makes pleased the gods.

e O Agni, the glorious, lead him to glory;
Bring hither the fame that is Indra's;
May he be head, overlord, resplendent,
Most famed of his equals.[5]
With look auspicious first they underwent
Fervour and consecration, the seers who found the heavenly light;
Thence was born the kingly power, might and force;
May the gods in unison accord that to us.
Disposer, ordainer, and highest [3] onlooker,
Prajāpati, supreme lord, the ruler;
The Stomas, the metres, the Nivids, mine they call;
To him may we secure the kingdom.[6]

[1] In this section (1) is explained the Mantra in TS. v. 5. 4. 3; (2) then a Mantra in TS. iv. 4. 4. 7; (3) then one in TS. iv. 6. 5. 5; then (4) the Āhavanīya in the case of the fire rite is said to be the sun, and (5) the Mantras and Brāhmaṇa of the Rāṣṭrabhṛt bricks; according to ĀpÇS. xvii. 15. 7, between TS. iv. 6. 5 *m* and *n*, these two verses (*a* and *b*) are included with two oblations; for (5) see *ibid.* xvii. 10. 2.

[2] See for another use of the verse and its full text, TS. v. 5. 4. 3.

[3] For the full text of this verse see TS. iv. 4. 4 *w* in another use.

[4] For the text see TS. iv. 6. 5 *n*. This verse follows on *a* and *b* in this use. See BÇS. x. 52.

[5] Cf. ÇĀ. xii. 15–18, an inferior version of these lines.

[6] The Pāda a is b of TS. iv. 6. 2 *b*; RV. x. 82.

Turn towards me, come to me;
May he be your ruler, your overlord;
On his discernment do ye depend;
Upon him henceforth do ye all serve.

He puts down these supporters of the realm; this is the realm-supporting piling of the fire; verily with it he bestows on him the kingly power, he becomes the kingly power, the kingly power does not fall away from him.

v. 7. 5. *a* Just[1] as a son born dies, so dies he whose fire in the pan is extinguished. If he were to make it by friction, he would divide (the fire), he would produce a foe for him. It must again be kindled (with wood) around; verily he produces it from its own birthplace, he does not produce a foe for him. Darkness seizes on him whose fire in the pan is extinguished, darkness is death; a black garment, a black heifer are the sacrificial fees; verily with darkness [1] he smites away the darkness which is death. Gold he gives, gold is light; verily with the light he smites away the darkness; moreover gold is brilliance; verily he confers brilliance upon himself.

b Like heavenly light, the heat; hail! Like heavenly light, the Arka; hail! Like heavenly light, the bright; hail! Like heavenly light, the light; hail! Like heavenly light, the sun; hail![2]

The fire is Arka, the horse sacrifice is yonder sun [2]; in that he offers these libations he unites the lights of the Arka and the horse sacrifice; he indeed is an offerer of the Arka and the horse sacrifice, for whom this is done in the fire.

c The waters were first this world, the moving;[3] Prajāpati saw this first layer, it he put down, it became this (earth). To him Viçvakarman said, 'Let me come to thee'; 'There is no space here', he answered [3]. He saw this second layer, he put it down, it became the atmosphere. The

2; for the nom. *stómāḥ*, cf. Keith on AĀ. ii. 3. 8.

[1] This section contains (1) the rule for the restoration of an extinguished fire by fetching it again from the Gārhapatya and making it burn with wood; (2) the celebration of the union of the Arka and Açvamedha, which is paralleled in KS. xl. 13; VS. xviii. 50 (Mantra); ÇB. ix. 4. 2. 18–26; (3) the five layers of the fire are explained; including also notices of the Diçyā bricks (TS. iv. 4. 2; v. 3. 7); this partly covers the ground of TS. v. 6. 10 and v. 6. 4. 2–5, which commences similarly but goes on to emphasize the creation of the quarters.

[2] Von Schroeder in KS. reads each as *svarṇagharmaḥ* &c., for no obvious reasons, and clearly wrongly. Arka denotes the fire sacrifice as opposed to the horse sacrifice. See BÇ. x. 52 *ad fin.*; and cf., for Arka, TS. v. 3. 4. 6; 4. 3.

[3] Cf. above, TS. vi. 6. 4. 2. The multiplication of Prajāpati here into Parameṣṭhin and Viçvakarman is a confirmatory sign of the supplementary character of the narrative.

sacrifice said to Prajāpati, 'Let me come to thee'; 'There is no space here', he answered. He said to Viçvakarman, 'Let me come to thee.' 'In what way wilt thou come to me?' 'By the regional (bricks)', he replied. He came with the regional (bricks), he put them down, they became the regions [4]. The supreme lord said to Prajāpati, 'Let me come to thee'; 'There is no space here', he answered. He said to Viçvakarman and the sacrifice, 'Let me come to you two'; 'There is no space here', they answered. He saw this third layer, he put it down, it became yonder (world). Āditya said to Prajāpati, 'Let me come to thee' [5]; 'There is no space here', he answered. He said to Viçvakarman and the sacrifice, 'Let me come to you two'; 'There is no space here', they answered. He said to the supreme lord, 'Let me come to thee.' 'In what way wilt thou come to me?' 'By the space-filler', he replied. He came to him by the space-filler; therefore the space-filler is unexhausted, for yonder Āditya is unexhausted [6]. To them the seers said, 'Let us come to you.' 'In what way will ye come?' 'By greatness', they replied. To them they came with two (more) layers; (the fire) became one of five layers. He who knowing thus piles the fire becomes greater, he conquers these worlds, the gods know him; moreover he attains community with these deities.

v. 7. 6. *a* The[1] fire is a bird; if the piler of the fire were to eat of a bird, he would be eating the fire, he would go to ruin. For a year should he observe the vow, for a vow goes not beyond a year.

b The fire is an animal; now an animal destroys him who moves up to it face to face; therefore he should go up to it from behind while it is looking towards the front, to prevent injury to himself.

c 'Brilliance art thou, grant me brilliance, restrain earth [1], guard me from the earth. Light art thou, grant me light, restrain the atmosphere, guard me from the atmosphere. Heavenly light art thou, grant me heavenly light, restrain the heavenly light, guard me from the sky', he

[1] This section contains further scattered comments: (1) the rule against eating of bird's flesh is laid down; (2) the rule that the fire is to be stepped on from the west, i.e. from behind, is insisted on, in supplement to v. 2. 6. 1. (3) the Mantras for the gold bricks are given; cf. v. 2. 8. 1; KS. xl. 3; MS. ii. 7. 15; iii. 4. 7; (4) the Mantras for the Ruc bricks are given; cf. KS. xl. 13; MS. ii. 7. 16; VS. xviii. 46–48 (Mantras); MS. iii. 4. 8; ÇB. ix. 4. 2. 12–14 (Brāhmaṇa); (5) the Varuṇa verse for the stepping down on the fire is mentioned; cf. VS. xviii. 49; ÇB. ix. 4. 2. 15–17, and above v. 2. 6. 1; (6) the use of an expiation in case of sexual indulgence is prescribed; (7) the fire as the seasons is celebrated; and (8) a praise of the efficacy of the fire is recorded. For (1) cf. ĀpÇS. xvii. 24. 2; BÇS. x. 59; for (3) cf. ĀpÇS. xvi. 23. 8; xvii. 1. 14; 4. 1; MÇS. vi. 1. 7; 2. 1, 3 (in the three separate places); for (4) cf. ĀpÇS. xvii. 20. 17; BÇS. x. 54, &c.; MÇS. vi. 2. 6; KÇS. xviii. 6. 6; for (5) cf. ĀpÇS. xvi. 22. 1; BÇS. x. 37, 39, 41, 44.

says;[1] by these are these worlds supported; in that he puts them down, (it is) for the support of these worlds. Having put down the naturally perforated (bricks) he puts down the gold bricks; the naturally perforated are these worlds, gold is light; in that having put down the naturally perforated [2] he puts down the gold bricks; verily he makes these worlds full of light by means of them; verily also by them these worlds shine forth for him.

d Those flames of thine, O Agni, which rising in the sun,
With rays envelop the sky,
With all of them bring us to brilliance, to man.[2]
Those flames of yours in the sun, O gods,
Those flames in cattle, in horses,
O Indra and Agni, with all of these
Grant us brilliance, O Bṛhaspati.
Grant us brilliance [3] in our Brahmans,
Place brilliance in our princes,
Brilliance in Viçyas and Çūdras;
With thy flame grant me brilliance.

The glory and power of him who has piled the fire go apart twofold, or to the fire which he has piled or to the man who has sacrificed. In that he offers these libations, he places in himself power and fame.

e He who having piled the fire steps on it is liable to go to ruin. 'To thee I come praising with holy power';[3] with this verse addressed to Varuṇa [4] should he offer; that is the soothing of the fire and the protection of himself.

f He who piles the fire is made into an offering; just as an offering spills, so he spills who having piled the fire approaches a woman;[4] with clotted curds for Mitra and Varuṇa he should sacrifice; verily he approaches unity with Mitra and Varuṇa, to avoid his spilling.

g He who knows the fire to rest on the seasons, for him the seasons go in order; he finds support. The fire resting on the seasons is the year [5]; the head is the spring, the right side summer, the tail the rains, the left side autumn, the middle winter, the layers the first half-months, the mortar the second half-months, the bricks the days and nights; this is the fire resting on the seasons; he who knows thus, for him the seasons go in order; he finds support.

[1] The texts all differ somewhat in these Mantras.

[2] Two of these verses used here in connexion with the Ruc bricks are found above in iv. 2. 9 *n* and *o*. MS. in the third new verse has *dhāraya* for *nas kṛdhi*. KS. has no parallel verse; in xl. 13 it merely repeats KS. xvi. 16, which only covers *n* and *o*.

[3] See for the whole verse, ii. 1. 11 *w*.

[4] See above v. 6. 8. 3; ĀpÇS. xvii. 24. 2–5; BÇS. x. 59. Here perhaps the verses ii. 5. 12 *w* and *x* find their place.

h Prajāpati, desirous of supremacy, put down the fire; then did he attain supremacy; he who knowing thus piles the fire attains thus supremacy.

v. 7. 7. *a* What[1] has flowed from purpose, or heart,
Or what is gathered from mind or sight,
Follow to the world of good deed,
Where are the seers, the first-born, the ancient ones.[2]

b This I place around thee, O abode, the treasure
Whom the all-knower hath brought here;
After you the lord of the sacrifice will follow;
Know ye him in the highest firmament.[3]

c Know ye him in the highest firmament,
O gods associates, ye know his form;
When he shall come [1] by the paths, god-travelled,
Do ye reveal to him what is sacrificed and bestowed.[4]

d Move ye forward; go ye along together,
Make ye the paths, god-travelled, O Agni;
In this highest abode,
O All-gods, sit ye with the sacrificer.[5]

e With the strew, the encircling-stick,
The offering-ladle, the altar, the grass (*barhis*),
With the Ṛc, bear this sacrifice for us
To go to the heaven to the gods.[6]

f What is offered, what is handed over,
What is given, the sacrificial fee,
That [2] may Agni Vaiçvānara
Place in the sky among the gods for us.[7]

g That by which thou bearest a thousand,
Thou, O Agni, all wealth,

[1] Cf. KS. xl. 13; VS. xviii. 58–65, with ÇB. ix. 5. 1. 42–51. This section gives the Mantras of ten libations made after the offering of groats when the fire is unyoked (v. 5. 10. 7); its natural place, according to the comm., is after iv. 7. 14; see ĀpÇS. xvii. 23. 11; BÇS. x. 59; KÇS. xviii. 6. 22.

[2] KS. omits *vā* after *mánasaḥ*, spoiling the metre; VS. with KS. omit *yé* and insert *jagmúḥ* after *ṛṣáyaḥ*, and VS. has the easier *tád* for *tám*.

[3] AV. vi. 123. 1 has *sadhasthāḥ* and *vaḥ*, and so KS.; it places *çevadhim* before *āvā́hāt*, and with KS. has *svasti* for *vo átra*. The change of number in this text is curious.

[4] AV. vi. 123. 2 agrees generally but repeats vi. 123. 1 a for c, and has *jānītá smainam . . . kṛṇuta*: it also makes *sádhasthāḥ* accented, and has *lokám átra*; TB. iii. 7. 13. 3, 4 has *etáṁ jānītāt*, *vṛ́kāḥ* for *devāḥ*; VS. has *vida* and *kṛṇavātha*, and with KS. *etám*; VS. has *jānātha*, while KS. has *agne* for *devāḥ*.

[5] Already in full at iv. 7. 13 *k*.

[6] Both KS. and VS. have *naya* for *vaha*.

[7] VS. has *dattám* and *pūrtám* and *dákṣiṇāḥ* with *yáḥ*. KS. has no such line.

By that (path) do thou bear the sacrifice of ours,
To go to the gods in heaven.[1]

h By that (path) by which, O Agni, the priests, busy,
Bear the fees, the sacrifice,
By that do thou bear this sacrifice of ours,
To go to the gods in heaven.[2]

i By that (path) by which, O Agni, the doers of good deeds,
Obtain the streams of honey,
By that do thou bear this sacrifice of ours,
To go to the gods in heaven.[3]

k Where are the streams that fail not
Of honey and of ghee,
May Agni Vaiçvānara place us
In heaven among the gods.[4]

v. 7. 8. *a* Thy[5] kindling-sticks, O Agni, thine abodes,
Thy tongues, O all-knower, thy light,
Thy cracklings, thy drops,
With these pile thyself, well knowing.[6]

The fire is an extended[7] sacrifice; what of it is performed, what not? What the Adhvaryu in piling the fire omits, that of himself he omits. 'Thy kindling-sticks, O Agni, thine [1] abodes', he says; this is the self-piling of the fire; verily the fire piles the fire, the Adhvaryu omits nothing from himself.

b To the four quarters let the fires advance;
May he bear this sacrifice for us, well knowing;
Making rich the ghee, immortal, full of heroes,
The holy power is the kindling-stick of the libations.[8]

[1] Found above at iv. 7. 13 *l* but with a different d (*devayâno yá uttamáḥ*); VS. has *váhasi* before *sahásram*, and *naya*; KS. agrees with TS.

[2] KS. has *dakṣiṇāvantam*, which is much simpler; *yuktáḥ* the comm. takes as acc., 'those duly paid'. Not in VS.

[3] KS. has *naya*. Not in VS.

[4] KS. has (*yatra dhârā*) *madhumatīs sadā syandante akṣitāḥ*; VS. agrees.

[5] This section deals with three separate points: (1) the self-piling of the fire to remedy defects of the sacrificial priest is explained; cf. KS. xl. 5 for the Mantra, and TS. v. 2. 6. 1; (2) there is given a new Mantra for the ceremony of putting down the frog before the naturally perforated brick in place of iv. 2. 9 *k*; (3) the colours of the bricks are mentioned; in these two cases the material given would naturally find a place in v. 2. 8. For (1) see ĀpÇS. xvi. 21. 6; BÇS. x. 23, 28; for (2), see ĀpÇS. xvi. 25. 1, 2; for (3) see ĀpÇS. xvi. 34. 1, 2; 13. 6.

[6] KS. has *meḍavaḥ*, but *meḍáyaḥ* seems the more probable form.

[7] This is a contraction of the longer phrase found above, v. 4. 12. 3, and it is identical with that in v. 3. 1. 1.

[8] Also in TB. ii. 8. 8. 10.

The tortoise is put down for the world of heaven; 'To the four quarters let the fires advance', he says [2]; verily by it he recognizes the quarters; 'May he bear this sacrifice for us, well knowing', he says, for guidance to the world of heaven; 'The holy power is the kindling-stick of the libations', he says. By means of the holy power the gods went to the world of heaven; in that he puts down (the tortoise) with (a verse) containing the word 'holy power', by the holy power the sacrificer goes to the world of heaven.

c The fire is Prajāpati here; cattle are the offspring; the form the metres; all colours of bricks should he make; verily by the form he wins offspring, cattle, the metres; verily also he piles it winning it for offspring, cattle, the metres.[1]

v. 7. 9. *a* In[2] me I take first Agni,
For increase of wealth, for good offspring with noble heroes;
In me offspring, in me radiance I place;
May we be unharmed in our body with good heroes.[3]
b The immortal Agni who hath entered
Into us mortals within the heart, O fathers,
May we enclose him in ourselves;
May he not abandon us and go afar.[4]

[1] According to Āp. there are bricks with lines *dakṣiṇāvṛt*, *savyāvṛt*, *ṛjulekhā*, and *tryālikhitā*, and the last kind occurs above, v. 2. 8. 4. The last are put down in the centre; this agrees with v. 2. 8. 4; the *ṛjulekhās* on the east or west, the *dakṣiṇāvṛts* on the south, the *savyāvṛts* on the north. The bricks are evidently of one shape, i. e. square, though many different sizes are given, *pāda°*, *aratni°*, *urvasthi°*, *anūkamātrī*. According to Āp. xvi. 21. 9, 10 the directions as to *prācīḥ*, *pratīcīḥ* (and no doubt others, *udīcīḥ*, &c.) refer to the direction of the *rows* of bricks (*gaṇeṣu rītivādaḥ*), while *prācīm*, &c., to the direction reckoned from the face of the performer. This shows that the directions are not in TS. references to the order of the lines of the bricks as taken by Eggeling in ÇB. (p. 406, n. 2). Bürk (ZDMG. lvi. 359) gives the sense as 'with the long side to the west' (*pratyagāyatāḥ* in comm.), but this does not suit square bricks nor the wording of e.g. BÇS. x. 35.

[2] This section contains (1) an account of the preparatory rite of taking the fire to oneself which precedes the actual piling, and also the verse for Agni's self-piling, which is omitted by one who himself piles the fire, the piling being optional to Adhvaryu or sacrificer; cf. KS. vii. 12; MS. i. 6. 1; VS. xiii. 1 (Mantra); ÇB. vii. 4. 1. 1, 2 (Brāhmaṇa); (2) two theological doubts as to the reason why mud and water are used to make a fire; and (3) a final explanation of the gold bricks, including an explanation of the use of the verses mentioned in v. 7. 1. 1. See for (1) ĀpÇS. xvi. 21. 6; BÇS. x. 23, 28, 40; MÇS. vi. 1. 5; KÇS. xvii. 3. 27; for (3) ĀpÇS. xvii. 10. 2, who puts them after the Rāṣṭrabhṛts (v. 7. 4 *e*).

[3] All differ in this line; VS. agrees in a and b, but has only after them *mā́m u devátāḥ sacantām*; KS. *rāyás póṣeṇa sahá várcasehá devā́ḥ* | *máyi prajā́ṁ mayi púṣṭim dadhāmi mádema çatáhimās suvī́rāḥ* || MS. adds *ahám* before *ágre*, and in b has *sahá prajáyā várcasā dhánena*; in c it has *kṣatrám* and *rā́yaḥ*, in *d* it agrees with KS.

[4] This is AV. xii. 2. 33, which ends *amṛ́to mártyeṣu*, and in c and d reads *máyy ahám tám párigṛhṇāmi devám* | *mā́ só 'smān dvikṣat*

If the Adhvaryu without taking the fire in himself were to pile it, he would pile his own fire also [1] for the sacrificer. Now cattle depend upon the fire; cattle would be likely to depart from him. 'In me I take first Agni', he says; verily in himself he supports his own fire, cattle depart not from him.

b The theologians say, 'Since clay and water are not food for Agni, then why is he piled with clay and water?' In that he joins with water [2] and all the deities are the waters, verily he unites him with the waters. In that he piles with clay and Agni Vaiçvānara is this earth, verily he piles Agni with Agni.

c The theologians say, 'Since the fire is piled with clay and water, then why is it called the fire?' In that he piles with the metres and the metres are fires, therefore is it called fire. Moreover Agni Vaiçvānara is this (earth); in that [3] he piles with clay, therefore is it called the fire.

d He puts down golden bricks; gold is light; verily he confers light upon him; again gold is brilliance; verily he confers radiance upon himself. He, who piles (the fire) with faces on all sides, eats food in all his offspring, conquers all the quarters. In the east he puts down a Gāyatrī, a Triṣṭubh on the south, a Jagatī on the west, an Anuṣṭubh on the north, a Pañkti in the middle; this is the fire with faces on all sides: he, who knowing thus piles it, eats food in all his offspring, conquers all the quarters; verily also he weaves quarter in quarter; therefore quarter is woven in quarter.

v. 7. 10. Prajāpati[1] created the fire; it created ran away east from him; he cast the horse at it, it turned to the south; he cast the ram at it, it turned to the west; he cast the bull at it, it turned to the north; he cast the goat at it, it ran upwards. He cast the man at it. In that he puts down the heads of animals, he piles it [1], winning it on every side. The heads of animals are bricks, breath supporting, full of sight; in that he puts down the heads of animals, the sacrificer breathes with them in yonder world; verily also these worlds shine forth for him by them. He puts them down after smearing with mud, for purity. The fire is an animal, animals are food, the heads of animals are this fire; if he desire of a man, 'May his food be less' [2], he should put down for him the heads of animals more closely together; his food becomes less; if he desire of a man, 'May his food be similar (to what he has now)', he should put them down for him at a mean distance; verily his food becomes the same; if he desire of a man, 'May his food become more', he should put them

mā́ vayáṁ tám. KS. has in c *ātmáni pári gṛṇīmahe* and *maiṣó*, adding *mā́ vayám etám avahā́ya párāgāma*; MS. has *ātmáni parigṛhṇīmasīhá néd eṣó*, and ends *párāyat.*

[1] This section exemplifies the reference to the heads of the victims in v. 2. 9.

down separating them at the ends of the pile; verily at the ends also he wins food for him; his food becomes more.

The Horse Sacrifice (continued)

v. 7. 11. Flies[1] with the teeth; frogs with the grinders; the eater with the gnawer; strength with the digester; the wild with the knee-cap; clay with the gums; Avakā grass with pieces of gravel; with the Avakās gravel; with the hump the tongue; with the shouter the palate, Sarasvatī with the tongue tip.[2]

v. 7. 12. Strength[3] with the jaws; the waters with the mouth; the Ādityas with the hair; support with the lower lip; the existent with the upper; the clearness with what is between; by the gloss the external (radiance); by the knob the thundering; by the eyes Sūrya and Agni; by the two pupils the two lightnings; the lightning-stroke by the brain; might by the marrow parts.[4]

v. 7. 13. Tortoises[5] with the hooves; with the flesh of the hooves francolin partridges; the Sāman with the dewclaws; speed with the legs; health with the two knees; strength with the two Kuhās; fear with the two movers; the secret with the two sides; the Açvins with the two shoulders; Aditi with the head; Nirṛti with the bald head.[6]

[1] Cf. KSAçvamedha, xiii. 1; MS. iii. 15. 1; VS. xxv. 1. With this and the next thirteen (11-24) Anuvākas the ceremony of offering the diverse members of the horse to the various deities is dealt with; cf. ĀpÇS. xx. 21. 9; MÇS. ix. 2. 5; BÇS. xv. 35. KS. agrees generally as in v. 5. 11-24; 6. 11-23. It is perhaps best not to take these as Mantras (for e. g. 17, 21, 22 render this doubtful): they are rather Brāhmaṇa passages. But see 20 *ad fin.*

[2] The exact sense of the parts enumerated is not always clear, and the comm. is, as usual, of little use: *samsūdá* is *saṁtatakṣaraṇo nāsikādiḥ*; *jámbīla* the place within where the grass is deposited! *barsvà* the root-flesh of the teeth, *çárkarāḥ* bones like gravel, *ávakāḥ* flesh like *çaivāla*; *avakrandá* the place of pronunciation of *ka*, &c. (*kādhika* as read in the MSS. known to Weber and BI. alike). Bhāskara, whom the comm. generally agrees with, has *āntaḥkāyikaḥ*. In each case we must supply a verb of offering, either in the first person if they are to be regarded as Mantras, or third if Brāhmaṇa. In the latter case the text doubtless closely follows the Mantra.

[3] Cf. KSAçvamedha, xiii. 2; MS. iii. 15. 1, 2; VS. xxv. 1, 2.

[4] According to the comm. *upayāmá* is the earth, which is sensible, as it is a support; *sád* is the sky as the good sit there! *anūkāçá* is the atmosphere; *prakāçá* is the internal place of radiance (Mahīdhara takes it as gloss on the lower part of the body; Griffith, 'bright look'). KS. has the natural *vidyutam* with MS. Bhāskara's versions are evidently followed by the comm.

[5] Cf. KSAçvamedha, xiii. 3; MS. iii. 15. 3; VS. xxv. 3.

[6] KS. has *acharābhiḥ*, unknown also; *çaphala-māṅsāni* (*çaphalamūla°*, Bhāskara) is the commentator's version; it has *guhābhyām* for *kuhābhyām* (*hastayor madhyasaṁdhī*, comm.), *nirjālmākaçīrṣṇā*, while MS. has *nirjalpakena*; to the comm. *kuṣṭhikā* is *prakoṣṭhārogyajānunī jaṅghābhyām adhaḥ pradeçaḥ*; *guhā* is very strange; the

v. 7. 14. The[1] yoke-thong with the pits of the legs; the yoke with the bent part; thought with the neck; sounds with the breaths; with the gloss skin; with the Parākāça the interior; with hair the flies; Indra with the hard-working bearing part; Bṛhaspati with the seat of the birds; the chariot with the cervical vertebrae.[2]

v. 7. 15. Indra[3] and Varuṇa with the two buttocks; Indra and Agni with the flesh below the buttocks; Indra and Bṛhaspati with the two thighs; Indra and Viṣṇu with the knees; Savitṛ with the tail; the Gandharvas with the penis; the Apsarases with the testicles; the purifying with the anus; the strainer with the two Potras;[4] the going with the two Sthūras; the going to with the two centres of the loins.

v. 7. 16. For[5] Indra the breast, for Aditi the flanks, for the quarters the cervical cartilages; the clouds with the heart and its covering; atmosphere with the pericardium; the mist with the flesh of the stomach; Indrāṇī with the lungs; ants with the liver; the hills with the intestines; the ocean with the stomach; Vaiçvānara with the fundament.[6]

v. 7. 17. For[7] Pūṣan the rectum; for the blind serpent the large entrails; serpents with the entrails; seasons with the transverse processes;[8] sky with the back; for the Vasus the first vertebra; for the Rudras the second; for the Ādityas the third; for the Aṅgirases the fourth; for the Sādhyas the fifth; for the All-gods the sixth.

comm. has *guhanī* (*gohanī*, Bhāskara); VS. has *nirjarjalpena* and *ṛkṣalābhiḥ* ('heel ropes', Griffith); MS. *atsárābhiḥ*, of which KS. is a Prākritized variant.

[1] Cf. KSAçvamedha, xiii. 4; VS. xxv. 2. 3.

[2] *gṛdhrāḥ* is *kakṣāḥ* according to the comm.; *prakāçá* is here 'external form' (*contra* in v. 7. 12); Griffith makes *váhena* 'shoulder', and *çakunisādéna* 'quick spring'; the place is presumably at the rear, where the birds sit—the comm. make the birds 'strong men', and the vertebrae a part of the chariot stand (*rathavāhanadeça*). Bhāskara has *akṣāḥ*, which is probably a case of the older sense of *akṣa* seen in AĀ. i. 2. 2; ÇĀ. ii. 4, as 'collar bone', and apparently he considers that the men who are *çakunāḥ* = *çaktāḥ* are *dhīrāḥ*! *uṣṇihāḥ* are *çiroveṣṭanasadṛçāḥ keçanivahāḥ*.

[3] Cf. KSAçvamedha, xiii. 5; VS. xxv. 7.

[4] The comm. gives *potra*, *sthūra*, and *kuṣṭha* (*guṣṭha* in KS.) as parts of the flesh near the anus; the sense of *çikhaṇḍa* rests on him also; in vii. 3. 16 *çikhaṇḍābhyām* is glossed by *ūrdhvakeçāḥ*, 'mane', but the sense here is more probable. Bhāskara, however, has *keçacūḍe*, and for *pótrābhyām* the sense *ghoṇāsthīni*, for *sthūra* and *kuṣṭha*, *pād°* and *hastāparārdhamaṇi*.

[5] Cf. KSAçvamedha, xiii. 6; MS. iii. 15. 7; VS. xxv. 8.

[6] The comm. calls *kroḍa* a part of the neck; MS. has *pulītátā*, KS. *pulitatā*; *bhásmanā* is rendered by the comm. as *jīrṇatṛṇādi* (cf. the disease *bhasmāgni*, a disease in which the fire within burns the food to ashes, instead of digesting it, Wise, *Hindu Medicine*, pp. 327, 330), and it is true that the use of *bhasad* above in VS. and MS. points to this rendering, though here the same sense as *bhasad* seems natural. *Bhasman* of course suits Vaiçvānara well. Bhāskara has *anena dabhyatṛṇādi*, which is nonsense.

[7] Cf. KSAçvamedha, xiii. 7; MS. iii. 15. 9; VS. xxv. 6, 7. The use of the cases in the nom., gen., and dat. suggests that the Mantras are paraphrased here, not textually reproduced.

[8] For the Kīkasā and the Pṛṣtīs see *Vedic Index*, ii. 358 *seq.*

v. 7. 18. Force[1] with the neck; Nirṛti with the bones; Indra with the hard-working bearing part; for Rudra the moving shoulder;[2] for day and night the second (part); for the half-months the third; for the months the fourth; for the seasons the fifth; for the year the sixth.

v. 7. 19. Joy[3] with the delighter; love with the two Pratyāsas;[4] fear with the two Çitīmans; command with the two Praçāsas; sun and moon with the two kidney parts; the dark and the light with the two kidneys; the dawning with the form; the setting with the formless.

v. 7. 20. Day[5] with the flesh; night with the fat; the waters with the juice; ghee with the sap; ice[6] with the fat (*vásā*); hail with the rheum of the eyes; with tears hoar-frost; sky with the form; the Nakṣatras with the shadow; earth with the hide; the skin with the skin; to it brought up hail! To it slaughtered hail! To it offered hail!

v. 7. 21. For[7] Agni the first rib; for Sarasvatī the second; for Soma the third; for the waters the fourth; for the plants the fifth; for the year the sixth; for the Maruts the seventh; for Bṛhaspati the eighth; for Mitra the ninth; for Varuṇa the tenth; for Indra the eleventh; for the All-gods the twelfth; for sky and earth the side; for Yama the side bone.[8]

v. 7. 22. For[9] Vāyu the first rib; for Sarasvant the second; for the moon the third; for the Nakṣatras the fourth; for Savitṛ the fifth; for Rudra the sixth; for the serpents the seventh; for Aryaman the eighth; for Tvaṣṭṛ the ninth; for Dhātṛ the tenth; for Indrāṇī the eleventh; for Aditi the twelfth; for sky and earth the side; for Yamī the side bone.

v. 7. 23. The[10] path with the two parts near the kidneys; continuance with the two sinew parts; parrots with bile; jaundice with the liver; the Halīkṣṇas with the evil wind; Kūçmas with dung; the worms with the contents of the intestines; dogs with the cutting up; serpents with

[1] Cf. KSAçvamedha, xiii. 8.

[2] For *vahéna* cf. above, 14. The *vicalá skandháḥ* is the *atyantacañcalo 'vayavaḥ* of the shoulder.

[3] Cf. KSAçvamedha, xiii. 9.

[4] The untranslated words are all chosen to fit the deity: they are said to be pairs of parts in the neighbourhood of the pudendum, which is the *nandathu*. Bhāskara as usual confines his efforts to grammatical explanations.

[5] Cf. KSAçvamedha, xiii. 10; VS. xxv. 9. The end at least is Mantra.

[6] VS. has *çīnám* and *prúṣvāḥ*, KS. *pruṣvām*; the comm. makes *cárma* the *pakṣapaṭala* and *chavī* the beauty of the eyes, or, as Bhāskara, of the form.

[7] Cf. KSAçvamedha, xiii. 11; MS. iii. 15. 4; VS. xxv. 4.

[8] The right side ribs seem to be the meant; the other two texts, MS. and VS., have thirteen a side, and omit the *pāṭūrá*, which is described as the bone in which the ribs are bound; perhaps the backbone regarded on one side, and supplemented by the other side in v. 7. 22. KS. has *pāṭhoraḥ*. Bhāskara renders it as *sarvapaçuvidhārano 'sthiviçeṣaḥ*.

[9] Cf. KSAçvamedha, xiii. 12; MS. iii. 15. 5; VS. xxv. 4.

[10] Cf. KSAçvamedha, xiii. 13.

the smell of the blood; birds with the smell of the cooking; ants with the fragments.[1]

v. 7. 24. With [2] strides the courser hath strode out,
In unison with the All-gods worthy of sacrifice;
Do thou bear us to the world of good deeds;
May we rejoice in thy strength.

v. 7. 25. *a* Thy [3] back is the sky; thy place earth; thy breath the atmosphere; thy birthplace the ocean.[4]

b Thine eye the sun; thy breath the wind; thine ear the moon; thy joints the months and the half-months; thy limbs the seasons; thy greatness the year.[5]

v. 7. 26. Agni [6] was the animal; with it they sacrificed; it won this world where Agni is; this is thy world, thou wilt win it, and so snuff (it).

Vāyu was the animal; with it they sacrificed; it won this world where Vāyu is; this is thy world, therefrom will I obstruct thee if thou dost not snuff (it).

Āditya was the animal; with it they sacrificed; it won this world where Āditya is; this is thy world, thou wilt win it if thou dost snuff it.[7]

[1] According to the comm. *yakán* means here a colour! *kuçmán* appears also in KS. and VS. xxv. 6, and neither Sāyaṇa nor Mahīdhara explains. Bhāskara also omits an explanation, though he knows the sense of *yakán*.

[2] Cf. KSAçvamedha, v. 16. It may be noted that ĀpÇS. xx. 21. 10 has a use for this section as a thirty-sixth Açvastomīya, the rest being provided by *yád ákrandaḥ*, &c. (already used in xx. 12. 10); for BÇS. xv. 24 see the next note. This section is so manifestly out of place as one of the fourteen which are rubricated (see p. 479, n. 1) that it is very difficult to resist the conclusion that the fourteen are really v. 7. 11–23 and i. 4. 36, and then i. 4. 35, and that this section is not part of the preceding thirteen. This is strongly supported by Bhāskara who (ix. 271) expressly states that i. 4. 36 is the fourteenth, i. 4. 35 the fifteenth (cf. TB. iii. 9. 11), and that this is said over the heart of the horse. Cf. p. 62, n. 1.

[3] Cf. KSAçvamedha, v. 5. These Mantras are explained in TB. iii. 9. 4. 8 as said over the horse with others; in ApÇS. xx. 21. 6 they accompany an oblation; in BÇS. xv. 24 the priest goes to the lake on the south with this, 24, and vii. 5. 19; cf. xv. 34, where the same sets are used; xv. 5, where they accompany the washing of the horse. Bhāskara says 24 and 25 are said over the heart of the horse.

[4] This phrase is found above as the first part of iv. 1. 2 *n*.

[5] There is no exact parallel to this except in KS.

[6] Cf. KSAçvamedha, v. 4; VS. xxiii. 17. According to TB. iii. 9. 4. 8 the horse is expected to smell the food brought up to it, and this verse is used if it fails to do so; cf. KÇS. xx. 6. 8. BÇS. xv. 27 prescribes that the sets (each being repeated for Vāyu and Āditya) of the Mantras should be used first to invite, then to invite again, and then a third time; here the *prokṣaṇī* waters are smelt. Bhāskara totally ignores this section, or the MSS. are defective in it.

[7] The worlds are indicated by gestures, though *etám* simply is used throughout.

KĀṆḌA VI

THE EXPLANATION OF THE SOMA SACRIFICE

PRAPĀṬHAKA I

The Exposition of the Soma Sacrifice

vi. 1. 1. He[1] makes a hall with beams pointing east.[2] The gods and men divided the quarters, the gods (obtained) the eastern, the Pitṛs the southern,[3] men the western, the Rudras the northern. In that he makes a hall with beams pointing east, the sacrificer approaches the world of the gods. He covers it over, for the world of the gods is hidden from the world of men. 'It is not easy', they say, 'to go from this world; for who knows if he is in yonder world or not.' He makes at the corners[4] apertures [1], for the winning of both worlds. He shaves his hair and beard, he trims his nails. The hair and the beard are dead and impure skin, and by thus destroying the dead and impure skin he becomes fit for the sacrifice and approaches the sacrifice. The Añgirases going to the world of heaven placed in the waters consecration and penance. He bathes in the waters; verily visibly he secures consecration and penance. He bathes at a ford,[5] for at a ford did they place (consecration and penance); he bathes at a ford [2]; verily he becomes a ford for his fellows. He sips water; verily he becomes pure within. He consecrates him with a garment; the linen garment has Soma for its deity.[6] He who consecrates himself approaches Soma as his deity. He says, 'Thou art the body of Soma; guard my body.' He approaches his own deity; verily also he invokes this blessing. (Of the garment) the place where the border is belongs to Agni, the wind-guard to Vayu, the fringe to the Pitṛs, the fore-

[1] Cf. KS. xxiii. 1; KapS. xxxv. 7; MS. ii. 6. 1, 2, 3; BÇS. x. 1; ÇB. iii. 1. 1. 6–3. 24. This chapter explains the Mantras given in TS. i. 2. 1.

[2] The *vañças* are the beams running horizontally, and forming the roof. The four corner-posts are first connected by cross-beams so as to form the lintels of the eastern and western doors: upon these then are laid beams, which are covered over by mats or something similar. The central beam is the *prācīnavañça* par excellence, and it may be that it was raised so that the roof was not flat, but like that of an ordinary thatched cottage. Cf. Sāyaṇa here; BÇS. x. 1; MÇS. ii. 1. 1; ĀpÇS. x. 1 *seq.*; KÇS. vii. 1. 20; Eggeling, SBE. xxvi. 3, n. 2.

[3] *dakṣiṇā* is certainly correct, for *dakṣiṇām*, a very easy correction, is wrongly accented.

[4] *dikṣú*, literally 'in the quarters', for the hut or hall is a microcosm.

[5] This seems to point to the early sanctity of fords, which later developed into the pilgrimages of Hinduism.

[6] With the double sense that it is propitious through having Soma as its deity.

edge[1] to the plants [3], the warp to the Ādityas, the woof to the All-gods, the meshes to the Nakṣatras. The garment is thus connected with all the gods; in that he consecrates him with the garment, verily with all the gods he consecrates him. Man has breath without; his eating is his breath, he eats; verily he consecrates himself with breath. He becomes satiated. As great as is his breath, with it he approaches the sacrifice. Ghee[2] pertains to the gods, sour cream to the Pitṛs, well-seasoned butter to men [4], fresh butter is connected with all the gods; verily in anointing with fresh butter he satisfies all the gods. The man who is consecrated has fallen from this world and yet not gone to the world of the gods; fresh butter is as it were midway; therefore he anoints with fresh butter, along the hair, with a Yajus, for destruction.[3] Indra slew Vṛtra; his eyeball fell away; it became collyrium. When he anoints, verily he takes away the eye of his enemy. He anoints his right eye first [5], for men anoint the left first. He does not rub (the ointment) on,[4] for men rub (the ointment) on. Five times he anoints; the Pañkti has five syllables,[5] the sacrifice is fivefold; verily he obtains the sacrifice. He anoints a limited number of times, for men anoint an unlimited number of times. He anoints with (a stalk)[6] which has a tuft, for men anoint with (a stalk)

[1] The ÇB. iii. 1. 2. 18 has quite a different set of names, viz. *paryāsa*, 'woof', *anuchāda*, 'warp'; KS. xxiii. 1 has *tūṣa*, *nīvi*, *praghāta*, *vatapā*; *otavaḥ*, *tantavaḥ*, *atīrokāḥ*; MS. has nothing corresponding. The version of *praghāta* is borrowed from Eggeling (SBE. xxvi. 10, 11), who thinks it is the closely woven part at either end of the cloth whence the loose threads of the *nīvi* or unwoven fringe (thrum) come out. *atikāça* is a metaphorical expression, not a technical term of weaving.

[2] KS. and MS. give the list differently; KS. xxiii. 1 as *ghṛta* for the gods, *niṣpakra* for men, *āyuta* for the Gandharvas, and *svayaṁvilīna* for Āditya, while *navanīta* is neutral; MS. iii. 6. 2 as *ghṛta* for the gods, *āyuta* for men, *niṣpakra* for the Gandharvas, and *svayaṁvilīna* for the Pitṛs, and *navanīta* for all the gods. In ÇB. iii. 1. 3. 8 the Mādhyaṁdina recension has beside ghee, *phāṇṭa*, explained as the first particles of butter that appear in churning: the Kāṇva has *ājyaṁ niṣpāṇṭam* instead. In AB. i. 3 the series is *ājya* and the gods, *surabhi ghṛta* and men, *āyuta* and the Pitṛs; and *navanīta* and foetuses (*garbha*). Cf. Eggeling, SBE. xxvi. 14, n. 1.

[3] *anulomam* refers to the natural direction of the hair. *vyāvṛttyai*, because all human acts must differ from the divine. Cf. ÇB. iii. 1. 2. 4.

[4] *dhāv* is thus taken by the comm.; the usual meaning 'wash the teeth' is perhaps less likely. MS. iii. 6. 2 asserts that *dato dhāvati*; so also the Sūtras.

[5] This is rather curious, for the ordinary *pañkti* as a metre is five sets of eight syllables. So that *akṣara* then must be taken rather as 'element'; the *pañkti* is of five elements. Probably the sense is syllable, the Pañkti being the 5 + 5 metre usually called Padapañkti. The sacrifice is *pāñkta* as fivefold, and as connected with the *pañkti* metre, but the sense can hardly be expressed in a translation. In ÇB. iii. 1. 3. 17 the sacrifice is *pāñkta* as connected with the seasons.

[6] *iṣīkā* as opposed to *çalalī*, which is used by men, according to KS. and MS. According to ÇB. iii. 1. 3. 13 a reed-stalk (*çareṣīkā*) is used.

which has no tuft; (verily he anoints them) for discrimination. If he were to anoint with (a stalk) having no tuft, he would be as it were a thunderbolt. He anoints with one which has a tuft, for friendship [6]. Indra slew Vṛtra, he died upon the waters. Of the waters what was fit for sacrifice, pure, and divine, that went out of the waters, and became Darbha grass. In that he purifies (the sacrificer) with bunches of Darbha grass, verily he purifies him with the waters which are fit for sacrifice, pure, and divine. He purifies (him) with two (stalks);[1] verily he purifies him by days and nights. He purifies (him) with three (stalks); three are these worlds; verily he purifies him by these worlds. He purifies (him) with five stalks [7]; the Pañkti has five syllables, the sacrifice is fivefold; verily he purifies him by the sacrifice. He purifies (him) with six (stalks); six[2] are the seasons; verily he purifies him by the seasons. He purifies (him) with seven (stalks); seven are the metres; verily he purifies him by the metres. He purifies (him) with nine (stalks); nine are the breaths in man; verily he purifies him along with his breaths. He purifies (him) with twenty-one (stalks); there are ten fingers and ten toes, and the body is the twenty-first;[3] he thus completely purifies the man [8]. He says, 'Let the lord of thought purify thee'; the mind is the lord of thought; verily by the mind he purifies him. He says, 'Let the lord of speech purify thee'; verily by speech he purifies him. He says, 'Let the god Savitṛ purify thee'; verily being instigated by Savitṛ, he purifies him. He says, 'O lord of the purifier, with thy purifier, for whatsoever I purify myself, that may I have strength to accomplish.' Verily does he invoke this blessing.

vi. 1. 2. All[4] the gods who purified themselves for the sacrifice waxed great. He who knowing thus purifies himself for the sacrifice waxes great. Having purified him without he makes him go within. Verily having purified him in the world of men, he leads him forward purified to the world of the gods. 'He is not consecrated by one oblation', they say; verily he offers four with the dipping-ladle for consecration; the fifth he offers with the offering-ladle; the Pañkti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. 'To the purpose, to the impulse, to Agni, [1] hail!' he says, for with purpose does a man employ the sacrifice, planning to sacrifice. 'To wisdom, to thought, to Agni, hail!' he says, for

[1] The options vary considerably; in ÇB. iii. 1. 3. 19 *seq.* they are one, three (the three breaths), seven (the seven breaths), or twenty-one. KS. gives two (*prāṇa* and *apāna*); three (*prāṇa, vyāna, apāna*); five (man is *pāñkta*); seven (the metres); nine (the breaths), or twenty-one. MS. iii. 6. 3 has two (two purifiers); three (*prāṇa, apāna, vyāna*); seven (metres); twenty-one.

[2] For the numbers of the seasons cf. *Vedic Index*, i. 110, 111.

[3] Cf. the enumeration in AĀ. i. 1. 2; 2. 2.

[4] Cf. KS. xxiii. 2; KapS. xxxv. 8; MS. iii. 6. 4, 5; ÇB. iii. 1. 4. 6-23. This Brāhmaṇa explains TS. i. 2. 2. 1.

by wisdom and thought man approaches the sacrifice. 'To Sarasvatī, to Pūṣan, to Agni, hail!' he says. Sarasvatī is speech, Pūṣan the earth; verily with speech and the earth he performs the sacrifice. 'O ye divine, vast, all-soothing waters', he says. The waters of the rain [2] are the divine, vast, all-soothing waters; if he said not that praise, the divine waters would descend in anger on this world. He says, 'O ye divine, vast, all-soothing waters.' Verily he makes them soothing for this world; accordingly being soothed they approach this world. 'Heaven and earth', he says, for the sacrifice is in heaven and earth. 'Wide atmosphere', he says, for the sacrifice is in the atmosphere. 'May Bṛhaspati rejoice in our oblation' [3], he says. Bṛhaspati is the holy power (Brahman)[1] of the gods; verily by the holy power he wins this sacrifice for him. If he were to say *vidheḥ*[2] then he would stumble on the sacrificial post; he says *vṛdhātu*; verily he avoids the sacrificial post. Prajāpati created the sacrifice. Being created it went away. It crushed the Yajus, it crushed the Sāman; the Ṛc raised it; in that the Ṛc raised (it), hence the elevating[3] offering has the name. With a Ṛc [4] he sacrifices, to support the sacrifice. 'It was the Anuṣṭubh among the metres which supported it', they say. Therefore he sacrifices with an Anuṣṭubh, to support the sacrifice. 'It was the twelve "calf-binders" which supported it', they say. Therefore with twelve those who know the 'calf-binders',[4] consecrate. This Ṛc is an Anuṣṭubh; the Anuṣṭubh is speech; in that he consecrates him with this Ṛc, he consecrates him with the whole of speech. 'Let every (man) of the god who leads', he says. By that (the Ṛc) is connected with Savitṛ. '(Let every) man choose the companionship' [5], he says. By that (the Ṛc) has the Pitṛs for its deity.[5] 'Every man prayeth for wealth', he says. By that (the Ṛc) is connected with the All-gods. 'Let him choose glory that he may prosper', he says. By that (the Ṛc) is connected with Pūṣan. This Ṛc indeed is connected with all the gods. In that he consecrates with this Ṛc, he consecrates him with all the gods. The first quarter-verse is of seven syllables; the other

[1] The term here must have the sense of 'spiritual power' vaguely conceived. There is no doubt a play also on the fact that Bṛhaspati is the Brahman priest of the gods (KB. vi. 13; ÇB. i. 7. 4. 21; ÇÇS. iv. 6. 9); cf. Geldner, *Ved. Stud.* ii. 144); above, p. 99, n. 2.

[2] This is not either in MS., KS., or VS., and must be the reading of a lost Çākhā. The comm. of course renders *vidheḥ* as *vidadhātu*; for those who read *vṛdheḥ* must have meant by it 'Bṛhaspati, offer for us with the oblation'. For the nom., cf. Keith, JRAS. 1908, p. 1124; above, TS. i. 4. 19; p. 58, n. 1.

[3] This verse *viçve*, &c., is especially styled the elevating, as raising the sacrificer from this to the other world. ÇB. iii. 1. 4. 1 applies the term (with older form *audgrabhaṇa*) to all five oblations.

[4] The verse contains only twelve words, and apparently the twelve calf-binders are the twelve words used to bind the sacrifice (cf. comm.).

[5] That is because *marta*, 'man', recalls Pitṛ.

three are of eight syllables. The three approach the eight; the four the eight.[1] Because it has eight syllables [6] it is a Gāyatrī. Because it has eleven syllables it is a Triṣṭubh. Because it has twelve syllables, it is a Jāgatī. This Ṛc indeed is all the metres. In that he consecrates him with this Ṛc, he consecrates him with all the metres. The first quarter-verse is of seven syllables; the Çakvarī is of seven syllables, the Çakvarī is cattle; verily he wins cattle. The first quarter-verse is defective by one syllable. Therefore men live on what of speech is defective. He offers with a full (verse) to win Prajāpati; full as it were is Prajāpati. He offers with a defective (verse), for the creation of offspring, for from what is defective[2] Prajāpati created offspring.

vi. 1. 3. The[3] Ṛc and the Sāman, unwilling to remain with the gods for the sacrifice, taking the form of a black antelope[4] departed and remained away. The (gods) reflected, 'He whom they shall resort to will become all this world.'[5] They called to them, and they depositing their might in day and night came up to them. This is the colour of the Ṛc, the white of the skin of the black antelope; the black is the colour of the Sāman. 'Ye are images of the Ṛc and Sāman', he says; verily he wins the Ṛc and the Sāman [1]. The white of the black antelope skin is the colour of the day, the black of the night. Whatever is imbued in those two, he wins. He consecrates (him) with a black antelope skin. The black antelope skin is the form of the holy power; verily he consecrates him with the holy power. 'O god, this prayer of him who imploreth', he says. That is according to the text.[6] The man who is consecrated is a foetus; the clothing is the caul; he covers. Therefore [2] foetuses are born covered (with the caul). He should not uncover before the purchasing of the Soma. If he were to uncover before the purchasing of the Soma, the foetuses of offspring would be liable to miscarriage. He uncovers when the Soma has been purchased; verily he is born. It is also as when one uncovers to a superior.[7] The Aṅgirases going to the world of heaven divided their strength. What was left over became Çara grass; Çara grass is strength. In that the girdle is of Çara grass [3],

[1] i.e. $3 + 8 = 11$; $4 + 8 = 12$; *upa* + *i* is a technical expression for 'be added to'.

[2] Cf. AĀ. i. 1. 2; BR. iv. 339. Oldenberg (*Prolegomena*, p. 372) uses this statement as showing that the 'orthoepic diaskeuasis' of the RV. was not yet carried out before the text of the Saṅhitās was produced. TS. v. 1. 9. 1 may be also compared.

[3] Cf. KS. xxiii. 4; KapS. xxxv. 8; MS. iii. 6. 6, 7; ÇB. iii. 2. 1. 1–31. This explains TS. i. 2. 2.

[4] For the construction see Weber, IS. xiii. 111, who cites v. 2. 6. 5; vi. 1. 5. 6; 2. 4. 2, 4; 7. 1; vii. 1. 6. 2, 3, 4; TB. i. 1. 3. 3; AB. vi. 35.

[5] For the construction cf. Keith, JRAS. 1910, pp. 525, 873.

[6] The sense seems to be simply that the verse is of clear meaning, needing no comment.

[7] Sāyaṇa explains by a reference to the removal of the curtains which separate

he wins strength. He girds it in the middle; verily he gives him strength in the middle. Therefore in the middle men enjoy strength. The part of man above the navel is pure, that below is impure. In that he girds him in the middle he discriminates between the pure and impure parts. Indra hurled his thunderbolt against Vṛtra; it divided into three parts; one-third the wooden sword, one-third the chariot, and one-third the sacrificial post [4]. The internal arrows[1] which were split (*açīryantu*) became Çara grass, and that is why Çara grass is so called. The thunderbolt is Çara grass; hunger indeed is the foe of man. In that the girdle is of Çara grass, he clearly drives away the enemy hunger from the middle (of man's body). It is threefold. The breath is threefold; verily he places the threefold breath in the middle of the sacrificer. It is broad, for the discrimination of the strands. He consecrates the sacrificer with a girdle, with a yoke his wife, for the sake of offspring [5]. The sacrifice reflected on the gift (to the priests).[2] He had intercourse with her. Indra perceived this and reflected, 'He who will be born from this union will be this world.' He entered her; from her verily was Indra born; he reflected, 'He who hence other than I will be born will be this world'. Stroking her womb he split it, she became barren after birth, and that is the origin of the (cow) which is barren after birth [6].[3] He wrapped it (the *yoni*) in his hand, he deposited it among the wild beasts, it became the horn of the black antelope. 'Thou art the birthplace of Indra; harm me not', (with these words) he hands the horn of the black antelope. Verily he makes the sacrifice united with the womb, the gift with the womb, Indra with the womb, for union with the womb. 'For ploughing thee, for good crops', he says. Therefore plants grow up without ploughing. 'For those of good fruits thee, for the plants', he says. Therefore plants bear fruit. If he were to scratch himself with his hand [7] his offspring would be liable to the itch; if he were to smile, they would become naked.[4] He scratches

a prince from the people in his palace when he gives an audience. Bhāsk. has *pujyagurvādikaṁ prati prāvṛtaṁ vāso 'porṇute.* The practice, however obscure, must rather be to the removal of some garment as a token of respect to a superior, a practice of common occurrence in other parts of the world.

[1] The bolt is conceived, it seems, as containing arrows within it, which become Çara grass or reeds, used for arrows. For the reed arrows of the Indians cf. *Vedic Index*, ii. 357.

[2] For the *dakṣiṇā* and its demoralizing effect on the Vedic priest and poet, cf. Bloomfield, *Religion of the Veda*, pp. 71 *seq.*; *Vedic Index*, ii. 82, 83.

[3] *sūta-vaçā* seems naturally to mean 'barren, after bearing', in this case Indra. The ÇB. iii. 2. 1. 27, 28 has a form of the legend by which Indra is born as the one and only offspring of Yajña and Vāc.

[4] i. e. as the comm. puts it, would have no clothes, because of their poverty. The accusatives in *nagnam-bhāvukāḥ* and *pāmanam-bhāvukāḥ* are interesting; usually they are explained as based on the analogy of similar accusatives with forms of *kṛ* when the accusative is predicative (cf. Macdonell, *Ved. Gramm.*

himself with the horn of the black antelope and smiles, holding it for the protection of his offspring. He should not let go the horn of the black antelope before the bringing of the gifts (to the priests). If he were to let go the horn of the black antelope before the bringing of the gifts, the womb of his offspring will be liable to miscarriage. When the gifts have been brought, he casts away the horn of the black antelope in the pit.[1] The pit is the womb of the sacrificer; the horn of the black antelope is the womb; verily he places womb in womb, that the sacrificer may have a womb.

vi. 1. 4. Speech [2] went away from the gods, not being willing to serve for the sacrifice. She entered the trees. It is the voice of the trees, the voice that is heard in the drum, the lute, and the flute.[3] In that he offers the staff of the initiated, he wins speech. The (staff) is of Udumbara wood; the Udumbara is strength; verily he wins strength. It is level with his mouth; verily from the mouth (downwards) he wins strength for him. Therefore from the mouth they enjoy strength [1]. After the buying of the Soma he hands the staff to the Maitrāvaruṇa (priest). For the Maitrāvaruṇa[4] first assigns to the priests their utterance, and the priests plant it in the sacrificer. 'Hail! with my mind the sacrifice', he says; for man approaches the sacrifice with his mind. 'Hail! from heaven and earth', he says; for the sacrifice is in heaven and earth. 'Hail! from the broad atmosphere', he says; for the sacrifice is in the atmosphere. 'Hail! from the wind the sacrifice I grasp', he says [2]. The sacrifice is he who blows here;[5] verily he clearly wins him. He clenches his fist; he restrains his speech, for the support of the sacrifice. 'This Brahman[6] has consecrated himself', he says

p. 165, n. 1), while Delbrück (*Vergl. Synt.* iii. 21) adds cases like RV. iii. 53. 8: *rūpáṁ-rūpaṁ maghávā bobhavīti* when *rūpám*, a nominative, was taken as an accusative (cf. n. 5, p. 487). On the other hand, Finck (*Berl. Philol. Wochensch.* 1901, p. 500) compares the English 'it is me', and suggests that like 'me' the accusative represents a reaction from the nominative or predicative. Cf. Wackernagel, *Altind. Gramm.* II. i. 203. This suggestion can hardly be deemed acceptable, when the influence of analogy is so obvious and easy an explanation.

[1] The *cātvāla* is a deep pit, the earth from which is used for the *uttaravedi* or high altar. It is just outside the Mahāvedi, a little north-west of the north-east corner: see Caland and Henry, *L'Agniṣṭoma*, pl. iv.

[2] Cf. KS. xxiii. 4, 6; KapS. xxxvi. 1–3; MS. iii. 6, 8–10; ÇB. iii. 2. 1. 32–2. 27. This explains TS. i. 2. 2. 3–3. 3.

[3] Cf. Lévi, *La doctrine du sacrifice*, p. 34, who quotes PB. vi. 5. 10–13.

[4] Cf. for this priest, Weber, IS. ix. 188–190; x. 140 *seq.*

[5] i. e. the wind who purifies (*pū*). Cf. AĀ. ii. 1. 1.

[6] ÇB. iii. 2. 1. 39, 40, expressly holds that *brāhmaṇa* is to be used even of a *rājanya* or a *vaiçya*, as the origin of a man is uncertain, for the Rakṣases pursue women on earth and implant their seed therein. But a man is born a Brāhmaṇa by the sacrifice, even if he be a Rājanya or a Vaiçya. The BÇS., in a passage mentioned by Caland and Henry (*L'Agniṣṭoma*, p. 20, n.), allows the use of the proper terms. For the activity of the Rakṣases, cf. the discussion of *gandharva* by Pischel, *Ved. Stud.* i. 77 *seq.*; ii. 233, 234, and Oldenberg, *Religion des Veda*, p. 249, n. 1, and the further treat-

thrice in a whisper; verily he proclaims him to the gods. Thrice aloud (he says it); verily he proclaims him to both gods and men. He should not utter speech until the Nakṣatras appear. If he were to utter speech before the Nakṣatras appear, he would divide the sacrifice [3]. When the Nakṣatras have arisen, he utters speech, 'Prepare the fast food.' The consecrated is bound by a vow of sacrifice; verily with regard to the sacrifice does he utter speech. Should he utter speech,[1] he should then repeat a Ṛc addressed to Viṣṇu. Viṣṇu is the sacrifice; verily he unites the sacrifice with the sacrifice. 'The thought divine we meditate', he says. Thus he makes smooth the sacrifice. 'May it guide us safely according as we will', he says. Verily he wins the dawn [4]. The theologians say, 'Should an offering be made in the house of one who is consecrated, or should an offering not be made?' The man who is consecrated is the oblation, and if he were to sacrifice he would offer a part of the sacrificer; if he were not to sacrifice, then he would omit a joint of the sacrifice.[2] 'The gods, mind born, mind using', he says. The gods, mind born, mind using, are the breaths; verily in them he sacrifices secretly, and the sacrifice is both offered as it were and yet not offered. Now the Rakṣases are fain to hurt him who is consecrated while he sleeps. Agni [5] indeed is the slayer of the Rakṣases. 'O Agni, be thou wakeful. Let us be glad', he says; verily having made Agni his guardian, for the smiting away of the Rakṣases, he sleeps. Now, if a man who is consecrated sleeps, he does something that as it were is contrary to his vow. 'Thou, O Agni, art the guardian of vows', he says. Agni indeed is among the gods the guardian of vows; verily he causes him to take up his vow again. 'Among the gods and men', he says; for he, being a god [6], is (guardian of vows) among men.[3] 'Thou art to be invoked at our sacrifices', he says; for him they invoke at the sacrifices. Now power and the gods depart from the man who is consecrated when he is asleep. 'All the gods have surrounded me', he says; verily he unites him with both power and the gods.[4] If he were not to utter that formula (*yajus*), so many cattle would be as he might consecrate himself for. 'O Soma, give so much [7] and bear more hither', he says; verily he obtains innumerable cattle. 'Thou art gold; be for my enjoyment', he says;

ment by Windisch, *Buddha's Geburt*, pp. 12–14; Keith, JRAS. 1910, p. 213.

[1] i.e. other than that allowed when the Nakṣatras have appeared.

[2] The result is that he does not sacrifice in the ordinary way the new and full moon sacrifices, but he sacrifices in the breaths (*prāṇa*), an idea not rare; cf. AĀ. iii. 2. 6; ÇĀ. viii. 11.

[3] It seems pretty clear that the Brāhmaṇa regards the word *devá* in *devá á* as standing for *deváḥ*, not for *devé*, which it must really do, and the mistake of the Pada is therefore a very old one.

[4] It is clear that this Mantra in the view of the Brāhmaṇa does not apply to the taking of the Dakṣiṇās, but is said on waking.

verily he takes each according to its deity.[1] He says, 'To Vāyu thee, to Varuṇa thee!' If he did not so specify them, he would put the gifts out of correspondence with the deities, and would be brought low to the deities.[2] Because he thus specifies them, he puts the gifts in correspondence with the deities, and is not brought low to the deities. 'O divine waters, son of the waters', he says. 'That divine part of yours, which is pure and fit for the sacrifice, may I not step upon', that he says in effect. 'The unbroken web of earth may I follow', he says; verily making a bridge he crosses over.

vi. 1. 5. The [3] gods, having fixed up a place of sacrifice, could not distinguish the quarters. They ran up to one another, (saying) 'By thee shall we distinguish them, by thee.' They fixed upon Aditi, (saying), 'By thee shall we distinguish them.' She said, 'Let me choose a guerdon. Let the opening oblation in the sacrifice be mine, and the concluding oblation be mine.' Therefore the opening oblation of the sacrifice belongs to Aditi, and the concluding oblation belongs to Aditi.[4] He offers to five gods; there are five quarters, (and so it serves) for the distinction of the quarters [1]. Now the Pañkti is of five elements, the sacrifice is fivefold; verily he wins the sacrifice. They made sacrifice to Pathyā Svasti. The eastern quarter they distinguished by her, by Agni the southern, by Soma the western, by Savitṛ the northern, by Aditi the zenith. He offers to Pathyā Svasti; verily he distinguishes the eastern quarter. Having offered to Pathyā Svasti, he offers to Agni and Soma. Agni and Soma indeed are the eyes of the sacrificer; verily he sees with them [2]. Having offered to Agni and Soma, he offers to Savitṛ; verily on the instigation of Savitṛ he sees. Having offered to Savitr, he offers to Aditi; Aditi indeed is this (earth); verily taking his stand on it he sees. Having offered to Aditi, he repeats the verse to the Maruts. The Maruts are the subjects of the gods. As the subjects of the gods are in harmony, so he brings the human subjects into harmony.[5] In that he repeats the verse to the Maruts,

[1] *enāḥ* refers to the cattle which serve in the rite. Those which are lost, dead, &c., he devotes to the several gods, the living and whole ones to the several priests. See KS. xxiii. 6; MS. iii. 6. 10, where the sense is made clear.

[2] For *ā-vṛçcyate* with the dat., Delbrück (*Altind. Synt.* p. 143) sees an equivalent of an ablative, 'he is removed from the gods'. This is doubtful: the dative seems used rather in the sense 'fall a victim to' the gods. Cf. TS. v. 3. 7. 2; Oldenberg, SBE. xlvi. 19 *seq.*; *Ṛgveda-Noten*, i. 23, 24, with Charpentier, VOJ. xxv. 377, n. 4; 384, n. 2 (on AV. xv. 2, 1; 12. 6), who seems to waver in his interpretation. Cf. p. 139, n. 4.

[3] Cf. KS xxiii. 8; KapS. xxxvi. 5, 6; MS. iii. 7. 1, 2; ÇB. iii. 2. 3. 1–23.

[4] The *prāyaṇīyā* is an offering preliminary to the purchase of Soma, its *udayanīyā* an offering after the sacrificial bath has taken place; cf. ÇB. iv. 5. 1. 2; Caland and Henry, *L'Agniṣṭoma*, pp. 28, 29; Eggeling, SBE. xxvi. 48, n. 1.

[5] For the Maruts as the subjects of the gods, cf. Bloomfield, SBE. xlii. 663, and for *viç*, see Geldner, *Ved. Stud.* ii. 303; *Vedic Index*,

it is to bring subjects into harmony. The theologians say, 'The opening oblation should be performed with a fore-offering, but without an after-offering; the concluding oblation should be performed with an after-offering [3], but without a fore-offering.' These are the fore-offerings, and these the after-offerings, and this is the course of the sacrifice.[1] This is not to be followed. The fore-offerings are the self; the after-offerings the offspring. If he were to omit the fore-offerings, he would omit the self; if he were to omits the after-offerings, he would omit offspring. In so far as the whole of the sacrifice[2] is not performed, in so far does the sacrifice come to ruin, and the sacrificer comes to ruin along with the sacrifice [4]. Verily the opening oblation should be performed with both fore- and after-offerings, and the concluding oblation should be performed both with fore- and after-offerings. He does not omit the self, nor offspring; the sacrifice does not come to ruin, nor the sacrificer. He offers the concluding oblation in the scrapings of the opening oblation;[3] this is the course of the sacrifice. Now if he were to make the Yājyā verses of the opening libation the Yājyā verses of the concluding libation, he would mount to the other world away from this, and would be liable to die. The Puronuvākyā verses of the opening libation should be made the Yājyā verses of the concluding libation; verily he finds support in this world.

vi. 1. 6. Kadrū[4] and Suparṇī had a dispute (for the stake of) each other's form.[5] Kadrū defeated Suparṇī. She said, 'In the third heaven from here is the Soma; fetch it, and by it buy your release.' Kadrū is this (earth), Suparṇī yonder (heaven), the descendants of Suparṇī the metres. She said, 'For this do parents rear children; "in the third heaven from here is the Soma; fetch it, and by it buy your release" [1], so has Kadrū said to me.' The Jagatī flew up, of fourteen syllables, but returned without obtaining it; it lost two syllables, but returned with the (sacrificial) animals and consecration. Therefore the Jagatī is the richest in cattle of the metres, and consecration waits upon a man who is rich in cattle.

ii. 305. The acc. is governed by *ánu*, but it approximates to the acc. absol. found, e.g. by Geldner (*Ved. Stud.* iii. 111, n. 3), in RV. For the verse see RV. viii. 7. 11; TS. i. 5. 11. 4, &c.

[1] That is, the fore-offering and the opening libation should be connected, and the latter should not be accompanied by an after-offering. But this is deliberately rejected.

[2] The constr. is intelligible, but loose.

[3] MS. iii. 7. 2 has *niṣkāṣa*, which may be the more correct reading, as it is supported by KS. xxiii. 10. The ÇB. iii. 2. 3. 21 recognizes the practice of making the second rite a repetition of the first, but *ibid.* 22 condemns it.

[4] Cf. KS. xxiii. 10; xxiv. 1; KapS. xxxvii. 2; MS. iii. 7. 3, 4; ÇB. iii. 2. 4. 1–6; 3. 1. 13–16.

[5] i.e. they staked themselves on the issue (regarding a horse's tail, see *Suparṇādhyāya*, iii. 6. 1; iv. 7. 1), not that they disputed what was the more beautiful. Cf. ÇB. iii. 6. 2. 2 *seq.*; Oldenberg, ZDMG. xxxvii. 67 *seq.*; Weber, IS. viii. 31. For the question of the *Suparṇādhyāya*, see

The Triṣṭubh flew up, of thirteen syllables, but returned without obtaining it; it lost two syllables, but returned with the (sacrificial) gifts [2] and penance. Therefore in the world of the Triṣṭubh, the midday oblation,[1] the gifts are brought. 'That in truth is penance', they say, 'if a man gives his wealth.' The Gāyatrī flew up, of four syllables, together with a female goat with light. Then the goat won (Soma) for her, and so the goat has the name.[2] The Gāyatrī brought back the Soma and the four syllables, and so became of eight syllables. The theologians say [3], 'For what reason is it that the Gāyatrī, the smallest of the metres, holds the forefront of the sacrifice?' Because it brought down the Soma, it held the forefront of the sacrifice; therefore it is the most glorious (of the metres). By the feet it grasped two of the oblations, and by the mouth one. The one it grasped by the mouth it sucked; therefore two oblations are made of the pure Soma,[3] the morning and midday oblations; therefore at the third oblation they pour out the dregs of the Soma; for they regard it as sucked as it were [4]. He removes any admixture so that it may be pure; verily also he makes ready it (the *ṛjīṣa*). When the Soma was being borne away, the Gandharva Viçvāvasu stole it. It was for three nights stolen; therefore after purchase the Soma is kept for three nights. The gods said, 'The Gandharvas love women;[4] let us redeem it with a woman.' They made speech unto a woman of one year old, and with her redeemed it. She adopted the form of a deer and ran away from the Gandharvas [5]; that was the origin of the deer. The gods said, 'She has run from you; she comes not to us; let us both[5] summon her.' The Gandharvas uttered a spell, the gods sang, she went to the gods as they sang. Therefore women love one who sings; enamoured are women of him who thus knows. So if there is in a family one person who knows thus, men give their daughters in wedlock to that family, even if there be other (wooers) in plenty [6].[6] He buys Soma with a (cow) one year old; verily he buys it with the whole of speech. Therefore men utter speech when one year old. He buys with a cow which has no horns, small ears, is not one-eyed or lame, and has not seven hooves; verily he buys it with all. If he were to buy it with a white cow, the

Hertel, VOJ. xxiii. 300 *seq.*; Keith, JRAS. 1911, pp 987, 1001.

[1] For the metres and the Savanas, see esp. Bloomfield, JAOS. xvi. 5 *seq.*

[2] *jyótiṣā* is taken with the second sentence by the comm. and makes sense thus. Still it can be taken with the first part, the *ajā* being radiance.

[3] See Hillebrandt, *Ved. Myth.* i. 204 *seq.*

[4] See RV. x. 85. 22; Macdonell, *Ved. Myth.* p. 137.

[5] The *vi* denotes rivalry: Delbrück, *Altind. Synt.* p. 464.

[6] So the comm. It might mean that, even if the family is a large one, the presence in it of one wise man leavens it adequately to give it a pre-eminence in marriage matters. Bhāsk. suggests that the proviso means either that no other virtues produce this result, or that several so endowed greatly enhance the position (*utá yád* = *kiṁ tu*). There is no real suggestion of polyandry.

sacrificer would become leprous.[1] If he were to buy with a black one, it would be a funeral cow,[2] and the sacrificer would be likely to die. If with one of both colours, it would be one sacred to Vṛtrahan, and he would either overcome his foe or his foe him.[3] He buys with a ruddy, yellow-eyed one. This is the form of Soma; verily he buys it with its own deity.

vi. 1. 7. That[4] became gold. Therefore they purify gold forth from the waters.[5] The theologians say, 'How is it that offspring are produced through that which is boneless, and yet are born with bones?' Because he offers the gold, placing it in the ghee, therefore are offspring produced, through that which is boneless, and yet are born with bones. The ghee is Agni's loved abode, the gold is radiance. 'This is thy body, O pure one. This is thy splendour', he says; verily he unites Agni with his radiance and his body [1]; verily also he makes him ready. If he were to deposit (the gold) without fastening it on, then the foetuses of offspring would be liable to miscarriage. He deposits it fastening it on, to secure the foetuses. He fastens it so that it cannot be untied, for the production of offspring. The cow with which the Soma is bought is speech. 'Thou art the strong', he says; for what he strengthens in his mind,[6] that he expresses in speech. 'Grasped by mind', he says; for by mind is speech grasped. 'Acceptable to Viṣṇu', he says [2]. Viṣṇu is the sacrifice; verily he makes her acceptable to the sacrifice. 'Through the impulse of thee, of true impulse', he says; verily he wins speech which is impelled by Savitṛ. As each part is performed, the Rakṣases are fain to injure the sacrifice; the path of Agni and Sūrya is one which the Rakṣases cannot injure. 'I have mounted the eye of the sun, the pupil of the eye of Agni', he says. He mounts the path which is not injured by the Rakṣases [3]. The cow with which the Soma is bought is speech. 'Thou art thought, thou art mind',

[1] This is probably what is meant, the same thing being denoted by *kilāsa*, &c.

[2] *anustaraṇī*, the cow killed at the burial rite, with which are covered the limbs of the dead man; cf. RV. x 16. 7; Oldenberg, *Religion des Veda*, p. 576, n. 5 See also TS. vi. 1. 7. 5.

[3] The point is that the cow would at once impart victory and defeat, the defeat of Vṛtra, the victory of Indra, and there would be no certainty of securing the victory. All the authorities (Hillebrandt, *Ved. Myth.* i. 25-29) agree on the colour of the cow as like the colour of Soma, and as red or brownish-red (*babhru*). Cf. ÇB. iii. 3. 1. 13-16. The reference to seven hooves is of course to the fact that some animals have one of the feet with a single hoof, instead of a double one with a clear division as usual. *ákarṇā* is a little obscure; the Kāṇva recension of the ÇB. has *anupārṣṭakarṇā*, perhaps 'with unperforated ears'. The rendering 'not earless' of Eggeling, SBE. xxvi. 63, is difficult, and it may be better to assume that it means 'with unmutilated ears'.

[4] Cf. KS. xxiv. 3; KapS. xxxvii. 4; MS. iii. 7. 5, 6; ÇB. iii. 2. 4. 9-21. It comments on TS. i. 2. 4.

[5] Cf. Zimmer, *Altindisches Leben*, p. 50.

[6] *ju* here has the sense of a thought meditated on, and so made effective by issuing in speech, an idea familiar to modern psychology.

he says; verily he instructs her. Therefore children are born instructed. 'Thou art thought', he says; for what one thinks in the mind one expresses in speech. 'Thou art mind', he says; for what one grasps by the mind one performs. 'Thou art meditation', he says; for what one meditates with the mind one expresses in speech [4]. 'Thou art the gift (to the priests)', he says; for (the cow) is the gift. 'Thou art of the sacrifice', he says; verily he makes her fit for the sacrifice. 'Thou art of kingly power', he says, for she is of kingly power. 'Thou art Aditi, double-headed', he says. In that to Aditi belong the opening and the concluding oblations of the sacrifices, therefore does he say that.[1] If (the cow) were not bound, she would be unrestrained; if she were bound by the foot, she would be the funeral cow,[2] and the sacrificer would be likely to perish [5]. If she were held by the ears, she would belong to Vṛtrahan, and the sacrificer would oppress another, or another would oppress him. 'May Mitra bind thee by the foot', he says. Mitra is the auspicious one of the gods; verily with his help he binds her by the foot. 'May Pūṣan guard the ways', he says. Pūṣan is this (earth); verily he makes her lady of this (earth), for the gaining thereof. 'For Indra the guardian!' he says; verily he makes Indra her guardian [6]. 'May thy mother approve, thy father', he says; verily he buys with her approved.[3] 'Go, O goddess, to the god', he says; for she is a goddess, and Soma is a god. 'To Indra Soma', he says; for the Soma is borne to Indra. If he were not to say that text, the cow with which the Soma is bought would go away. 'May Rudra guide thee hither', he says. Rudra is the harsh [7] one of the gods; verily he places him below her, for guiding hither.[4] He does as it were a harsh thing when he recites that (text) of Rudra's. 'In the path of Mitra', he says, for soothing. He buys indeed by speech when he buys by the cow with which the Soma is bought. 'Hail! Return with Soma as thy comrade, with wealth', he says; verily having purchased by means of speech, he restores speech to himself. The speech of him who knows thus is not likely to fail.

vi. 1. 8. He[5] follows six steps. Speech does not speak beyond the sixth day. He wins speech in the size in which she is found in the path of the year.[6] He offers in the seventh footprint. The Çakvarī has seven feet,

[1] Differently explained in ÇB. iii. 2. 4. 16, as due to the fact that by speech one puts the wrong thing first, and so on. The version here is much more simple.

[2] See vi. 1. 6; p. 494, n. 1.

[3] i. e. he buys the Soma, with the permission of the relatives of the cow. The instr. is properly used as the price, but it is an example of the ease by which an instrumental absolute could be developed. See Speijer, *Sanskrit Syntax*, § 372. Cf. p. 626, n. 11.

[4] For *ávṛttyai*, corresponding to *á vartayatu*, cf. TS. vi. 1. 8; p. 496, n. 2.

[5] Cf. KS. xxiv. 4; KapS. xxxvii. 5; MS. iii. 7. 6, 7; ÇB. iii. 3. 1. 1-11. This section comments on TS. i. 2. 5.

[6] i. e. there are only six Pṛṣṭhya Stotras in

the Çakvarī is cattle; verily he wins cattle. There are seven domesticated animals, and seven wild; there are seven metres to win both sets of animals. 'Thou art a Vāsvī, thou art a Rudrā', he says; verily thus by her form he expounds her greatness [1].[1] 'May Bṛhaspati make thee rejoice in happiness', he says. Bṛhaspati is the holy power of the gods; verily by means of the holy power he wins cattle for him. 'May Rudra with the Vasus be favourable to thee', he says, for the sake of protection.[2] 'I pour thee on the head of the earth, on the place of sacrifice', he says; for the place of sacrifice is the head of the earth. 'On the abode of the offering', he says; for the foot of the cow by which the Soma is bought is the abode of the offering. 'Rich in ghee; hail!' [2], he says. Because it was from her foot that ghee was pressed out, he says thus. If the Adhvaryu were to offer a libation where there were no fire, the Adhvaryu would become blind, and the Rakṣases would destroy the sacrifice. He offers after putting down the gold; verily he offers in that which has fire,[3] the Adhvaryu does not become blind, and the Rakṣases do not destroy the sacrifice. As each part is performed, the Rakṣases are fain to injure the sacrifice. 'The Rakṣas is enclosed, the evil spirits are enclosed', he says,[4] for the smiting away of the Rakṣases [3]. 'Thus I cut the necks of the Rakṣas'; 'Who hateth us and whom we hate', he says. There are two persons, one whom he hates and one who hates him; verily successively he cuts their necks. The foot of the cow with which the Soma is bought is cattle; he pours (the dust of the footprint) so far as it is mixed with the ghee;[5] verily he wins cattle. (Saying) 'Ours be wealth', he pours it; verily the Adhvaryu [4] does not deprive himself of cattle. Saying 'Thine be wealth', he hands it to the sacrificer, and so bestows wealth on the sacrificer. Saying 'Thine be wealth', (the sacrificer hands it) to his wife. For a wife is the half of oneself, and to do so is as it were to

the Sattra called the Gavām Ayana; see Hillebrandt, *Ritualliteratur*, pp. 155, 157.

[1] i.e. the cow has these various forms, and these express her greatness.

[2] *ávṛttyai* or *ávṛtyai* may equally well be read, for MSS. are not reliable on such a point (*ávṛtyai* may always be merely graphic for *ávṛttyai*), and the exact sense must be doubtful. Cf. vi. 1. 7. 8; 11. 1; p. 499, n. 5.

[3] That is, on the footstep on which the piece of gold has been placed, gold and fire being, as is natural, equated: cf. Oldenberg, *Religion des Veda*, p. 89.

[4] *grīvāḥ* is of course the ordinary form in the Veda of *grīvā*, 'neck'; and the comm. is needlessly troubled by seeking to find in it, as opposed to Rakṣas, the distributive as opposed to the collected use. For *grīvāḥ* see Hoernle, JRAS. 1906, pp. 916 *seq.* It might also be rendered 'throat', but 'neck' is equally plausible.

[5] The reading is a little uncertain; the MSS. have *yávattmūtám* or *yāvatmūtám* or *yāvat-yūtám*; but BS. vi. 13; ĀpÇS. x. 23. 3 have *tmūtam* pretty clearly, and that must be regarded as the traditional reading: *ghṛtenāplutam* is the rendering of the comm., and it makes good sense. There is of course the possibility of reading *yāvat-mūtam* (cf. *jī-mūta*). BR. and OB. render *mit Fett getränkt*, suggesting *tyūtám* from *tīv*. Bhāsk. has *mava bandhane*; and and *mūv* seems the root; *yāvatmūtám* being the correct reading.

deposit it in one's house.[1] 'Let me attend on thee with Tvaṣṭṛ's aid',[2] he says. Tvaṣṭṛ is the maker of the forms of offspring, of pairings; verily he places form in cattle. For this world the Gārhapatya fire is piled up; for yonder world the Āhavanīya. If he were to cast it on the Gārhapatya fire, he would be rich in cattle in this world; if on the Āhavanīya, he would be rich in cattle in yonder world; he casts it on both; verily he makes him rich in cattle in both worlds.

vi. 1. 9. The[3] theologians say, 'Should the Soma be clarified or not?' Soma indeed is the king of plants; whatever falls upon it is swallowed by it.[4] If he were to clarify it, it would be as when one expels from the mouth what has been swallowed; if he were not to clarify it, it would be as when something falls upon the eye and moves to and fro; the Adhvaryu would be hungry, the sacrificer would be hungry. 'O Soma-seller, purify the Soma', he should say; so whether it be the one [1] or the other, he involves the Soma-seller in both (faults), and therefore the Soma-seller is hungry. Aruṇa Aupaveçi said,[5] 'At the buying of the Soma I win the third pressing.' He measures (the Soma) on the skin of beasts; verily he wins cattle, for cattle are the third pressing. If he desire of a man, 'May he be without cattle', he should measure it for him on the rough side.[6] The rough side indeed is not connected with cattle; verily he becomes without cattle. If he desire of a man, 'May he be rich in cattle' [2], he should measure for him on the hairy side. That indeed is the form of cattle; verily by the form he obtains cattle for him; verily he becomes rich in cattle. He buys it at the end of the waters; verily he buys it with its sap. 'Thou art a home-dweller', he says; verily he makes it at home. 'Thy libation is bright', he says; for bright is its libation. He advances (for it) with a cart; verily he advances to its mightiness.[7] He advances with a cart [3], therefore what lives[8] on the level is to be borne by a cart. Where, however, they bear it on their heads, therefore what lives on the hill is to be borne on

[1] *tóte* is traditionally referred to the wife; see ÇB. iii. 3. 1. 11 and Eggeling, SBE. xxvi. 61, n. 2. It is a curious form, Prākritic for *táva tava*; p. 25, n. 3. The comparison of the wife and the house is a precursor of the later use of 'house' for wife.

[2] On *te* here—the other Saṅhitās have *tvā*—cf. Oldenberg, *Ṛgveda-Noten*, i. 28, n. 5.

[3] Cf. KS. xxiv. 5; KapS. xxxvii. 6; ÇB. iii. 3. 2. 5-19. This section comments on TS. i. 2. 6.

[4] The kingship is here as usual connected with the swallowing of the people; cf. ÇB. iii. 3. 2. 8. For the danger of purifying the Soma, cf. Caland and Henry, *L'Agniṣṭoma*, p. 30.

[5] Like most of Aruṇa's observations, it has little point. Apparently the explanation is that which follows: viz. he measured the Soma on a skin and so won cattle, and they are equivalent to the third pressing which is accompanied by the *savanīya* and *anubandhyā* animals; cf. Hillebrandt, *Rituallitteratur*, p. 125. For Aruṇa see *Vedic Index*, i. 35.

[6] That is the side without hair, at first sight rather a curious description.

[7] As a token of respect he uses a cart.

[8] *jīvana* seems to be an adj. rather than a noun, though the abstract is possible. The reference to *giraú* is interesting as

the head. With a verse, 'That god, Savitṛ', in the Atichandas metre [1] he measures. The Atichandas is all the metres; verily with all the metres he measures it. The Atichandas is the highest of the metres. In that he measures with a verse in the Atichandas metre, he makes it the highest of its peers. With each (finger) separately [4] he measures; verily he measures it with each fresh in turn; therefore the fingers have various strengths. He presses down the thumb on them all; therefore it has equal strength with the other fingers; therefore all it accompanies. If he were to measure with all (the fingers), the fingers would grow united; with each separately he measures; therefore they grow separate. He measures five times with the Yajus.[2] The Pañkti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. (He measures) five times in silence [5]. They make up ten. The Virāj has ten syllables, the Virāj is food; verily by the Virāj he wins proper food. In that he measures with the Yajus, he wins the past; in that he measures in silence, the future. Now if there were only so much Soma as that which he measures, there would be enough for the sacrificer only, and not also for the priests in the Sadas. With the words, 'For offspring thee!' he draws (the cloth for the Soma) together; verily he makes the priests in the Sadas share in it; with a garment he ties it up; the garment is connected with all the gods [6]; verily he unites it with all the gods; the Soma is cattle; (with the words) 'For expiration thee', he ties it; verily he confers expiration upon cattle. (With the words) 'For cross-breathing thee', he looses it; verily he confers cross-breathing upon cattle; therefore the vital breaths do not desert a sleeper.

vi. 1. 10. If [3] he were to barter (it) in response (to the words), 'Let me buy with one-sixteenth (of the cow) from thee, with one-eighth', he would make the Soma not worth a cow, the sacrificer not worth a cow, the Adhvaryu not worth a cow, but he would not depreciate [4] the mightiness of the cow. 'With a cow let me buy from thee', verily he should say; verily he makes the Soma worth a cow, the sacrificer worth a cow, the Adhvaryu worth a cow, yet still he does not depreciate the mightiness of the cow. He

a reminiscence of the hilly country where the Soma is usually supposed to have grown (*Vedic Index*, ii. 475). The constr. is intelligible but condensed.

[1] Every metre over forty-eight syllables is Atichandas.

[2] The exact nature of the measuring is not specified: as the thumb is used with each, clearly one finger must have been used twice, but which is not decided; see Caland and Henry, p. 42.

[3] With this and TS. vi. 1. 11 cf. KS. xxiv. 6; KapS. xxxvii. 7; MS. iii. 7. 7, 8; ÇB. iii. 3. 3. 1-11. This section comments on TS. i. 2. 7. Cf. Hillebrandt, *Ved. Myth.* i. 69-82.

[4] The *nāva tiret* here with *ná-áva tirati* below is at first sight strange: but the sense must be as translated; cf. Delbrück, *Altind. Synt.* p. 275. In KS. xxiv. 6 the context is different and the contrast is between *ava tirati* and *na ava tirati*. The comm. misunderstands the passage.

buys (it) with a she-goat; verily he buys it full of fervour; he buys (it) with gold; verily he buys it bright [1]; he buys (it) with a milch cow; verily he buys it with milk for the mixing; he buys (it) with a bull; verily he buys it with Indra;[1] he buys (it) with a draught ox, the draught ox is the bearer; verily by the bearer he buys the bearer[2] of the sacrifice; he buys with two as a pair, to win a pair; he buys with a garment, the garment is connected with all the gods; verily he buys it for all the gods. These make up ten.[3] The Virāj has ten syllables, the Virāj is food; verily by the Virāj he wins proper food [2]. 'Thou art the bodily form of penance, Prajāpati's kind', he says; verily the Adhvaryu makes atonement to the cattle, that he may not be cut off. He attains prosperity, he obtains cattle who knows thus. 'The bright with the bright for thee I buy', he says; that is according to the text. The gods retook by force the gold wherewith they purchased the Soma, saying, 'Who shall barter brilliance?' The gold by which [3] he buys the Soma he should retake by force; verily he bestows brilliance upon himself. 'Ours be light, darkness be on the Soma-seller', he says; verily he places light in the sacrificer, and bestows darkness on the Soma-seller. If he were to strike (the Soma-seller) without intertwining (the flock of wool), then the serpents would bite during that year. 'Thus do I intertwine the necks of the biting serpents', he says; the serpents do not bite that year, he pierces the Soma-seller with darkness. 'O Svāna [4], Bhrāja', he says; they indeed in yonder world guarded the Soma; from them they grasped the Soma; if he were not to indicate to them those that serve as the price of Soma, he would not have purchased the Soma, and they would not guard the Soma for him in yonder world. In that he indicates to them those that serve as the price of Soma, he really purchases the Soma, and they guard the Soma for him in yonder world.

vi. 1. 11. The[4] Soma when bought and tied up is connected with Varuṇa. 'Come as a friend to us, creating firm friendships', he says, for atonement.[5] 'Enter the right thigh of Indra', he says; the gods placed the Soma which they purchased in the right thigh of Indra; now the sacrificer is Indra; therefore he says thus. 'With life, with fair life', he says; verily seizing the gods [1] he rises up. 'Fare along the wide atmosphere', he says; for Soma

[1] India being constantly described as a bull.

[2] *váhni* is of course possible, though the correction *váhnim* is very easy, and on this point the MSS. are worthless. The neuter, however, has rather a more general sense than the masc. would have given.

[3] The comm. explains *mithunābhyām* as *vatsataro vatsatarī ca*, and makes up the ten by adding a cow (*dhenū*) with its calf; cf. Caland and Henry, *L'Agniṣṭoma*, p. 44.

[4] Cf. TS. vi. 1. 10; KS. xxiv. 6, 7; ÇB. iii. 3. 3. 10-4. 24. This comments on TS. i. 2. 7-9.

[5] The reading of the MSS., ABCDW, *chityai* suggests to Weber the possibility of derivation from *chā*, but the omission of the *t* is absolutely regular in MSS. and of no moment; see Whitney, *Sansk. Gramm.* § 232; above, vi. 1. 8; p. 496, n. 2.

has the atmosphere for its deity. 'Thou art the seat of Aditi. Sit on the seat of Aditi', he says; that is according to the text. He severs it indeed when he makes what is connected with Varuṇa connected with Mitra; he sets it down with a verse addressed to Varuṇa; verily he unites it with its own deity. He covers it round with a garment, the garment is connected with all the gods; verily with all [2] the gods he unites it, and thus (it serves) for the smiting away of the Rakṣases. 'He hath stretched the atmosphere within the woods', he says; for within the woods he stretched the atmosphere. 'Strength in horses', he says; for (he placed) strength in horses. 'Milk in kine', he says; for (he placed) milk in kine. 'Skill in the heart', he says; for (he placed) skill in the heart. 'Varuṇa, Agni in dwellings', he says; for Varuṇa (placed) Agni in dwellings. 'The sun in the sky' [3], he says; for (he placed) the sun in the sky. 'The Soma in the hill', he says; the hills are the pressing-stones; he places the Soma in them, who sacrifices; therefore he says thus. 'Thee, all-knowing god' with this verse addressed to Sūrya he fastens the black antelope skin, to smite away the Rakṣases. 'Come hither, O ye oxen, strong to bear the yoke', he says; that is according to the text. 'Move forward, O lord of the world', he says; for he is the lord of creatures [4]; 'to all thy stations', he says; for he moves forward to all his stations. 'Let no opponent find thee', he says; since the Gandharva Viçvavasu stole the Soma when it was being carried below, he says that, to prevent its being stolen. 'Thou art the good luck of the sacrificer', he says; verily thus the sacrificer grasps the sacrifice, that it be not interrupted. The Soma when bought and tied up[1] indeed approaches the sacrificer in the shape of Varuṇa [5]. 'Honour to the radiance of Mitra and Varuṇa', he says, for atonement. They bring forward the Soma, it rests with Agni, they in uniting overpower the sacrificer. Now the consecrated person has for long been holding himself ready for the sacrifice.[2] In that he offers an animal to Agni and Soma, that is a buying-off of himself; therefore of it he should not eat; for as it were it is a buying-off of a man.[3] Or rather they say, 'By[4] Agni and Soma Indra slew Vṛtra'. In that he offers

[1] The sense is not, as at first sight, 'when', the sentence being an instance of the use of the past part. pass. as equivalent to a finite verb: the real subject is *krītáḥ sóma úpanaddho*, and the predicate is = 'as Varuṇa approaches', and in the relative clause the substantive verb is as usual omitted. In *abhy aiti* it is noteworthy that both prefixes are accented contrary to the normal TS. rule, when the second prefix is *ā*; see Macdonell, *Ved. Gram.* p. 107; Weber, IS. xiii. 62 *seq.*

[2] This is an excursus dealing with the Agnīṣomīya animal offering, which precedes the pressings; see Hillebrandt, *Ritual-litteratur*, p. 128.

[3] This is, of course, one of the passages which can be cited for a peculiar theory of the sacrifice, and as a proof of human sacrifice for which animal sacrifice is substituted; for parallels, see Lévi, *La doctrine du sacrifice*, pp. 132 *seq.* The magic effect of the meal in either case is noteworthy.

[4] The comm. citing TS. ii. 5. 2 renders this as

an animal to Agni and Soma, it slays hostile things for him; therefore he should eat of it. He honours it with a verse addressed to Varuṇa; verily he honours it with its own deity.[1]

PRAPĀṬHAKA II

The Exposition of the Soma Sacrifice (*continued*)

vi. 2. 1. If[2] he should offer hospitality after unyoking both (the oxen), he would break up the sacrifice.[3] If (he should offer) before he has unyoked both, it would be as when hospitality is offered to one who has not yet arrived. One ox is unyoked, one ox is not unyoked; then he offers hospitality, for the continuance of the sacrifice. The wife (of the sacrificer) holds on (to the cart); for the wife is mistress of the household gear; verily he offers what is approved by the wife. The share of the wife in the sacrifice makes a pair;[4] so the wife also [1] grasps the sacrifice that it may not be interrupted. With whatever retinue the king comes, to all of them hospitality is offered; the metres are the retinue of King Soma. 'Thou art the hospitality of Agni. For Viṣṇu thee!' he says; thus he offers (hospitality) to the Gāyatrī. 'Thou art the hospitality of Soma. For Viṣṇu thee!' he says; thus he offers (hospitality) to the Triṣṭubh. 'Thou art the hospitality of the stranger. For Viṣṇu thee!' he says; thus he offers (hospitality) to the Jagatī [2]. 'For Agni thee, giver of wealth, for Viṣṇu thee!' he says; thus he offers (hospitality) to the Anuṣṭubh. 'For the eagle, bringer of the Soma, thee, for Viṣṇu thee!' he says; thus he offers (hospitality) to the Gāyatrī. He offers five times. The Pañkti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. The theologians say, 'For what reason is the Gāyatrī offered to on either side of the offering of hospitality?' Because the Gāyatrī brought the Soma down[5] [3]; therefore is it offered to on both sides of hospitality, before and after. Hospitality is the head of the sacrifice, the sacrificial cake is offered on nine potsherds,

dat., but the connexion seems to require 'by'. If it is merely 'for', it is less natural to say that an animal offered to Agni and Soma would be *vártraghna*, which the comm. correctly renders as *vairighātī*.

[1] i.e. every time the Adhvaryu approaches the Soma; see Caland and Henry, *L'Agniṣṭoma*, p. 56.

[2] Cf. KS. xxiv. 8; KapS. xxxviii. 1; MS. iii. 7. 9; ÇB. iii. 4. 1. 1-18. This section comments on TS. i. 2. 10.

[3] The rule is also approved in AB. i. 14. 5, but is disputed in ÇB.; see Caland and Henry, *L'Agniṣṭoma*, p. 54.

[4] i.e. according to the comm. the Yajña and the wife are the pair. *yajñásya* is apparently a part. gen., rather than the gen. usual later with *kṛ*, which is hardly Vedic.

[5] *á* is not compounded with *áharat*; precisely so also in TS. vi. 1. 6. 4, according to the Pada MSS. C and D.

therefore the head has nine apertures.[1] The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the Trivṛt Stoma, the Trivṛt is brilliance; verily he places brilliance in the head of the sacrifice. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the threefold breath, the breath is threefold [4]; verily in order he places the threefold breath in the head of the sacrifice. Now the *Saccharum spontaneum* shoots are the eyelashes of Prajāpati, and his lids are pieces of sugar-cane.[2] In that the strew is of *Saccharum spontaneum* and the dividing-stakes of sugar-cane, verily he brings together the eye of Prajāpati. Now the libations made by the gods the Asuras tore[3] and ate. The gods saw the *Gmelina arborea* tree. (Thinking) 'It is fit for work; by it one can perform work', they made the enclosing-sticks of *Gmelina arborea* wood [5], and by them they smote away the Rakṣases. In that the enclosing-sticks are made of *Gmelina arborea* wood, it is for the smiting away of the Rakṣases. He makes them touch, that the Rakṣases may not go through them. He does not place one in front, for the sun which rises in front smites away the Rakṣases. He places the kindling-sticks erect; verily from above he smites away the Rakṣases; (he places one) with a Yajus, the other in silence, to make a pair. He places two; the sacrifice has two feet: (verily they serve) for support. The theologians say [6], 'There are both Agni and Soma here; why is hospitality offered to Soma and not to Agni?' In that having kindled fire he places it on the fire, by that verily is hospitality offered to Agni. Or rather they say, 'Agni is all the gods.' In that he kindles fire after placing the oblation, he thus produces all the gods for the oblation when it has been placed.

vi. 2. 2. The[4] gods and the Asuras were in conflict. The gods fell out among themselves. Being unwilling to accept one another's pre-eminence, they separated in five bodies, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuṇa with the Ādityas, Bṛhaspati with the All-gods. They reflected, 'Our foes, the Asuras, we are profiting in that we are falling out among ourselves; let us remove (from us) and deposit together those bodies which are dear to us; from these shall he depart who [1] first of us is hostile to another.' Therefore of those who perform the Tānūnaptra rite he who first is hostile goes to destruction. In that he divides up the Tānūnaptra, (it serves) for

[1] See Keith's note on AĀ. i. 4. 1.

[2] *tiráçcī* must have some sense of this sort as the *tiráçcī* are compared with the *vidhṛtī*. The comm. has only *carmapuṭike*.

[3] *niṣkāvam* is clearly a gerund of *niṣ-sku*, and should be written *niḥṣkāvam*, the usual loss of the double sibilant occurring in the MSS. The comm. renders *niḥçabdam*, which is clearly wrong; Bhāsk. gives *niṣkṛṣya* as one rendering. Cf. vi. 2. 4; p. 505, n. 2.

[4] Cf. KS. xxiv. 9; KapS. xxxviii. 2; MS. iii. 7. 10; ÇB. iii. 4. 2. 1-3. 22. This section comments on TS. i. 2. 10. 2-11. 2.

the overcoming of the foe; he himself prospers, his foe is defeated. He divides five times; for five times did they divide. Then again the Pañkti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. 'For him who rusheth on I seize thee', he says; he who rushes on is the breath [2]; verily he delights the breath. 'For him who rusheth around', he says; he who rushes around is the mind; verily he delights the mind. 'For Tanūnapāt', he says; for they divided up these bodies. 'For the mighty', he says; for they divided them up for strength. 'For the greatest in strength', he says; for they divided up the greatest part of themselves. 'Thou art unsurmounted, the unsurmountable', he says; for that is unsurmounted and unsurmountable. 'The force of the gods' [3], he says; for that is the force of the gods. 'Guarding from imprecations, impervious to imprecations', he says; for that guards from imprecations and is impervious to imprecations. 'May the lord of consecration approve my consecration', he says; that is according to the text. The gods making the ghee a weapon smote Soma; now they come near the Soma as it were, when they perform the Tānūnaptra. 'May thy every shoot, O god Soma, swell', he says. Whatever [4] of it becomes spoiled [1] or is lost, that he purifies by it. 'May Indra swell for thee; do thou swell for Indra', he says; verily he makes to swell both Indra and Soma. 'Make thy comrades to swell with wealth and skill', he says. The priests are his comrades; verily he makes them to swell. 'With good fortune may I accomplish thy pressing, O god Soma' [5], he says; verily he invokes this blessing (on himself). Those who make the Soma to swell fall away from this world, for the Soma when made to swell has the atmosphere as its deity. 'Desired are riches exceedingly, for food, for prosperity', he says; verily by paying homage to heaven and earth they find support in this world. The gods and the Asuras were in conflict. The gods in fear entered Agni; therefore they say, 'Agni is all the gods'. They [6], making Agni their protection, overcame the Asuras. Now he as it were enters Agni who undergoes the intermediate consecration, (and it serves) for the overcoming of his foes; he prospers himself, his foe is overcome. He protects himself by the consecration, his offspring by the intermediate consecration. The girdle he makes tighter; for his offspring are closer to him than himself. He drinks warm milk, and rubs himself with bubbling water [2]; for fire [3] is extinguished by cold, (and these serve) for kindling. 'Thy dread form, O Agni', he says; verily with its own deity he consumes the hot milk, for unity, for atonement.

[1] The comm. renders *apuvāyáte* as *çuṣyati*: it is of course a derivative from *apvá* (RV. x. 103. 12, &c.), and the sense is clearly as rendered.

[2] For the *madantī* water see Caland and Henry, *L'Agniṣṭoma*, pp. 62, 72.

[3] i. e. the *udarāgni* must be kept warm.

vi. 2. 3. The[1] Asuras had three citadels; the lowest was of iron, then there was one of silver, then one of gold. The gods could not conquer them; they sought to conquer them by siege; therefore they say—both those who know thus and those who do not—'By siege they conquer great citadels.' They made ready an arrow, Agni as the point, Soma as the socket, Viṣṇu as the shaft.[2] They said, 'Who shall shoot it?' [1] 'Rudra', they said, 'Rudra is cruel, let him shoot it.' He said, 'Let me choose a boon; let me be overlord of animals.' Therefore is Rudra overlord of animals. Rudra let it go; it cleft the three citadels and drove the Asuras away from these worlds. The observance of the Upasads is for the driving away of foes. One should not offer another libation in front; if he were to offer another libation[3] in front [2], he would make something else the beginning. He sprinkles clarified butter with the dipping-ladle to proclaim the sacrifice.[4] He makes the offering after crossing over[5] without coming back; verily he drives away his foes from these worlds so that they come not back. Then returning he offers the Upasad libation; verily having driven away his foes from these worlds and having conquered he mounts upon the world of his foes. Now the gods by the Upasads which they performed in the morning drove away the Asuras from the day, by the Upasads (performed) in the evening (they drove away the Asuras) from the night. In that both morning and evening Upasads [3] are performed, the sacrificer drives away his foes from day and night. The Yājyās used in the morning should be made Puronuvākyās at night, for variety. He performs three Upasads, these worlds are three; verily he delights these worlds; they together[6] make six, the seasons are six; verily he delights the seasons. He performs twelve at an Ahīna Soma sacrifice, the year consists of twelve months; verily he delights the year. They make twenty-four [4], the half-months number twenty-four; verily he delights the half-months. He should perform an awl-shaped[7] intermediate consecration who wishes, 'May there be prosperity for me in this world', (that is) one to begin with, then two, then three, then four;

[1] Cf. KS. xxiv. 10; xxv. 1; KapS. xxxviii. 3, 4; MS. iii. 8. 1, 2; ÇB. iii. 4. 4. 3-20, 26, 27; AB. i. 23, 25. For other versions of the Upasads, cf. Lévi, *La doctrine du sacrifice*, pp. 45 *seq.*; Muir, *Sansk. Texts*,[2] ii. 388 *seq.*

[2] For the exact sense of these terms cf. *Vedic Index*, i. 81; Eggeling, SBE. xxvi. 108, n. 2.

[3] The usual form of Havis sacrifices with Prayāja and so on is not to be followed.

[4] That is, the Srauva Āghāra takes place; cf. Caland and Henry, *L'Agniṣṭoma*, p. 68.

[5] This refers to crossing the space between the Āhavanīya and the Vedi from north to south. For the Upasad he returns to the north.

[6] i. e. the morning and evening celebration.

[7] *árāgrā* is explained by the comm. as *āra* + *agra*, *āra* being a *balīvardapratodana*. But the Pada MSS. resolve it as *árā* + *agra* no doubt correctly. The real sense of *árā*, Pūṣan's weapon, is probably 'awl' or 'gimlet' (*Vedic Index*, i. 61). The reference is to the making of the number of teats of the cow used for the milk required for the Dīkṣā.

this indeed is the awl-shaped intermediate consecration; verily there is prosperity for him in this world. He should perform an intermediate consecration broader at the top than below who wishes, 'May there be prosperity for me in yonder world', (that is) four to begin with, then three, then two, then one; this indeed is the intermediate consecration broader at the top than below; verily there is prosperity for him in yonder world.

vi. 2. 4. They[1] go to the world of heaven who perform the Upasads. Of them he who takes out (a little food) is left behind; one[2] must take out carefully, (thinking) 'I have not taken out anything.' He who is left behind wearied among those who go on their own mission sticks behind and lives at (home). Therefore after once taking out, one should not take out a second time. One should take out of curd, that is the symbol of cattle; verily by the symbol he wins cattle [1]. The sacrifice went away from the gods in the form of Viṣṇu, and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, 'Who has passed over me?' 'I am he who smites in the stronghold; who art thou?' 'I am he who brings from the stronghold.' He said, 'Thou art called he who smites in the stronghold. Now a boar,[3] stealer of the good, [2] keeps the wealth of the Asuras which is to be won beyond the seven hills. Him smite, if thou art he who smites in the stronghold.' He plucked out a bunch of Darbha grass, pierced the seven hills, and smote him. He said, 'Thou art called he who brings from the stronghold; bring him.' So the sacrifice bore off the sacrifice for them; in that they won the wealth of the Asuras which was to be won (*védyam*), that alone is the reason why the Vedi is so called. The Asuras [3] indeed at first owned the earth, the gods had so much as one seated can espy. The gods said, 'May we also have a share in

[1] Cf. KS. xxv. 2, 6; KapS. xxxviii. 5; xxxix. 3, 4; MS. iii. 8. 3, 5; ÇB. iii. 5. 1. 7–10.

[2] This passage is not easy, but the sense seems clearly that a *dīkṣita* can only have a little extra sustenance (*dadhi*), practically what he can regard as *nil*. The difficulty is in the sentence ending *niṣṭyáya saha vasati*. The comm. takes it as referring to such cases as when a pilgrim misses the Prayāga *saṁkranti* but puts in the rest of the pilgrimage, and he renders *niṣṭyáya* as *paredyur nirgatya tīrthe gatvā*, whence Weber suggests the reading *niḥṣṭyáya* (cf. TS. vi. 2. 1. 5 *niḥṣkávam* for the MSS. *niṣkávam*). In that case the words must be pressed to give the sense, 'having aroused himself comes to dwell along with (those who have gone on).' This renders *tásmāt* a little unnatural: one rather expects a sentence which would give a ground for *tásmāt*. Bhāsk. has *svārthān nirgatya viçrāmya . . . punas svārthenādhībhūtaḥ*. BR. take *niṣṭyáya* for *ni-ṣṭyáya*, and if this is correct, then the rendering above must be approximately the sense, though it is not easy. *Vasati*, however, does seem to contrast with *yatám*, and the metaphor from a coagulating drop is not an impossible one. *sùnnīyam* is an early instance of °*nīya* as gerund (Whitney, *Sansk. Gramm.* § 963 *b*, calls *nīya* late, but it is recognized in *Roots*, &c., p. 91).

[3] For the story cf. Macdonell, *Ved. Myth.* p. 141; Lévi, *Le doctrine du sacrifice*, p. 141. In MS. iii. 8. 3 *emukhám* is a clear misreading for *emuṣam*, for the boar is *emuṣaḥ* in KS.

the earth?' 'How much shall we give you?' 'Give us as much as this Salāvṛkī[1] can thrice run round.' Indra taking the form of a Salāvṛkī thrice ran round on all sides the earth. So they won the earth, and in that they won it therefore is the Vedi so called [4]. All this earth is the Vedi, but they measure off and sacrifice on so much as they deem they can use. The back cross-line is thirty feet, the eastern line[2] is thirty-six feet, the front cross-line is twenty-four feet. These make up tens;[3] the Virāj has ten syllables; the Virāj is food; verily by the Virāj he wins food. He digs up (the earth); verily he digs away whatever in it is impure. He digs up; therefore the plants perish. He spreads the sacrificial strew; therefore the plants again revive. He spreads over the strew the upper strew. The strew is the people; the upper strew is the sacrificer; verily he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice.

vi. 2. 5. If[4] a weak man take up a burden, he breaks up into pieces. If there were twelve Upasads in the one-day rite, and three in the Ahīna, the sacrifice would be upset. There are three Upasads in the one-day rite, twelve in the Ahīna, to preserve the strength of the sacrifice; thus it is in order. One teat (of the cow) is used for a child, for that is fortunate.[5] So he takes one teat for his milk drink, then two, then three, then four. That [1] is the razor-edged drink by which he drives away his foes when born and repels them when about to be born; verily also with the smaller he approaches the greater. He takes the four teats first for his drink, then three, then two, then one. That is the drink called 'of a beatific back', full of fervour, and of heavenly character; verily also is he propagated with children and cattle. Gruel is the drink of the Rājanya; gruel is as it were harsh; the Rājanya is as it were harsh [2], it is the symbol of the thunderbolt, (and serves) for success. Curds (is the drink) of the Vaiçya, it is the symbol of the sacrifice of cooked food, (and serves) for prosperity. Milk (is the drink) of the Brahman, the Brahman is brilliance, milk is

[1] A mysterious animal; see *Vedic Index*, ii. 185, 447; below, TS. vi. 2. 7. 5.

[2] The *prācī* is the line running along the centre of the altar from west to east (whence its name); see the plan in SBE. xxvi. 475. Full details of the measurements of the altars are not found until the Çulba Sūtras; that of Āp. (v. 1 *seq.*) is given in full with a translation by Bürk, ZDMG. lv and lvi. Needless to say these figures do not prove any knowledge of the Pythagorean theorem! See Keith, JRAS. 1909. pp. 590 *seq.*; 1910, pp. 519-521.

[3] *daça-daça* must mean 'by tens', as the total is 90, not 100.

[4] Cf. TĀ. ii. 8; BÇS. vi. 6; ĀpÇS. x. 15; MÇS. ii. 1. 2; KÇS. vii. 4. 27, 28; Caland and Henry, *L'Agniṣṭoma*, p. 22.

[5] This is obscure. The comm. has *vatsasya bhāgo yaḥ stanas tasminn apy alpaṁ payo yajamānaç caturthe paryāye svīkaroti*. *vatsa*, 'calf', in the masc. is extraordinary, but the rendering 'child', which is conceivable, is also curious, nor in either case is *bhāgī* intelligible. Bhāsk. has *na kevalaṁ gosvāmī yajamāna eva*.

brilliance; verily by brilliance he endows himself with brilliance and milk. Again by milk foetuses grow; the man who is consecrated is as it were a foetus; in that milk is his drink, verily thus he causes himself to grow. Manu was wont thrice to take drink, the Asuras twice, the gods once [3]. Morning, midday, evening, were the times of Manu's drinking, the symbol of the sacrifice of cooked food, (serving) for prosperity. Morning and evening were those of the Asuras, without a middle, a symbol of hunger; thence were they overcome. Midday and midnight were those of the gods; thence they prospered and went to the world of heaven. Now with regard to his drinking at midday and at midnight, it is in the middle that people feed themselves; verily he places strength in the middle of himself, for the overcoming of his foes. He prospers himself [4], his foe is overcome. Now the man who is consecrated is a foetus, the consecration-shed is the womb (in which he is). If the man who is consecrated were to leave the consecration-shed, it would be as when a foetus falls from the womb. He must not leave, to guard himself. The fire here[1] is a tiger to guard the house. Therefore if the man who is consecrated were to leave (the shed), he would be likely to spring up and slay him. He must not leave, to protect himself. He lies on the right side; that is the abode of the sacrifice; verily he lies in his own abode. He lies turned towards the fire; verily he lies turned towards the gods and the sacrifice.

vi. 2. 6. On[2] a place of sacrifice where the sacrifice faces the east should he make him to sacrifice for whom he wishes, 'May the higher sacrifice condescend to him, may he gain the world of heaven.' That is the place of sacrifice where the sacrifice faces the east, where the Hotṛ as he recites the Prātaranuvāka gazes upon the fire, water, and the sun. To him the higher sacrifice condescends, he gains the world of heaven. On a contiguous (*āptá*) place of sacrifice should he make him to sacrifice who has foes. He should make it touch the road or a pit so that neither a wagon nor a chariot can go between [1].[3] That is a contiguous place of sacrifice. He conquers (*āpnoti*) his foe, his foe conquers him not. On a place of sacrifice which is elevated in one place he should make him to sacrifice who desires cattle. The Añgirases produced cattle from a place of sacrifice elevated in one place. It should be elevated between the seat and the oblation-holders That is a place of sacrifice elevated in one place; verily he becomes possessed of cattle. On a place of sacrifice which is elevated in three places should he make him to sacrifice who desires heaven. The Añgirases went to the world of heaven from a place of sacrifice elevated in three

[1] i. e. the Āhavanīya.

[2] Cf. KS. xxv. 3; KapS. xxxviii. 6; MS. iii. 8. 4; ṢB. ii. 10. A series of different *devayajanas* is described.

[3] For the construction, see Delbrück, *Altind. Synt.* p. 427.

places. It should be elevated between the Āhavanīya fire and the oblation-holder [2], between the oblation-holder and the seat, and between the seat and the Gārhapatya fire. That is a place of sacrifice elevated in three places; verily he goes to the world of heaven. On a place of sacrifice which is firm should he make him to sacrifice who desires support. That is a place of sacrifice which is firm, which is level on all sides; verily he finds support. Where diverse plants are intertwined, there should he make him sacrifice who desires cattle. That is the form of cattle; verily by the form he wins cattle for him [3]; verily he becomes possessed of cattle. On a place of sacrifice seized by destruction should he make him to sacrifice for whom he desires, 'May I cause his sacrifice to be seized by destruction.' That is a place of sacrifice seized by destruction where there is a bare patch of level ground; verily he causes his sacrifice to be seized by destruction. On a place of sacrifice which is distinctly marked should he cause him to sacrifice regarding whom they have doubts as to (admitting him to) common meals or to marriage.[1] It should be sloping east of the Āhavanīya and west of the Gārhapatya. That is a place of sacrifice which is distinctly marked, he is distinguished from his evil foe, they doubt not of him for common meal or wedding. On a place of sacrifice which is artificial should he make him sacrifice who desires wealth. Man must be made: verily he prospers.

vi. 2. 7. The [2] high altar taking the form of a lioness went away and remained between the two parties. The gods reflected, 'Whichever of the two she joins, they will become this.' They called to her: she said, 'Let me choose a boon; through me shall ye obtain all your desires, but the oblation shall come to me before (it comes to) the fire.' Therefore do they besprinkle the high altar before (they sprinkle) the fire, for that was its chosen boon. He measures (it) round with the yoke-pin [1], that is its measure; verily also by what is fitting he wins what is fitting. 'Thou art the abode of riches (*vitta*) for me', he says, for being found (*vittā*) she helped them;[3] 'thou art the resort of the afflicted for me', he says, for she helped them in affliction; 'protect me when in want', he says, for she protected them when in want; 'protect me when afflicted', he says, for she protected them when afflicted. 'May Agni, named Nabhas, know (thee) [2], O Agni Añgiras', (with these words) he thrice strokes with (the wooden

[1] KS. and KapS. have *udake vā pāttre vā vivāhe vā*. MS. has only the two alternatives here. This passage is of great interest as an early proof of social distinctions regarding food and marriage; cf. Weber, *Ind. Stud.* x. 47, 77, 78. The distinction between *talpa* and *vivāha* in PB. xxiii. 4. 2 is difficult, and very possibly merely secondary.

[2] Cf. KS. xxv. 6; KapS. xxxix. 3; MS. iii. 8. 5; ÇB. iii. 5. 1. 21–2. 7. This section comments on TS. i. 2. 12. 1, 2.

[3] *vittá* is curious as the other *tiktán* is accus. In KS. and MS. they are both nominatives, *ait* and *avindata* respectively being supplied to explain the second half of the compound.

sword); verily he wins the fires that are in these worlds. He strokes in silence for the fourth time, verily he wins that which is not indicated. 'Thou art a lioness; thou art a buffalo', he says, for it (the high altar) taking the form of a lioness went away and remained between the two parties. 'Extend wide; let the lord of the sacrifice extend wide for thee', he says; verily he enriches the sacrificer with offspring and cattle. 'Thou art firm' [3], (with these words) he strikes (the earth) together, for firmness. 'Be pure for the gods; be bright for the gods', (with these words) he moistens it and scatters (sand) on it, for purity. 'May the cry of Indra guard thee in front with the Vasus', he says; verily he sprinkles it from the quarters. 'Since the high altar has gone [1] to the gods, here must we conquer' (thought) the Asuras, and with bolts ready they advanced on the gods. Them the cry of Indra with the Vasus repelled in front [4]; the swift of mind with the Pitṛs on the right, the wise one with the Rudras behind, and Viçvakarman with the Ādityas on the left. In that he sprinkles the high altar, verily thus does the sacrificer repel his foes from the quarters. Indra gave the Yatis [2] to the Sālāvṛkas; them they ate on the right of the high altar. Whatever is left of the sprinkling waters he should pour on the right of the high altar; whatever cruel is there that he appeases thereby. He should think of whomever he hates; verily he brings affliction upon him.

vi. 2. 8. The [3] high altar said, 'Through me ye shall obtain all your desires.' The gods desired, 'Let us overcome the Asuras our foes.' They sacrificed (with the words), 'Thou art a lioness, overcoming rivals; hail!' They overcame the Asuras, their foes. Having overcome the Asuras, their foes, they felt desire, 'May we obtain offspring.' They sacrificed (with the words), 'Thou art a lioness, bestowing fair offspring; hail!' They obtained offspring. They having obtained offspring [1] felt desire, 'May we obtain cattle.' They sacrificed (with the words), 'Thou art a lioness, bestowing increase of wealth; hail!' They obtained cattle. Having obtained cattle, they felt desire, 'May we obtain support.' They sacrificed (with the words), 'Thou art a lioness, winning (the favour of) the Ādityas; hail!' They found support here.

[1] Delbrück (*Altind. Synt.* pp. 597, 598) takes this as an aor. and this rendering makes fair sense; when the altar goes to the gods, the Asuras feel that they must fight now or never. Weber gives as alternatives the 3rd sing. pres. intens. (for *varvartti*) or 3rd sing. plup. *ātm.* (for °*rtata*), the latter being quite impossible; the former is, however, quite possible in sense —'since it is approaching we must now fight.' But it is also possible that it is simply *vavartti*, 3rd sing. of *vṛt.* as a third class verb, which gives the same sense as Weber without a breach of grammar, and even *upāva-vartti* is conceivable in the same sense. The verb should be accented in view of *céd*, and it is no doubt merely a blunder that it is not.

[2] On the Yatis, cf. von Schroeder, VOJ. xxiii. 9–17, who compares them with Shamans.

[3] Cf. KS. xxv. 6, 7; KapS. xxxix. 3–5; MS. iii. 8. 5, 6; ÇB. iii. 5. 2. 11–18. This section comments on TS. i. 2. 12. 2, 3, and cf. ii. 6. 6. 1, 2.

Having found support here, they felt desire, 'May we approach the deities for blessings.'[1] They sacrificed (with the words), 'Thou art a lioness; bring the gods to the pious [2] sacrificer; hail!' They approached the deities for blessings. He sprinkles five times; the Pañkti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. He sprinkles transversely; therefore cattle move their limbs transversely, for support. 'For beings thee!' (with these words) he takes up the ladle; of the gods that are that is the share; verily he therewith delights them. He puts round the enclosing-sticks of *Butea frondosa*, for the holding apart of these worlds [3]. Agni had three elder brothers.[2] They perished when carrying the offering to the gods. Agni was afraid, 'This one here will come to ruin.' He went away. The (night) he spent among the trees was with the *Butea frondosa*; the (night) among the plants was with the *Sugandhitejana*; the (night) among the cattle was between the horns of a ram. The gods sought to start him forth. They found him, and said to him [4], 'Return to us; bear the offering for us.' He said, 'Let me choose a boon. Whatever of the offering when taken up falls outside the enclosing-sticks, let that be the portion of my brothers.' Therefore whatever of the offering when taken up falls outside the enclosing-sticks, that is their portion; verily therewith he delights them. He reflected, 'My brothers of old perished because they had bones. I will shatter bones.' The bones he shattered became the *Butea frondosa*, the flesh which died on them bdellium. In that he brings together these paraphernalia, verily thus he brings Agni together. 'Thou art the rubble of Agni', he says, for the paraphernalia are the rubble of Agni. Or rather they say, 'These enclosing-sticks of *Butea frondosa* which lie around[3] are in truth his brothers.'

vi. 2. 9. He[4] loosens the knot; verily he sets them free from the noose of Varuṇa; verily he makes them fit for the sacrifice. Having sacrificed with a verse to Savitr̥, he brings forward the oblation-holders; verily on the instigation of Savitr̥ he brings them forward. The axle which is tied on both sides is Varuṇa of evil speech; if it were to creak, it would creak against the house of the sacrificer. 'With fair voice, O god, do thou address the dwelling', he says; the dwelling is the house; (verily it serves) for atonement. The wife (of the sacrificer) [1] anoints (them), for the wife is every one's friend, for friendship. The share of the wife in the sacrifice makes a pair; verily also the wife grasps the sacrifice that it may not be interrupted.[5] Now the Rakṣases

[1] This is not quite clear: the comm. of course renders it by *iṣyamāṇāḥ*, which is absurd.

[2] For Agni and his brothers cf. also BD. vii. 61 *seq.* with Macdonell's notes.

[3] *çere*, the reading of the MSS. (*çerate* in the Calcutta ed.) is clearly correct: it is the old form.

[4] Cf. KS. xxv. 8; KapS. xl. 1; MS. iii. 8. 7; ÇB. iii. 5. 3. 7–25. The verses commented on are in TS. i. 2. 13. 1, 2.

[5] See TS. vi. 2. 1. 1.

following in its track seek to injure the sacrifice; he makes a libation in the two tracks with Ṛc verses addressed to Viṣṇu. The sacrifice is Viṣṇu; verily he drives away the Rakṣases from the sacrifice. If the Adhvaryu were to pour the libation in (a place) without fire, the Adhvaryu would become blind, the Rakṣases would injure the sacrifice [2]. He puts gold down on it before making the libation;[1] verily he makes the libation in that which has fire; the Adhvaryu does not become blind, the Rakṣases do not injure the sacrifice. 'Come ye two forward, ordaining the offering', he says; verily he makes them go to the world of heaven. 'There rejoice on the height of the earth', he says, for the place of sacrifice is the height of the earth. Now the oblation-holder is the head of the sacrifice. 'From the sky, O Viṣṇu, or from the earth' [3], with this Ṛc verse which contains a blessing[2] he strikes in the prop of the southern oblation-holder: verily the sacrificer at the beginning of the sacrifice wins blessings. Now Daṇḍa Aupara split by the Vaṣaṭ call the axle of the third oblation-holder: the third cover put on the oblation-holder (serves) to make up the third oblation-holder. The oblation-holder is the head of the sacrifice. 'Thou art the forehead of Viṣṇu: thou art the back of Viṣṇu', he says. Therefore so often is the head divided. 'Thou art the string of Viṣṇu; thou art the fixed point of Viṣṇu', he says, for the oblation-holder is connected with Viṣṇu as its deity. Now the knot which he first ties, if he were not to unloose it, the Adhvaryu would perish from suppression of urine; therefore it must be unloosed.

vi. 2. 10. 'On[3] the impulse of the god Savitṛ', (with these words) he takes up the spade, for impelling. 'With the arms of the Açvins', he says, for the Açvins were the priests of the gods. 'With the hands of Pūṣan', he says, for restraint. Now the spade is as it were a bolt; 'Thou art the spade: thou art the woman', he says, to appease it. Now, as each part is performed, the Rakṣases seek to injure the sacrifice; 'The Rakṣas is encompassed, the evil spirits are encompassed', he says, to smite away the Rakṣases [1]. 'Here do I cut off the neck of the Rakṣas, who hateth us, and whom we hate', he says;[4] there are two people, he whom he hates and he who hates him; verily straightway he cuts their necks. 'To sky thee, to atmosphere thee, to earth thee!' he says; verily he anoints it for these worlds. He anoints from the top downwards; therefore [2] men live on strength from the top downwards. Now he does a cruel

[1] The gold piece is placed in the track so as to make a fire there.

[2] *āçīrpadayā* is the clearly correct reading: cf. comm. on TPr. v. 10.

[3] Cf. KS. xxv. 10; KapS. xl. 3; MS. iii. 8. 9; ÇB. iii. 6. 1. 4–25. The verses commented on are in TS. i. 3. 1.

[4] This is a clear case where the Brāhmaṇa differs from the text of TS. i. 3. 1 and where the change is for the worse. So TS. vi. 3. 9. 2.

deed in that he digs; he pours down water, for atonement. He pours down (water) mixed with barley; barley is strength, the Udumbara is strength; verily he unites strength with strength. (The post) is of Udumbara wood of the height of the sacrificer. As great as is the sacrificer, so much strength does he put in it. 'Thou art the seat of the Pitṛs', (with these words) he spreads the strew, for what is dug in has the Pitṛs for its deity [3]. If he were to set it up without strewing, it would be dug in and have the Pitṛs for its deity; he sets it up after strewing; verily he sets it up in this (earth), and makes it firm-rooted.[1] 'Support the sky, fill the atmosphere', he says, for the distinction of these worlds. 'May Dyutāna Māruta set thee up', he says; Dyutāna Māruta was wont to set up the Udumbara (post) of the gods; verily [4] by him he sets this (post) up. 'Thee that art winner of Brahmans, winner of nobles', he says; that is according to the text. 'With ghee, O sky and earth, be filled', (with these words) he sacrifices on the Udumbara (post); verily with moisture he anoints sky and earth. He makes it run right to the end; verily completely does he anoint the sacrificer with brilliance. 'Thou art of Indra', (with these words) he puts down the covering, for the seat has Indra as its deity. 'The shade of all folk', he says, for the seat is the shade of all folk. (A roof of) nine coverings[2] [5] should he fix for one who desires brilliance, commensurate with the Trivṛt Stoma; the Trivṛt is brilliance; verily he becomes brilliant; one of eleven coverings (he should fix) for one who desires power; the Triṣṭubh has eleven syllables, the Triṣṭubh is power; verily he becomes powerful. (A roof of) fifteen coverings (he should fix) for one who has foes; the thunderbolt is fifteenfold; (verily it serves) for the overcoming of foes. (A roof of) seventeen coverings (he should fix) for one who desires offspring; Prajāpati is sixteenfold; (verily it serves) to gain Prajāpati. (A roof of) twenty-one coverings (he should fix) for one who desires support; the Ekaviṅça is the support of the Stomas; (verily it serves) for support. The Sadas is the stomach, the Udumbara is strength, in the middle he fixes (the post) of Udumbara wood; verily he places strength in the midst of offspring; therefore [6] in the middle they enjoy strength. In the world of the sacrificer are the southern coverings, in that of his foe are the northern; he makes the southern the higher; verily he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice. He fills up the crevices,[3] for

[1] *sváruham* is rendered by Sāyaṇa *svasaṁbaddham*. The word is analysed in the Pada as *sva-ruham*, but it is possible that *sva-āruham* is the form; cf. AV. xiii. 1. 9, *āruh* 'shoot'. Cf. TS. vi. 3. 4. 2.

[2] The form *návachadi* is no doubt descriptive with *chadis*, to be supplied. In KS. the plural is used, which throws *sáṁmitam* out of the construction.

[3] *antarvartán* is clearly read as *antarvattān* by

distinction; therefore people depend on the forest. 'May our songs, O lover of song', he says; that is according to the text. 'Thou art the string of Indra; thou art the fixed point of Indra', he says; for the Sadas has Indra for its deity. Now the knot which he first ties, if he were not to unloose it, the Adhvaryu would perish through suppression of urine; therefore it must be unloosed.

vi. 2. 11. The[1] oblation-holder is the head of the sacrifice, the sounding-holes are the vital airs. They are dug in the oblation-holder; therefore the vital airs are in the head. They are dug below; therefore the vital airs are below the head. 'I dig those which slay the Rakṣas, which slay the spell, and which are of Viṣṇu', he says, for the sounding-holes have Viṣṇu for their deity. The Asuras in retreat dug in spells against the vital airs of the gods; they found them at the distance of an arm;[2] therefore they are dug an arm's length deep. 'Here do I cast out the spell [1] which an equal or an unequal hath buried', he says; there are two sorts of men, the equal and the unequal; verily whatever spell they dig against him he thus casts out. He unites them;[3] therefore the vital airs are united within. He does not combine them; therefore the vital airs are not combined. He pours water over; therefore the vital airs are moist within. (The water) he pours is mixed with barley [2]; barley is strength, the sounding-holes are the vital airs; verily he places strength in the vital airs. He spreads over the strew; therefore the vital airs are hairy within. He besprinkles (the holes) with butter; butter is brilliance, the sounding-holes are the vital airs; verily he places brilliance in the vital airs. The pressing-boards are the jaws of the sacrifice; he does not join them, for the jaws are not joined; or rather at a long Soma sacrifice they should be joined, for firmness. The oblation-holder is the head of the sacrifice [3], the sounding-holes are the vital airs, the pressing-boards the jaws, the skin the tongue, the pressing-stones the teeth,[4] the Āhavanīya the mouth, the high altar the nose, the Sadas the stomach. When he eats with his tongue on his teeth, (the food) goes to the mouth; when it goes to the mouth, then it goes to the stomach; therefore they press (the juice) with the pressing-stones on the oblation-holder over the skin, sacrifice in the Āhavanīya, retire towards the west, and consume (the Soma) in the Sadas. He who knows the milking of the Virāj[5] in the mouth of the sacrifice milks her; the Virāj is this (cow),

Sāyaṇa who paraphrases it as *chadiṣām antarālachidreṣu tṛṇapūlaiḥ pidhānam*. Bhāsk. gives a variety of views, including our one *āraṇyakatṛṇakulānām* (v. l. *mūlānām*) *iyaṁ saṁjñā*.

[1] Cf. KS. xxv. 9; KapS. xl. 2; MS. iii. 8. 8; ÇB. iii. 5. 4. 1-24. The verses commented upon are in TS. i. 3. 2.

[2] Three *vitastis* is the length according to the comm.

[3] i. e. the holes are connected below, but not at the top.

[4] The inversion of order is curious and is not in the parallel in the KS. It occurs below also; see TS. vi. 3. 3. 6.

[5] So the sacrifice is called because the Ṛcs in

the skin is its hide, the pressing-boards its udder, the sounding-holes its teats, the pressing-stones its calves, the priests the milkers, Soma the milk. He, who knows thus, milks her.

PRAPĀṬHAKA III

The Exposition of the Soma Sacrifice (*continued*)

vi. 3. 1. From[1] the pit he scatters (earth) on the altars; the pit is the birthplace[2] of the sacrifice; (verily it serves) to unite the sacrifice with its birthplace. The gods lost by conquest the sacrifice; they won it again from the Agnīdh's altar; the Agnīdh's altar is the invincible part of the sacrifice. In that he draws off the altar fires from that of the Agnīdh, he renews the sacrifice from the invincible part of it. Conquered as it were they go who creep to the Bahiṣpavamāna (Stotra); when the Bahiṣpavamāna has been sung [1], he says, 'Agnīdh, draw off the fires, spread the strew, make ready the sacrificial cake.' Verily having re-won the sacrifice they keep renewing it. At two pressings he draws off by means of embers, at the third with (flaming) splinters, to give it glory; verily he completes it.[3] The altars guarded the Soma in yonder world; they took away the Soma from them; they followed it and surrounded it. He who knows thus [2] wins an attendant. They were deprived of the Soma drink; they besought the gods for the Soma drink; the gods said to them, 'Take two names each; then shall ye gain it, or not.'[4] Then the altars became fires (also); therefore a Brahman who has two names is likely to prosper. Those which came nearest gained the Soma drink, viz. the Āhavanīya, the Agnīdh's altar, the Hotṛ's, and the Mārjālīya; therefore they sacrifice on them. He leaves them out in uttering the cry for sacrifice,[5] for [3] they were deprived of the Soma drink. The gods drove away the Asuras who were in front by the sacrifices which they offered on the eastern side, and the Asuras who were behind by those which they offered on the western side. Soma libations are offered in the east, seated to the west he besprinkles the altars; verily from behind and from in front the sacrificer smites away his enemies; therefore offspring are engendered behind, and are brought forth in front [4]. The altars are the breaths; if

the Agniṣṭoma's twelve Stotras amount to ninety (= 10 × 9), and the Virāj is figured as a cow, which clearly represents the earth; cf. *iyám vaí virā́ṭ*.

[1] Cf. KS. xxvi. 1; KapS. xl. 4; MS. iii. 8. 10; ÇB. iii. 6. 2. 19–25. The verses commented on are in TS. i. 3. 3.

[2] *puṁ̄ṣam ādāyottaravedyāḥ karaṇāt* (Sāyaṇa).

[3] *çalā́kābhiḥ* is explained as 'flaming handfuls of grass'.

[4] Some obtain the Soma, some not. On double names cf. *Vedic Index*, i. 444.

[5] i.e. the instruction of the Hotṛ, which is followed by the actual sacrifice of the Adhvaryu. In the case of the other altars the verses are the only ceremony; see *ad fin.*

the Adhvaryu were to go past the altars to the west, he would mingle the breaths, he would be liable to die. The Hotṛ is the navel of the sacrifice; the expiration is above the navel, the inspiration is below; if the Adhvaryu were to go past the Hotṛ to the west, he would place the expiration in the inspiration, he would be liable to die. The Adhvaryu should not accompany the song; the Adhvaryu's strength is his voice; if the Adhvaryu were to accompany the song, he would confer his voice on the Udgātṛ [5], and his voice would fail. The theologians say,[1] 'The Adhvaryu should not go beyond the Sadas to the west before the Soma offering is completed. Then how is he to go to offer the sacrifices in the southern fire? Because that is the end of the fires. But how are the gods to know whether it is the end or not?' He goes round the Agnīdh's altar to the north and offers the sacrifices in the southern fire; verily he does not mingle the breaths. Some of the altars are besprinkled, some not; those which he besprinkles he delights; those which he does not besprinkle he delights by indicating them.

vi. 3. 2. The[2] Vaisarjana[3] offerings are made for the world of heaven. He offers in the Gārhapatya[4] with two verses; the sacrificer has two feet; (verily it serves) for support. He offers in the Agnīdh's fire; verily he approaches the atmosphere; he offers in the Āhavanīya; verily he makes him go to the world of heaven. The Rakṣases sought to harm the gods as they were going to the world of heaven; they smote away the Rakṣases through Soma, the king, and making themselves active[5] went to the world of heaven, to prevent the Rakṣases seizing them. The Soma is ready at hand; so he offers [1] the Vaisarjanas, to smite away the Rakṣases. 'Thou, O Soma, brought about by ourselves', he says, for he is the one who brings about by himself; 'from hostility brought about by others', he says, for the Rakṣases are brought about by others;[6] 'thou art the giver of wide protection', he

[1] The interpretation given here is that of the comm. The last sentence evidently answers the third, but the reason for the third being an apparent answer to the difficulty of the second is not clear: Sāyaṇa makes it: *laukikagamanatvād dicā anujñāsyanti.*

[2] Cf. KS. xxvi. 2; KapS. xl. 5; MS. iii. 9. 1; ÇB. iii. 6. 3. 2-21. The verses commented on are in TS. i. 3. 4.

[3] The name is due to the fact that the intermediate consecration is about to be over.

[4] This is the old Āhavanīya which when the move from the Prācīnavaṅça takes place becomes the new Gārhapatya; as being at the door of the Prācīnavaṅça it is often called the Çālāmukhīya; cf. Caland and Henry, *L'Agniṣṭoma*, p. 178.

[5] *aptúm* of course is to be read, and not *āptum* as in the Pada MSS. C, D first hand, and in the comm. in B. There is nothing to show in what sense *aptú* was taken by the Brāhmaṇa.

[6] It is quite uncertain what sense was put on *tanūkṛ́t* by the Brāhmaṇa. Sāyaṇa explains that the god is even better at the game of rending the *tanū* than the Rakṣases, but the contrast with *anyákṛtāni* means apparently that *tanūkṛ́t* means making by oneself', and evidently the view taken by the Brāhmaṇa was that the *dveṣāṅsi* were made by Soma, or by others. But *anyákṛtāni* is nonsense.

says; in effect he says, 'give us wide (protection).' 'May the active one gladly partake of the ghee', he says; verily he makes the sacrificer active and causes him to go to the world of heaven, to prevent the Rakṣases seizing him. They take up the Soma [2], the pressing-stones, the cups for Vāyu,[1] the wooden trough; they lead forth the wife (of the sacrificer), they make the carts move along with them; verily whatever is his he goes with it to the world of heaven. He offers in the Agnīdh's fire with a verse containing the word 'lead',[2] for leading to the world of heaven. He places on the Agnīdh's altar the pressing-stones, the cups for Vāyu, and the wooden trough, for they take it away from them; if he were to put it with them, it would become spoiled. He makes it go forward with a verse addressed to Soma; verily by means of its own [3] divinity he makes it go forward. 'Thou art the seat of Aditi; do thou sit on the seat of Aditi', he says; that is according to the text. Hitherto the sacrificer has guarded the Soma. 'This, O god Savitṛ, is the Soma of you (gods)', he says; verily instigated by Savitṛ, he hands it over to the gods. 'Thou, O Soma, god to the gods, hast thou gone', he says, for it being a god [4] goes to the gods. 'I here, man to men', he says, for he being a man goes to men. If he were not to say that formula, the sacrificer would be without offspring or cattle. 'With offspring, with increase of wealth', he says; verily he abides in this world with offspring and with cattle. 'Homage to the gods', he says, for homage is the due of the gods; '*svadhā* to the Pitṛs', he says, for the *svadhā* call is the due of the Pitṛs [5]. 'Here (may) I (be free) from Varuṇa's noose', he says; verily he is freed from Varuna's noose. 'O Agni, lord of vows,' (he says). 'One should recover one's former body', they say, 'for who knows if the richer, when his will is accomplished,[3] will restore it or not.' The pressing-stones are the troop of thieves of King Soma; him, who knowing thus, places the pressing-stones on the Agnīdh's altar, the troop of thieves finds not.

vi. 3. 3. Having[4] sacrificed with a verse addressed to Viṣṇu, he approaches the post. The post has Viṣṇu for its deity; verily he approaches it with its own deity. 'I have passed by others, I have not approached others', he says, for he passes by others, and does not approach others. 'I have found thee nearer than the farther, farther than the near', he says, for he finds it nearer than the farther, farther than the near. 'I welcome thee

[1] These are wooden, mortar-shaped cups. Apparently all the Soma cups are meant; cf. ÇB. iv. 1. 3. 7-10.

[2] This verse is not in the TS. but is RV. i. 189. 1; VS. v. 36. It is said by the sacrificer.

[3] *své vaçe bhūté* is a curious phrase but easily intelligible, 'when his will has come to pass.'

[4] Cf. KS. xxvi. 3, 4; KapS. xlii. 3. 4; MS. iv. 5. 8; 6. 2; ÇB. iii. 6. 4. 1-27. The verses commented on are in TS. i. 3. 5.

that art of Viṣṇu, for the sacrifice to the gods' [1], he says, for he welcomes it for the sacrifice to the gods. 'Let the god Savitṛ anoint thee with honey', he says; verily he anoints it with glory. 'O plant, guard it; O axe, harm it not', he says; the axe is the thunderbolt; (verily it serves) for atonement. The brilliance of the tree which fears the axe falls away with the first chip; the first chip which falls he should take up; verily he takes it up with its brilliance [2]. These worlds are afraid of the falling forward [1] of the tree. 'With thy top graze not the sky, with thy middle harm not the atmosphere', he says; verily he makes it tender for these worlds. 'O tree, grow with a hundred shoots', (with these words) he sacrifices on the stump; therefore many (shoots) spring up from the stump of trees. 'May we grow with a thousand shoots', he says; verily he invokes this blessing. He should cut it so that it will not touch the axle [2] [3]. If he were to cut it so that it would touch the axle, the cattle [3] of the sacrificer would be liable to perish. If he desire of any one, 'May he be without support', he should cut for him a branch; this among trees is not supported; verily he is without support. If he desire of any one, 'May he be without cattle', he should cut for him (a post) without leaves and with a withered top; this among trees is without cattle; verily he becomes without cattle. If he desire of any one, 'May he be rich in cattle', he should cut for him one with many leaves and many branches; this [4] among trees is rich in cattle; verily he becomes rich in cattle. He should cut one that is supported for one who desires support; this among trees is supported which grows from its own birthplace on level ground and is firm. He should cut one which leans [4] towards the west, for it is leaning over for the sacrifice. He should cut one of five cubits [5] for him of whom he desires, 'May the higher sacrifice condescend to him'; the Pañkti has five syllables, the sacrifice is fivefold, the higher sacrifice condescends to him [5]. (He should cut one) of six cubits for one who desires support; the seasons are six; verily he finds support in the seasons. (He should cut one) of seven cubits for one who desires cattle; the Çakvarī has seven feet, the Çakvarī is cattle; verily he wins cattle. (He should cut one) of nine cubits for one who desires brilliance, commensurate with the Trivṛt Stoma; the Trivṛt is brilliance; verily he

[1] Weber suggests *prapátaḥ* for *prayatáḥ*; Bhāsk. renders *pracalataḥ*, and the accent is normal; Whitney, *Sansk. Gramm.* § 445.

[2] That is, the strip should not reach the axle of the cart.

[3] *adhaīṣám* evidently means the animals which go below the pole of the chariot (*īṣā*), *govatsādikam* as Sāyaṇa has it.

[4] *upanataḥ* has here the precise sense of the past participle passive with a finite verb understood and is not an equivalent of *upanamati*.

[5] The sense 'cubit' is approximate; the *aratni* is very variously given in point of length; Sāyaṇa here equates it with 24 *añgulis*, and in the epic its length varies from 1 foot to 24 inches; see also *Vedic Index*, ii. 512.

becomes brilliant. (He should cut one) of eleven cubits for one who desires power; the Triṣṭubh has eleven syllables, the Triṣṭubh is power; verily he becomes powerful. (He should cut one) of fifteen cubits for one who has foes; the thunderbolt is fifteenfold; (verily it serves) for the overcoming of foes. (He should cut one) of seventeen cubits for one who desires offspring; Prajāpati is seventeenfold; (verily it serves) to gain Prajāpati. (He should cut one) of twenty-one cubits for one who desires support; the Ekaviṅça is the support of the Stomas; (verily it serves) for support. It has eight corners; the Gāyatrī has eight syllables, the Gāyatrī is brilliance, the Gāyatrī is the beginning of the sacrifice;[1] verily it is commensurate with brilliance, the Gāyatrī, the beginning of the sacrifice.

vi. 3. 4. 'To[2] earth thee! To atmosphere thee! To sky thee!' he says; verily for these worlds he anoints it. He anoints from the foot upwards, for upwards as it were is the world of heaven. Cruel as it were is that which he does when he digs; he pours water over, for expiation; he pours (water) mixed with barley; barley is strength. The post is of the height of the sacrificer. As great as is the sacrificer, so much strength does he put in it [1]. 'Thou art the seat of the Pitṛs', (with these words) he spreads the strew, for what is dug in has the Pitṛs for its deity.[3] If he were to set it up without strewing, it would be dug in and have the Pitṛs for its deity; he sets it up after strewing; verily he sets it up in this (earth). He throws down the splinter of the post; verily he sets it up with its glory. 'Thee to the plants with fair berries', (with these words) he fixes on the top [2]; therefore at the top plants bear fruit. He anoints it, butter is glory. The corner near the fire[4] is of the same height as the sacrificer; in that he anoints the corner near the fire, he anoints with brilliance the sacrificer. He anoints it to the end; verily completely does he anoint the sacrificer with brilliance. He rubs it all around; verily he places brilliance in him completely. 'Support the sky, fill the atmosphere, with thy base make firm the earth', he says, for the separation of these worlds. With a verse addressed to Viṣṇu [3] he arranges it; the post has Viṣṇu for its deity; verily he arranges it with its own deity. He arranges it with two (verses); the sacrificer has two feet; (verily it serves) for support. If he desire of a man, 'May I deprive him of brilliance, of the deities, of power', he should move the

[1] The inversion of the position of the subject is again noteworthy; cf. TS. vi. 2. 11. 4.

[2] Cf. KS. xxvi. 5, 6; KapS. xli. 3. 4; MS. iii. 9. 3, 4; ÇB. iii. 7. 1. 5-32. The verses commented on are in TS. i. 3. 6.

[3] The Pluti seen here by Weber is really a mode of indicating the Kampa; see Lüders, *Die Vyāsa-Çikshā*, p. 58, n. 1. Bhāsk. recognizes a Vedic long vowel. Cf. TS. vi. 2. 10. 3.

[4] The Yūpa is dug in at the centre of the Avaṭa or pit, and the pit is in front (to the east) of the Āhavanīya, half inside the Uttaravedi, half outside. The reference in *agniṣṭha* is therefore to the corner which stands within the Āhavanīya.

corner near the fire to one side or the other of the Āhavanīya;[1] verily he deprives him of brilliance, of the deities, of power. If he desire of a man, 'May I unite him with brilliance, with the deities, with power' [4], he should set up for him the corner (of the post) near the fire in a line with the Āhavanīya; verily he unites him with brilliance, with the deities, with power. 'Thee that art winner of Brahmans, winner of nobles', he says; that is according to the text. He winds round (the grass); the girdle is strength, the post is of the same height as the sacrificer; verily he unites the sacrificer with strength. He winds (it) round at the level of the navel;[2] verily at the level of the navel he bestows upon him strength; therefore at the level of the navel men enjoy strength. If he desire of a man, 'May I deprive him of strength' [5], he should put (it) on either upwards or downwards; verily he deprives him of strength. If he desire, 'May Parjanya rain', he should put it on downwards; verily he brings down rain; if he desire, 'May Parjanya not rain', he should put it on upwards; verily he holds up rain. What is dug in belongs to the Pitṛs, what is above the part dug in up to the girdle belongs to men, the girdle belongs to the plants [6], what is above the girdle up to the top to the All-gods, the top to Indra, the rest to the Sādhyas. The post is connected with all the gods; verily in setting up the post he delights all the gods. By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will equal us'; they blocked the way by the post[3] and went to the world of heaven; the Ṛṣis discerned that (world) by means of the post, and that is why it is called post [7]. In that he sets up the post, (it is) to discern the world of heaven. He puts (it) up to the east (of the fire), for before[4] the sacrifice it is proclaimed, for what is not proclaimed is that of which when it is passed men say, 'This should have been done.' The Sādhya gods despised[5] the sacrifice; the sacrifice touched them not; what was superabundant in the sacrifice touched them. The superabundant part of the sacrifice is the producing of fire and casting it on the fire; the superabundant part [8] of the post is the part above the top; that is their share; verily by it he delights them. The gods when the Soma sacrifice was complete cast the offering-spoons (into the fire) and the post; they reflected, 'Here we are

[1] The post should be exactly in a line with the Āhavanīya, and clearly the idea is that he should remove it so as to be either north or south of the line. The rare *nāvayati* has reduced Sāyaṇa to *na prāpayet!* Bhāsk. has no version.

[2] *nīvidaghne* is the Kāṇva version of ÇB., Eggeling, SBE. xxvi. 172, n. 1.

[3] This seems to be the sense here at least: in ÇB. iii. 2. 2. 2; 7. 1. 27 Eggeling prefers 'scatter', see SBE. xxvi. xxix, 36, n. 1. Whitney, AJP. iii. 402, prefers 'set up an obstacle, block, or bar the way'.

[4] The *purastāt* has clearly the two different senses of place (in the *vidhi*) and of time in the *arthavāda*, the place being derived from the time.

[5] They thought it too little and wanted something over (*ati*). Cf. AĀ. ii. 3. 3.

making a disturbance of the sacrifice'; they saw a ransom in the bunch of grass for the offering-spoons, in the chip[1] for the post. When the Soma sacrifice is complete he casts (in the fire) the bunch of grass, he offers the chip, to avoid disturbing the sacrifice.

vi. 3. 5. The[2] Sādhya gods were in this world and nothing else living.[3] They offered[4] Agni as a sacrifice to Agni, for they found nothing else to offer; thence indeed these creatures were born; in that he casts the fire on the fire after producing it, (it serves for) the propagation of offspring. Now the fire is Rudra, the beast the sacrificer; if he were to produce the fire after offering the beast, he would place the sacrificer in the power of Rudra [1], and he would be liable to die. Or rather they say, 'All the gods are the fire, the beast the offering'.[5] In that he produces the fire after offering the beast, he brings forth all the gods for the offering which is made ready. The fire should be produced, after bringing up (the beast). The offering is then neither finished nor not begun. 'Thou art the birthplace of Agni', he says, for that is the birthplace of Agni. 'Ye are the two male ones', he says, for they are the two male ones [2]. 'Thou art Urvaçī, thou art Āyu', he says, to make a pair. 'Anointed with ghee do ye produce a male', he says, for they[6] produce a male who (produce) Agni. 'Be born with the Gāyatrī metre', he says; verily he produces him with the metres. 'Recite for Agni as he is being produced', he says; he[7] recites a verse to Savitṛ; verily, instigated by Savitṛ, he produces him. 'Recite for him who is born' [3], 'For him who is being cast forward recite', he says; verily as each part is performed he completes him. He[7] recites all Gāyatrī verses; Agni has the Gāyatrī as his metre; verily he unites him with his own metre. The fire is in front; having produced fire he casts it forward; the two uniting overpower[8] the sacrificer; 'Be of one mind with us', he

[1] The *svaru* is not the first splinter (*prathama-çakala*) as Sāyaṇa says: he has forgotten his own comment above on *netṛṇām*, TS. i. 3. 6 *e*, where he correctly distinguishes the *prathamaçakala*, the *svaru*, and the *caṣāla*. Cf. Schwab, p. 74 n.

[2] Cf. KS. xxvi. 7; KapS. xli. 5; MS. iii. 9. 5, 6; ÇB. iii. 7. 3. 1–8; 4. 1. 20–24. The verses commented on are in TS. i. 3. 7.

[3] *miṣát* is no doubt correct; Sāyaṇa has apparently *īṣat* glossed as *prāṇijātam*, but Bhāsk. has *miṣát*. KS. reads *svám* and MS. has a different term. For *miṣat* see AĀ. ii. 4. 1.

[4] The sense of *ālabh* is wide enough to cover all from the *upākaraṇa* to the death of the animal, as is shown by the succeeding argument. The double dat. is noteworthy; for the dative of the person to whom the offering is made, see Delbrück, *Altind. Synt.* p. 141; for a double dat. see TS. ii. 1. 2. 3.

[5] The argument ends here; it would have been more natural had it ended at *janayati*. As Sāyaṇa points out, the next sentence meets this argument: as the *upākaraṇa* has taken place, the offering is ready.

[6] i.e. the two Araṇis.

[7] i.e. the Hotṛ. His verses are, for the *manthana*, RV. i. 24. 3 *seq.*; for Agni when born, i. 74. 3 *seq.*; for the *praharaṇa*, vi. 16. 41; see TS. iii. 5. 11. 3.

[8] This is clearly the sense of *abhi sám bhū*; cf. AĀ. i. 3. 8; ii. 3. 7; JRAS. 1911,

says, to appease (them). He offers after casting (the fire) forward; verily he gives him food on birth; he offers with melted butter; the melted butter is the dear home of Agni; verily he unites him with his dear home, and also with brilliance.

vi. 3. 6. 'For[1] food thee!' (with these words) he takes up the strew, for he who sacrifices strives (*ichâte*) as it were. 'Thou art the impeller', he says, for he brings them[2] up. 'To the gods the servants of the gods have come', he says, for being the servants of the gods they go to the gods. 'The priests, the eager ones', he says; the priests are the priests, the eager ones, therefore he says thus. 'O Bṛhaspati, guard wealth' [1], he says; Bṛhaspati is the holy power (Brahman) of the gods; verily by the holy power he wins cattle for him. 'Let thy oblations taste sweet', he says; verily he makes them sweet. 'O god Tvaṣṭṛ, make pleasant our possessions', he says; Tvaṣṭṛ is the form-maker of the pairings of cattle; verily he places form in cattle. 'Stay, ye wealthy ones', he says: the wealthy ones are cattle; verily he makes cattle abide for him. 'On the impulse of god Savitṛ' [2], (with these words) he takes up the rope, for instigation. 'With the arms of the Açvins', he says, for the Açvins were the Adhvaryus of the gods. 'With the hands of Pūṣan', he says, for restraining. 'O offering to the gods, I seize thee with the noose of sacred order', he says; sacred order is truth; verily with truth which is sacred order he seizes it. He winds (the rope) round transversely,[3] for they fasten a (beast) for killing in front; (verily it serves) for distinction. 'Fear not men', (with these words) he fastens it, for security. 'For the waters [3] thee, for the plants thee I sprinkle', he says, for from[4] the waters, from the plants, the beast is born. 'Thou art a drinker of the waters', he says, for he is a drinker of the waters who is offered in sacrifice. 'O ye divine waters, make it palatable, a very palatable offering for the gods', he says; verily he makes

p. 957; Oertel, *Trans. Connecticut Acad.* xv. 189; above, p. 190, n. 2.

[1] Cf. KS. xxvi. 7, 8; KapS. xli. 5, 6; MS. iii. 9. 5, 6; ÇB. iii. 7. 3. 9–4. 6. The verses commented on are in TS. i. 3. 7 and 8.

[2] This refers clearly to several victims, and the victims are identified with the *daivīr viçaḥ*. It will be seen that the TS. here does not adopt the order of the text in TS. i. 3. 7, but puts the Agnimanthana before the ceremonies connected with the driving up of the victims.

[3] This is not clear: Sāyaṇa says it is = *vakrayā*, a reference to the mode of binding, beginning with the right front foot and ending with the head (it is not so in KÇS. vi. 3. 27; see Eggeling, SBE. xxvi. 180, n. 2). This may be correct, but the rest of the sentence is doubtful; the comm. is no doubt correct in treating the reference as one to the ordinary killing for food as opposed to the sacrifice, and he renders it as meaning that in such a case the slaughterers stand in front of the beast and put a noose over its neck. This gives a welcome sense, though *prati muc* in this usage would seem to require some case other than an accusative. Bhāsk. has *pratīpaṁ pratikūlaṁ prāṇavṛtteç çiro 'tītya grīvāyāṁ pratimuñcati.*

[4] Probably the sense of 'from' is meant by the text.

it palatable. From above he sprinkles (it); verily he makes it pure from above; he makes it drink; verily within he makes it pure; from below he besprinkles (it); verily all over he makes it pure.

vi. 3. 7. By[1] means of Agni as Hotṛ the gods defeated the Asuras. 'Recite for Agni as he is kindled', he says, for the overcoming of foes. He recites seventeen kindling-verses; Prajāpati is seventeenfold; (verily it serves) to win Prajāpati. He recites seventeen; there are twelve months and seven seasons, that is the year; offspring are born in the course of the year; (verily it serves) for the propagation of offspring. The gods, after reciting the kindling-verses, could not discern the sacrifice; Prajāpati silently performed [1] the libation of ghee; then did the gods discern the sacrifice; in that silently he performs the libation of ghee, (it serves) for the revelation of the sacrifice. The sacrifice was with the Asuras; the gods took it by the silent offering; in that silently he performs the libation of ghee, he takes away the sacrifice of his foe. He rubs the enclosing-sticks; verily he purifies them. Thrice each he rubs them, for the sacrifice is thrice repeated;[2] also (it serves) to smite away the Rakṣases. They make up twelve;[3] the year has twelve [2] months; verily he delights the year, verily also he endows him[4] with the year, for the gaining of the world of heaven. The libation of ghee is the head of the sacrifice, the fire is all the gods;[5] in that he performs the libation of ghee, verily the sacrificer at the beginning of the sacrifice wins all the gods. The libation of ghee is the head of the sacrifice, the beast is the body; having performed the libation of ghee he anoints the beast; verily on the body of the sacrifice [3] he places the head. 'Let thy breath be united with the wind', he says; the breath has the wind for its deity; verily he offers its breath in the wind. 'Thy limbs with the sacrificers, the lord of the sacrifice with his prayer', he says; verily he causes the lord of the sacrifice to obtain its blessing. Viçvarūpa, Tvaṣṭṛ's son, vomited over the beast from above; therefore they do not cut off (portions) from the beast above; in that he anoints the beast from above, verily he makes it pure [4]. He chooses the priests, verily he chooses the metres, he chooses seven; there are seven tame animals, seven wild; there are seven metres, (and so it serves) to win both. He offers eleven fore-sacrifices; ten are the

[1] Cf. KS. xxvi. 8, 9; KapS. xli. 6, 7; MS. iii. 9. 5, 6, 8; ÇB. iii. 7. 4. 7-8. 1. 5. The verses commented on are in TS. i. 3. 8. 1.

[2] The reference here is to the frequent threefold repetitions in the sacrifice, according to Sāyaṇa, or perhaps rather to the three Savanas, each being in some sort a repetition. Cf. TS. vi. 3. 8. 1.

[3] i.e. with the three stirrings of the fire.

[4] The sacrificer (Sāyaṇa) rather than the victim.

[5] For the variation of order cf. TS. vi. 2. 11. 4.

vital airs of the beast, the body[1] is the eleventh; verily his fore-offerings are of the same size as the beast. One (of them) lies around the omentum; verily the body lies around the body.[1] The axe is a thunderbolt, the splinter of the sacrificial post is a thunderbolt, the gods by making a thunderbolt of the ghee smote Soma. 'Anointed with ghee, do ye guard the beast', he says; verily, overpowering it by means of the thunderbolt, he offers it.

vi. 3. 8. He[2] encircles (it) with fire; verily he makes it completely offered, that nothing may be lost, for that which falls of the oblation is (thus) not lost. He encircles (it) with fire thrice, for the sacrifice is thrice repeated; also (it serves) to smite away the Rakṣases. The theologians say, 'Should the beast be grasped hold of, or not?' Now the beast is led to death; if he were to grasp hold of it, the sacrificer would be likely to die. Or rather they say, 'The beast is led to the world of heaven' [1]; if he were not to grasp hold of it, the sacrificer would be bereft of the world of heaven.' He grasps hold (of it) by means of the omentum-forks; that is as it were neither grasped nor yet not grasped.[3] 'Give directions, O Hotṛ, for making ready the oblations to the gods', he says, for an act that is directed[4] is carried out. 'Ye wealthy ones, do ye kindly resort to the lord of the sacrifice', he says; that is according to the text. With the fire he goes in front, to smite away the Rakṣases. 'Guard from contact with earth', (with these words) he casts down the strew [2], that nothing may be lost, for that which falls on the strew is not lost; verily also he places it on the strew. The Adhvaryu turns away from the beast as it is slaughtered; verily he conceals himself from cattle, that he may not be cut off. He attains fortune, and obtains cattle who knows thus. The wife is led forward from the back place; 'Homage to thee, O extended one', he says; the extended are the rays of the sun [3]; verily he pays homage to them. 'Come forward, irresistible', he says; the resisting is the foe; (verily it serves) to beat away the foe. 'Along the stream of ghee, with offspring, with increase of wealth', he says; verily he invokes this blessing. 'O ye waters, goddesses, purifying', he says; that is according to the text.

vi. 3. 9. When[5] the beast is offered in sacrifice, pain seizes its vital airs. 'Let thy speech swell, let thy breath swell', he says; verily he removes the pain from the vital airs. From the vital airs the pain enters the

[1] *ātmá* here has no doubt this its normal early sense. The KS. says expressly that the omentum (*vapā*) is the *ātman* of the victim, while the last Āprī verse is that of the sacrificer.

[2] Cf. KS. xxvi. 8; KapS. xli. 6; MS. iii. 9. 7; ÇB. iii. 8. 1. 6–2. 4. The verses commented on are in TS. i. 3. 8. 1, 2.

[3] Exactly the same construction is found in TS. vi. 3. 5. 2.

[4] This seems to be the sense, as Sāyaṇa takes it.

[5] Cf. MS. iii. 10. 2; ÇB. iii. 8. 2. 5–29. The verses commented on are in TS. i. 3. 9.

earth; (with the words) 'Hail to the and night!' he pours it down; verily he removes the pain of the earth by day and night. 'O plant, protect him', 'O axe, harm him not', he says; the axe is a thunderbolt [1]; (verily it serves) for atonement. He cuts from the sides, for men cut from the middle; he cuts crossways, for men cut along; for distinction. 'Thou art the share of the Rakṣases', (with these words) he casts the strew, having anointed it on the thick part; verily with the blood he propitiates the Rakṣases. 'This Rakṣas here I lead to the lowest darkness, who hateth us and whom we hate', he says; there are two (kinds of) persons, he whom he [2] hates and he who hates him; both these he leads to the lowest darkness.[1] 'For food (*iṣé*) thee!' (with these words) he draws out the omentum, for he who sacrifices strives as it were.[2] If he were to pierce (it), Rudra would be likely to slay his cattle; if he were not to pierce (it), it would not be fixed;[3] with one he pierces, with the other not, for support. 'In ghee, O sky and earth, be covered', he says; verily with fat he anoints sky and earth. 'Uncut [3] with wealth of heroes (give us) riches', he says: that is according to the text. Now cruel as it were is what he does when he draws out the omentum. 'Fare along the broad atmosphere', he says, for atonement. Now he who grasps hold of the beast as it is led to death falls away from this world; he takes again hold of the omentum-forks; verily he finds support in this world. With the fire he goes in front, to smite away the Rakṣases; verily also with the oblation he follows the deities [4]. He should not pass[4] over the last of the embers; if he were to pass over the last of the embers, he would despise the deities. 'O Vāyu, taste the drops', he says; therefore the drops are produced separately. The omentum is the chief part of cattle, the strew the chief of plants; verily he unites the chief with the chief; verily also in the plants he establishes cattle. 'Give directions[5] for the Svāhā cries', he says [5], for the completion of the sacrifice. The speckled butter is the expiration and inspiration of cattle, the omentum is the body; having poured butter on the speckled ghee,[6] he pours on the omentum; verily in the body of cattle he deposits expiration and inspiration. 'Hail! Go to Ūrdhvanabhas, the offspring of the Maruts', he says; Ūrdhvanabhas, the offspring of the Maruts, used to cast forward

[1] Here the Brāhmaṇa does not exactly follow the Saṅhitā. So TS. vi. 2. 10. 2; above, p. lxxv.

[2] So above, TS. vi. 3. 6. 1.

[3] There are two forks (*çrapaṇī*), and one of them is to be dug in, and the other not, else the omentum would not be held firm; the forks have one a single point, the other is bifurcate, and is used for the foot of the omentum.

[4] The meaning is that the omentum is to be cooked on the last of the embers.

[5] The Maitrāvaruṇa gives the direction to the Hotṛ for the Yājyā verse of the last of the fore-sacrifices.

[6] The ÇB. iii. 8. 2. 24 evidently has precisely this passage in mind, for it advocates the opposite order of sprinkling or basting, and says a Caraka teacher cursed Yājñavalkya on this point.

the omentum-forks of the gods; verily through him he casts them forward. He casts them forward in opposite directions;[1] therefore expiration and inspiration are in opposite directions.

vi. 3. 10. Having[2] offered in sacrifice the beast, he strews over (it) a cake; verily he sacrifices it with its sap. Having performed the rite with the omentum, he performs with the cake; the cake is strength; verily he places strength in the midst of cattle; verily also he closes the cut in the beast. Having made offering of the speckled ghee, he thrice asks, 'Is the oblation cooked, Çamitṛ?' for the gods found truth in three (cookings). He who says what is not cooked is cooked (is burdened) with sin.[3] The speckled butter is the expiration and the inspiration of cattle [1]; when the beast is offered the body comes into the heart; in that he sprinkles the heart with speckled ghee, he thus places expiration and inspiration in the body of cattle. By means of the beast the gods went to the world of heaven. They reflected, 'Men will mount after us.' They cut off its head and made its sap stream forth; it became the Prakṣa (tree): that is the nature of the Prakṣa.[4] In that there is a branch of the Plakṣa above the strew, so he cuts off from the victim when it has its sap [2]. As the beast is borne along the Rakṣases follow after it; he takes it between the sacrificial post and the Āhavanīya, to smite away the Rakṣases. When the beast is offered its mind departs. 'Recite to Manotā for the oblation which is being divided', he says;[5] verily he secures its mind. He cuts off eleven portions; ten are the vital airs of the beast, the body is the eleventh, he cuts off as much as is the size of the beast [3].[6] First he makes a portion of the heart, then of the tongue, then of the breast: what he conceives with the heart, that he says with the tongue; what he says with the tongue, that he utters from the breast. That is the order in the case of the beast. If he cuts off thus and then cuts from the rest at will, still the cutting off from that animal has been made in order. In the middle he makes a portion of the intestines, for breath is in the middle; he makes a portion of the upper part [4], for

[1] One is cast down with point to the east, the two-pronged fork; the other, the one-pronged, with point to the west.

[2] Cf. MS. iii. 10. 2, 3; ÇB. iii. 8. 3. 1–19.

[3] The instr. here reminds one of RV. iii. 19. 3 (TS. i. 3. 14 *s*), *sá téjīyasā mánasā tvótaḥ*, which is almost as it stands a case of an instr. of description (Speijer, *Sansk. Synt.* § 67) comparable with the later use of the abl. But it is not necessary to press this view, for *āha* can easily be supplied, and so in RV. we can understand 'he wins' or something similar, as does Oldenberg in his note.

[4] For the Plakṣa and its variant Prakṣa, cf. *Vedic Index*, ii. 54. In ÇB. iii. 8. 3. 12 it is glossed as *prakhya*, on the ground of the identity of *khya* and *kṣa*, for which see Keith, *Aitareya Āraṇyaka*, pp. 59, 231.

[5] The Hotṛ is made to recite the hymn, RV. vi. 1. 1–13, which contains the word *manotā* (used of Agni); see Eggeling, SBE. xxvi. 203, n. 4.

[6] Cf. TS. vi. 3. 7. 5. In the following I have borrowed Eggeling's rendering of *avadyati*: the portion cut off is the heart, not part of the heart.

breath is in the upper part; whether he does one, or the other, there is variation in both cases.[1] A Brahman on birth is born with a threefold debt, of pupilship to the Ṛṣis, of sacrifice to the gods, of offspring to the Pitṛs. He is freed from his debt who has a son, is a sacrificer, and who has lived as a pupil: this (debt) he performs (*ávadayate*) by these cuttings-off, and that is why the cuttings-off (*avadā́na*) have their name. The gods and the Asuras were in conflict. The gods said to Agni, 'With thee as our hero let us overcome the Asuras' [5]. He said, 'Let me choose a boon; let me have a choice part of the beast.' He chose that choice part (of the beast), the shoulder from the fore part, the intestines from the middle, the hip from the hind part. Then the gods prospered, the Asuras were defeated; in that he makes portions of three members[2] it is for the overcoming of his foe; he prospers himself, his foe is defeated. He cuts off transversely; therefore cattle move forward their limbs transversely, for support.[3]

vi. 3. 11. He[4] covers the dipping-spoons with fat; cattle are distinguished by fat: verily he bestows on cattle their distinguishing mark. He covers (them) after putting (the fat) on the soup; the soup is the sap of cattle; verily he bestows sap upon cattle. He stirs the oblation of fat with the rib;[5] the rib is the middle of cattle, the fat is the sap of cattle; in that he stirs the oblation of fat with the rib, he places sap in the middle of cattle. Now they kill [1] the beast when they dispose[6] of it; the expiration has Indra for its deity, the inspiration has Indra also. 'May Indra's expiration be set in every limb', he says; verily he bestows expiration and inspiration upon cattle. 'O god Tvaṣṭṛ, let much be united for thee', he says; for cattle have Tvaṣṭṛ as their deity. 'When ye that are various become of one form', he says; for they being various become then of one form. 'Over thee as thou goest among the gods [2] for help let thy comrades and thy father and mother rejoice', he says; verily he makes him, approved by his mother[7] and his father, go to the world of heaven. With a half-verse he offers the oblation of fat; the half-verse is yonder (sky) and the half-verse is this (earth); verily with sap he adorns both. He offers to the quarters;

[1] Apparently this means that there is an option to choose the top or the middle of the intestines, as reasonable variants, not as identical.

[2] That is the technical name of the part for Agni Sviṣṭakṛt.

[3] Sāyaṇa quotes a Sūtra: *dakṣiṇaṁ dos savyā çroṇir gudatṛtīyam iti sauviṣṭakṛtāni.* Cf. ÇB. iii. 8. 3. 27.

[4] Cf. MS. iii. 10. 4; ÇB. iii. 8. 3. 20–37. The verses commented on are in TS. i. 3. 10.

[5] *pārçvéna* seems to have this sense which Sāyaṇa gives it. But in ÇB. iii. 8. 3. 24 it is taken by Eggeling as = a crooked knife, and this may be correct.

[6] The word owes its use to the usual pretence that the animal is persuaded to acquiesce in its death. The mode of death was strangling; see Schwab, *Das altindische Thieropfer*, p. 106.

[7] *mātā́* is read in C as a quasi-compound derived from the irregular *mātā́ pitáraḥ* of the text.

verily with sap he adorns the quarters; verily from the quarters he wins strength and sap. The speckled butter is the expiration and the inspiration of cattle; cattle have the lord of the forest [3] for their deity; in that having made offering of the speckled butter he says,[1] 'Recite for the lord of the forest, give directions for the lord of the forest', he bestows expiration and inspiration upon cattle. Of each he divides the divided pieces;[2] therefore cattle have various forms. He moistens (it) with soup; soup is the sap of cattle; verily he bestows sap upon cattle. He invokes the Iḍā; the Iḍā is cattle; verily he invokes cattle. Four times he invokes [4], for cattle have four feet. If he desire of a man, 'May he have no cattle', he should take for him (a piece) without fat; cattle are distinguished by fat; verily by means of their distinctive mark he deprives him of cattle, and he has no cattle. If he desire of a man, 'May he have cattle', he should take for him (a piece) with fat; cattle are distinguished by fat; verily by means of their distinctive mark he wins cattle for him, and he has cattle. Prajāpati created the sacrifice; he first created the butter [5], in the middle the beast, last the speckled butter; therefore the fore-sacrifices are performed with butter, the beast (is offered) in the middle, and the after-sacrifices with speckled butter. Therefore that is mixed as it were, for it was created last. He offers eleven after-sacrifices; ten are the vital airs of the beast, the body is the eleventh; he offers as many after-sacrifices as is the size of the beast. Now they kill the beast when they dispose of it; the speckled butter is the expiration and the inspiration of cattle; in that he performs the after-sacrifices with speckled butter, verily he bestows expiration and inspiration upon cattle.

PRAPĀṬHAKA IV

The Exposition of the Soma Sacrifice (*continued*)

vi. 4. 1. By[3] means of the sacrifice Prajāpati created offspring; verily he created them by the subsidiary sacrifices; in that he offers the subsidiary sacrifices, verily thus the sacrificer creates offspring. He cuts off from the hind portion, for from the hind portion offspring are born; he cuts off from the thick side,[4] for offspring are born from the thick side; he cuts off

[1] The first order is to the Maitrāvaruṇa for the Puronuvākyā, the second to the Hotṛ for the Yājyā, according to Sāyaṇa. In ÇB. iii. 8. 3. 34 Eggeling inverts the order.

[2] For this cf. ÇB. i. 8. 1. 13 *seq.* with Eggeling's note, SBE. xii. 219, n. 3; Hillebrandt, *Das altindische Neu- und Vollmondsopfer*, pp. 122 *seq.*

[3] Cf. ÇB. iii. 8. 4. 1–5. 10. The verses commented on are in TS. i. 3. 11.

[4] For a similar use of *sthavimatáḥ*, cf. TS. vi. 3. 9. 2, where Sāyaṇa explains that it is the *saptamī* case.

without confusion, to prevent confusion of the vital airs. He does not turn (it) round; if he were to turn (it) round, disease [1] would be likely to seize his offspring. 'Go to the ocean, hail!' he says; verily thus he produces seed [1]. 'Go to the atmosphere, hail!' he says; verily by means of the atmosphere he begets offspring for him, for in accord with the atmosphere offspring are born. 'Go to god Savitṛ, hail!' he says; verily, instigated by Savitṛ, he begets offspring for him. 'Go to day and night, hail!' he says; verily by means of day and night he begets offspring for him, for in accord with day and night offspring are born. 'Go to Mitra and Varuṇa, hail!' he says [2]; verily he bestows expiration and inspiration on offspring when born. 'Go to Soma, hail!' he says, for offspring have Soma for their deity. 'Go to the sacrifice, hail!' he says; verily he makes offspring fit for the sacrifice. 'Go to the metres, hail!' he says; the metres are cattle; verily he wins cattle. 'Go to the sky and the earth, hail!' he says; verily on either side he supports offspring when born with the sky and the earth. 'Go to the clouds [3] of the sky, hail!' he says; verily he procures rain for offspring when born; 'Go to Agni Vaiçvānara, hail!' he says; verily he establishes in this (world) offspring when born. He makes a portion of the vital airs, who makes a portion of the intestines; 'Give me mind and heart', he says; verily he summons the vital airs according to their places. When the beast is offered, pain reaches its heart; it gathers round the heart-spit [4]. If he were to place the heart-spit on the earth, he would cause pain to the earth; if on the waters, he would cause pain to the waters; he places it in the meeting-place of dry and wet,[2] to appease both. He should think of whomsoever he hates; verily he causes him pain.

vi. 4. 2. The [3] gods divided the sacrifice on the Agnīdh's altar: of what was left over they said, 'Let this remain here.' That is why the Vasatīvarī (waters) have their name.[4] But in the morning they could not arrange (to divide it); they placed it in the waters, they became the Vasatīvarīs. He takes the Vasatīvarīs; the Vasatīvarīs are the sacrifice; verily having taken from the beginning the sacrifice he stays (with it). If the sun set, on one who has not taken (the waters), his sacrifice would not be begun [1], and he would split the sacrifice. He should either take waters with radiance

[1] *udāvartáḥ* is explained as a disease by Bhāsk. and Sāyaṇa, and in Suçruta it is a disease marked by retention of the faeces, *ud* with *vṛt* denoting 'secrete' or 'excrete' (see BR. *s.v.*) If this is correct, the use of a medical metaphor in *utsanna* (*yajña*) is comparable; cf. pp. 418, n. 2; 439, n. 7.

[2] i.e. a place where water and land just meet: if that cannot be found a pouring of water will remedy the defect; cf. Schwab, *Das altindische Thieropfer*, pp. 161, 162.

[3] Cf. ÇB. iii. 9. 2. 2–17.

[4] *vasatīvarītvám* is curious, as the term is regularly *vasatīvarī*, as below, *gṛhītá-vasatīvarīkaḥ*. Cf. Weber, *Ind. Stud.* xiii. 22, n. 5; 47, n. 2.

in them,[1] or having deposited gold he takes[2] them with light in them, or he should take them from the tank of a Brahman who performs many sacrifices, for he is one who has taken the Vasatīvarīs. He takes the Vasatīvarīs; the Vasatīvarīs are cattle; verily having taken cattle from the beginning he stays (with them). If he were to take them along the stream, his cattle would be likely to wander from him; he takes them standing against the stream; verily he obstructs cattle and seizes them for him. Indra [2] slew Vṛtra; he died upon the waters; of them what was pure, fit for sacrifice, and divine, that was set free.[3] They became the Vahantīs. He takes of the Vahantīs; verily he takes those of waters which are pure, fit for sacrifice, and divine. He should not pass over the nearest Vahantīs; if he were to pass over the nearest Vahantīs, he would despise the sacrifice. He should not take of stagnant (waters); the stagnant (waters) are seized by Varuṇa; if he were to take of stagnant (waters) [3], he would cause Varuṇa to seize his sacrifice. If it is done by day, the night enters the waters; therefore the waters appear dusky by day; if it is done by night, the day enters the waters; therefore the waters appear shining by night; he takes (them) at the union of shade and light; verily for him he secures the colour of day and night. 'These waters are rich in oblation', he says; verily he takes them made into an oblation. 'Rich in oblation be [4] the sun', he says; verily he takes them with light in them. He takes with an Anuṣṭubh; the Anuṣṭubh is speech; verily with the whole of speech he takes them. He takes with a verse of four feet, he places them thrice,[4] they make up seven, the Çakvarī has seven feet, the Çakvarī is cattle; verily he wins cattle. For this world the Gārhapatya is established, for yonder the Āhavanīya; if he were to place (them) on the Gārhapatya, he would have cattle in this world, if on the Āhavanīya, in yonder [5] world he would have cattle. He places (them) on both; verily he makes him have cattle in both worlds. He carries (them) round everywhere, to smite away the Rakṣases. 'Ye are the share of Indra and Agni', he says; that is according to the text. He places (them) on the Agnīdh's altar; the Agnīdh's altar is the invincible part of the sacrifice; verily he places (them) on the invincible part of the sacrifice. Wherever in the performance of a sacrifice nothing is done, in that (place) the Rakṣases infest the sacrifice. In that he takes of the Vahantīs, that part of the sacrifices lies being performed, to prevent the infestation of the Rakṣases, for they

[1] *ulkayā dyotitāḥ* (Sāyaṇa). Bhāsk. gives the alternative that the verse used is TS. i. 4. 3: hence the waters are *jyotiṣyāh*. The lack of Visarga in C and D (Pada MSS. of Weber) and in the Mysore ed. is simply a stupid blunder.

[2] The change to *gṛhṇāti* is curious—possibly the sentence is a mere interpolation.

[3] i. e. the flowing water.

[4] The Gārhapatya, the Uttaravedi, and the Āgnīdhrīya.

do not move them, but they lie around until the third pressing, for the continuity of the sacrifice.

vi. 4. 3. The[1] theologians say, 'He indeed would be an Adhvaryu who in making Soma descend should make it descend for all the gods.' 'To the heart thee!' he says; verily he makes it for men; 'To mind thee!' he says; verily he makes it for the Pitṛs; 'To the sky thee! To the sun thee!' he says; verily he makes it for the gods; so many are the gods; verily he makes it descend for them all. Before the utterance of speech [1] he begins the morning litany; verily he wins all that there is of speech. 'The waters' is the first thing he utters;[2] the waters are the sacrifice; verily over the sacrifice he utters speech. He recites all (kinds of) metres; the metres are cattle; verily he wins cattle. For one who desires brilliance he should conclude with a Gāyatrī verse, for one who desires power with a Triṣṭubh verse, for one who desires cattle with a Jagatī verse, for one who desires support with an Anuṣṭubh verse, for one who desires the sacrifice with a Pañkti verse, for one who desires food with a Virāj verse. 'Let Agni (kindled) with the kindling-stick hear my appeal', he says [2]; verily, instigated by Savitṛ, having made proclamation to the gods, he goes for the waters. 'O Hotṛ, give directions for the waters', he says;[3] for an action which is directed is done. 'O bowl priest of the Maitrāvaruṇa, run hither', he says; Mitra and Varuṇa are the leaders of the waters; verily with them he goes for them. 'O ye divine waters, child of the water', he says; verily by the oblation requiting them he seizes them: then he takes of them made into an oblation and covered with ghee [3]. 'Thou art the dragger', he says; verily he removes dirt from them. 'I draw you for the sustenance of the ocean', he says; therefore the waters though eaten and drunk do not waste away. The pit is the birthplace of the sacrifice, the Vasatīvarīs are the sacrifice; bringing the bowls of the Hotṛ and the Maitrāvaruṇa into contact he pours in the Vasatīvarīs reciprocally,[4] so that the sacrifice may have its birthplace; verily he produces it from its own birthplace. 'O Adhvaryu, didst[5] thou seek the waters?' he says; 'they came to me; look upon them', in effect he says. If it is an Agniṣṭoma, he makes a libation; if an Ukthya, he rubs (butter) on the enclosing-sticks; if it is an Atirātra, he goes forward uttering a text, to distinguish the sacrifices.

[1] Cf. ÇB. iii. 9. 3. 2–33. The verses commented on are in TS. i. 3. 13.

[2] i. e. he commences with *āpo revatīḥ*, RV. x. 30. 12 (mangled in Sāyaṇa's comm. in *Bibl. Ind.*); so Caland and Henry, pp. 131, 132. Bhāsk., however, has *āpo daivīḥ*.

[3] i. e. the Adhvaryu bids the Hotṛ recite the verse, RV. x. 30. 1.

[4] i. e. he pours from one to the other and *vice versa*.

[5] The imperfects have a perfectly clear sense, and are not used as = aorists; cf. Delbrück, *Altind. Synt.* p. 279.

vi. 4. 4. 'On[1] the instigation of god Savitṛ',[2] (with these words) he takes up the pressing-stone, for instigation; 'with the arms of the Açvins', he says; for the Açvins were the Adhvaryus of the gods; 'with the hands of Pūṣan', he says, for support. The Soma is cattle, the Upāñçu pressing-(stone) is cross-breathing; in that he measures round the Upāñçu pressing-(stone), he confers cross-breathing upon cattle. 'To Indra thee! To Indra thee!' (with these words) he measures, for the Soma is taken for Indra. Five times he measures with the text [1]; the Pañkti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. Five times (he measures) in silence; these make up ten; the Virāj has ten syllables, the Virāj is food; verily he wins food by the Virāj. 'Ye are savoury, conquerors of Vṛtra', he says; this is the Soma-drinking of the waters; he who knows thus reaches not destruction in the waters. 'With thy light which is in the sky', he says; verily from these worlds he gathers him [2]. Soma, the king, reflected on the quarters, he entered the quarters; 'forward, behind, upward, downward', he says; verily from the quarters he gathers him; verily also he wins the quarters for him. 'O mother, come forth', he says; women are likely to desire him who knows thus. 'Thy unerring, watchful name, O Soma', he says [3]; this is Soma's Soma-drinking; he who knows thus reaches not destruction from Soma. When they press Soma they kill him; he[3] keeps back shoots; verily he protects him. The shoots are the vital airs, Soma is cattle; he later lets go the shoots; verily he bestows vital airs upon cattle; two by two he lets them go; therefore the vital airs are in pairs.

vi. 4. 5. The[4] Upāñçu cup is breath; in that the cups are drawn beginning with the Upāñçu, they follow on breath. Aruṇa Aupaveçi[5] used to say, 'At the morning pressing I establish the sacrifice and then I proceed with it when it has been established.' He first presses eight times; the Gāyatrī has eight syllables, the morning pressing is connected with the Gāyatrī; verily thereby he obtains the morning pressing. (He presses) eleven times on the second occasion; the Triṣṭubh has eleven syllables, the midday pressing is connected with the Triṣṭubh [1]; verily thereby he obtains the midday pressing. (He presses) twelve times on the third occasion; the Jagatī has twelve syllables, the third pressing is connected with the Jagatī; verily thereby he obtains the third pressing. This is what he calls the establishment of the sacrifice, to prevent loss; for what falls when the sacrifice

[1] Cf. MS. iv. 5. 4; ÇB. iii. 9. 4. 3-21. The verses commented on are in TS. i. 4. 1.

[2] In TS. i. 4. 1 only *á dade* is read, the rest being understood.

[3] The Pratiprasthātṛ is meant, not the Adhvaryu.

[4] KS. xxvii. 1; KapS. xlvii. 1; MS. iv. 5. 5; ÇB. iv. 1. 1. 1-26; 2. 21-24. The verses commented on are in TS. i. 4. 2.

[5] For this teacher, see TS. vi. 1. 9. 2. He evidently held the view of three rounds with different numbers of striking of the plants, 8, 11, and 12. For the perfect see Delbrück, *Altind. Synt.* pp. 299, 502, 503.

is established is not lost. Or rather they say, 'The Gāyatrī is not open to question[1] at the morning pressing'; he who knows thus is not liable to question from his foe; therefore eight times in each case[2] should he press [2]. The theologians say, 'Other cups are drawn with a strainer; what strainer has the Upāñçu?' 'Speech is the strainer', he should reply. 'Be pure for the lord of speech, O strong one', he says; verily by speech he purifies him. 'With the shoots of the male', he says, for the shoots of the Soma are the shoots of the male; 'purified by the arms', he says, for by the arms he purifies him; 'thou art the god, purifier of gods', he says, for he being a god [3] is the purifier of gods; 'to those thee whose portion thou art', he says, for he draws him for those whose portion he is. 'Thou art he who is appropriated', he says; verily he makes[3] breath his own; 'make our food full of sweetness for us', he says; verily he makes all food sweet for him ; 'to all the powers of sky and earth thee!' he says; verily upon both gods and men he bestows the vital airs. 'May mind enter thee!' he says [4]; verily he attains mind. 'Fare along the broad atmosphere', he says, for the breath has the atmosphere as its deity. 'Hail! Thee, of kindly nature, to the sun!' he says; the gods of kindly nature are the breaths; verily in them he secretly offers. 'To the gods that drink the rays thee!' he says; the gods that drink the rays are the rays of the sun; that is their share; verily thereby he delights them. If he desire, 'May Parjanya rain' [5], he should rub (the cup) with the (palm of) the hand downwards; verily he brings down the rain. If he desire, 'May it not rain', he should rub with the hand upwards; verily he keeps up the rain. If he practise witchcraft, 'Slay N.N.; then will I sacrifice to thee', he should say; verily desiring the libation he slays him. If he be far away, he should stand until he is weary;[4] verily he follows his breath and slays him. If he practise witchcraft [6], he should put (it) down (with the words), 'I set thee down on the breath of N.N.'; the breath is restless;[5] verily he brings his breath to rest. He purifies by means of six shoots; the seasons are six; verily he purifies him by means of the seasons; thrice he purifies; these worlds are three; verily he purifies him by means of these worlds. The theologians say, 'For what reason is it that three animals take by the

[1] The Pada makes *ativā́de* locative; Sāyaṇa thinks *ativā́da* has the sense of *adhikākṣarayuktatayā paṭhyamānatvam*, but this is not certain: it may be merely that *ativā́da* has the same sense as in *ánativāduka*.

[2] That is, in all three cases, only eight strikings should take place.

[3] The aor. has here its present sense.

[4] Bhask. explains *yāvantaṁ kālam nirucchvāsas sthātuṁ na çaknuyāt tāvantaṁ kālam ucchvasan tiṣṭhet.*

[5] Sāyaṇa makes the breath of the sacrificer the subject, but this seems needless: breath is properly restless, i.e. in swift movement, and if it is settled, i.e. stilled, then death follows.

hand?' In that thrice he draws separately the Upāñçu with his hand, therefore there are three animals which take by the hand, man, the elephant, and the ape.

vi. 4. 6. Whatever[1] the gods did as the sacrifice, that the Asuras did. The gods saw that the sacrifice must be established in the Upāñçu (cup), and they established it in the Upāñçu. The Asuras grasping the thunderbolt attacked the gods; the gods in fear ran up to Indra; Indra obstructed them[2] by means of the Antaryāma (cup), and that is why the Antaryāma has its name, 'the obstructor'. In that the Antaryāma cup is drawn, verily thus the sacrificer obstructs his foes. 'Through thee[3] I interpose sky and earth [1], I interpose the broad atmosphere', he says; verily with these worlds the sacrificer obstructs his foes. The gods reflected, 'Indra hath now become what we are'; they said, 'O bounteous one, give us a share'; 'In unison with the gods, the lower and the higher', he replied; to both (the sets of) gods, the lower and the higher [2], he gave a share. 'In unison with the gods, the lower and the higher', he says; to both (the sets of) gods, the lower and the higher, he gives a share. 'O bounteous one, do thou rejoice in the Antaryāma', he says; verily he does not cut off the sacrificer from the sacrifice. 'Thou art taken with a support', he says, for the support of inspiration. If both (cups) were drawn without a filter, inspiration would follow expiration, he would be likely to die. The Antaryāma is drawn with a filter [3], to separate expiration and inspiration. The Upāñçu and the Antaryāma (cups) are expiration and inspiration, the Upāñçu pressing-(stone) is cross-breathing. If he desire of a man, 'May he be likely to die', he should set them down for him without being in contact; verily he severs his expiration and inspiration from cross-breathing; swiftly he dies. If he desire of a man, 'May he live all his days', he should set them down for him in contact; verily he connects his expiration and inspiration with cross-breathing; he lives all his days.[4]

vi. 4. 7. The[5] cup for Indra and Vāyu is speech; in that the cups are drawn beginning with that to Indra and Vāyu, verily they follow speech. The gods said to Vāyu, 'Let us slay Soma, the king'; he replied, 'Let me

[1] Cf. KS. xxvii. 2; KapS. xlii. 2; MS. iv. 5. 6, 7; ÇB. iv. 1. 2. 1-20, 27. The verses commented on are in TS. i. 4. 3.

[2] The Asuras are referred to, not the Devas, with whom the acc. could hardly be construed.

[3] This interpretation is different from that adopted in TS. i. 4. 3 *b*. It has the disadvantage of making *te* have the sense of 'through thee', which of course can be given to it from the broad sense of the ethic dative; cf. Delbrück, *Altind. Synt.* p. 147.

[4] The ÇB. iv. 1. 2. 19 gives an opinion of the Carakas, which contemplates different formulae for the two cups, Upāñçu and Antaryāma. That is not a reference to the Sañhitās so far known.

[5] Cf. KS. xxvii. 3; KapS. xlii. 4; MS. iv. 5. 8; ÇB. iv. 1. 3. 1-10. The verses commented on are in TS. i. 4. 4.

choose a boon; let your cups be drawn with mine first.' Therefore the cups are drawn with those for Indra and Vāyu first. They slew him; he became putrid; the gods could not endure him, they said to Vāyu, 'Make him sweet for us' [1]; he replied, 'Let me choose a boon; let your vessels be said to have me as their deity.' Therefore, being of various deities, they are said to have Vāyu as their deity. Verily did Vāyu make him sweet for him; therefore what becomes putrid they hang out in a windy place, for Vāyu is its purifier, its sweetener. They could not find its distribution; Aditi said, 'Let me choose a boon; then shall ye distribute through me, verily with me as deity may your Soma (draughts) be set down' [2]. 'Thou art taken with a support', he says, and thereby have they Aditi for their deity, for those vessels that are made of wood are born from her womb, those that are made of clay are clearly hers; therefore he says thus. Speech aforetime[1] spoke without discrimination; the gods said to Indra, 'Do thou discriminate this speech for us'; he replied, 'Let me choose a boon; let this (cup) be drawn for me and for Vāyu together.' Therefore the cup is drawn together for Indra and Vāyu.[2] Indra approaching it in the midst discriminated it; therefore is speech spoken distinctly. Therefore is it drawn once, in the middle, for Indra, and twice for Vāyu, for he chose two boons.

vi. 4. 8. The[3] gods said to Mitra, 'Let us slay Soma, the king'; he replied, 'Not I; for I am the friend of all'; they answered, 'Still we will slay him; he replied, 'Let me choose a boon; let them mix[4] the Soma for me with milk.' Therefore they mix with milk (the Soma) for Mitra and Varuṇa. From him cattle departed (saying), 'He that was a friend hath done a cruel deed'; a cruel deed as it were [1] does he do who sacrifices with Soma; from him cattle depart. In that he mixes with milk (the Soma) for Mitra and Varuṇa, he unites Mitra with cattle, and the sacrificer with cattle. Aforetime indeed was Mitra thus aware, 'When I have done this cruel deed, cattle will depart from me'; therefore he chose thus. The gods said to Varuṇa, 'With thee as helper we will slay Soma, the king'; he replied, 'Let me choose a boon, for me [2] and Mitra together let this (cup) be drawn.' Therefore it is drawn for Mitra and Varuṇa together; therefore with a king as helper[5] they slay a king, with a Vaiçya a Vaiçya,

[1] *parācī* may mean 'turned away', but the sense 'formerly' seems legitimate, though it is not recognized by PW. or OB.

[2] This compound is found also in TS. vi. 4. 8. 4, and Weber compares *vāyosāvitrāḥ*, vii. 5. 22. 1; *Ind. Stud.* xiii. 102.

[3] Cf. KS. xxvii. 4; KapS. xlii. 4; MS. iv. 5. 8; ÇB. iv. 1. 4. 7-10. The verses commented on are in TS. i. 4. 5.

[4] The MSS. have *çrīṇan*; the other texts *çrīṇān*, and in view of the palaeography of *çrīṇān iti* and *çrīṇann iti* there can be no doubt of the real text; see Weber, *Ind. Stud.* xiii. 97; above, p. lxxiii.

[5] The sense is clear, but KS. has a different version and MS. no parallel. Bhāsk. has *yathā Rāmo Rāvaṇaṁ Vibhīṣaṇena.*

with a Çūdra a Çūdra. This was not day or night, but undiscriminated; the gods said to Mitra and Varuṇa, 'Make this to shine forth for us'; they replied, 'Let us choose a boon; let one cup only be drawn before ours.' Therefore the cup for Indra and Vāyu is drawn before that for Mitra and Varuṇa, for the Upāñçu and the Antaryāma (cups) are expiration and inspiration.[1] Mitra produced the day, Varuṇa the night; then indeed did this shine forth; in that (a cup) is drawn for Mitra and Varuṇa, (it is) for shining forth.

vi. 4. 9. The[2] head of the sacrifice was cut; the gods said to[3] the Açvins, 'Ye are physicians; do ye replace the head of the sacrifice'; they replied 'Let us choose a boon; let there be drawn a cup for us also herein.' For them they drew this cup for the Açvins; then indeed did they replace the head of the sacrifice; in that (the cup) for the Açvins is drawn, (it is) to restore the sacrifice. The gods said of these two, 'Impure are they, wandering among men [1] and physicians.' Therefore a Brahman should not practise medicine, for the physician is impure, unfit for the sacrifice. Having purified them by the Bahiṣpavamāna (Stotra) they drew for them this cup for the Açvins;[4] therefore (the cup) for the Açvins is drawn when the Bahiṣpavamāna has been sung. Therefore by one who knows thus the Bahiṣpavamāna should be performed; verily he purifies himself. Their skill as physicians they deposited in three places, in Agni a third, in the waters a third, in the Brahman a third. Therefore one should put beside him a pot of water [2] and sit on the right hand of a Brahman when practising medicine; all medicine[5] he performs thereby, his remedy becomes effective. The theologians say, 'For what reason are cups for two deities drawn in one vessel, but offered in two?' In that (the cups) are drawn in one vessel, therefore there is one breath within; they are offered in two vessels, therefore the breaths outside are in pairs. Those that are for two deities are the breaths, the Iḍā is cattle; if he should summon the Iḍā before those that are for two deities [3], he would obstruct his breaths by cattle, he would be likely to perish. Having eaten those for two deities, he summons the Iḍā; verily having placed the breaths in himself he summons the Iḍā. (The cup) for Indra and Vāyu is speech, that for Mitra and Varuṇa is the eye, that for the Açvins is the ear; he eats in front that for Indra and Vāyu, therefore in front he speaks with speech; in front that for Mitra and Varuṇa, therefore in front he sees with the eye; moving all round, that

[1] This explains that these two cups are of course before all because of their special position; see TS. vi. 4. 5 (*upāñçu*), 6 (*antaryāma*).

[2] Cf. KS. xxvii. 4, 5; KapS. xlii. 5; MS. iv. 6. 1. 2; ÇB. iv. 1. 5. 1, 13, 14. The verses commented on are in TS. i. 4. 5, 7.

[3] The sense might of course be, 'they said to those two', &c., but there is no good reason to take this view.

[4] Cited in ĀpÇS. xii. 17. 10.

[5] The sentence really ends at *bheṣajám*, the apodosis being *téna karoti*: Weber's division at *evá* is erroneous.

for the Açvins; therefore on all sides he hears with the ear. Those for two deities are the breaths [4], he sets down full[1] vessels; therefore the breaths are full within; wherever in the performance of the sacrifice nothing is done, in that place the Rakṣases attack the sacrifice; in that he sets down full vessels the part of the sacrifice being performed is deposited[2] to prevent the entry of the Rakṣases. He sets down in the north track of the southern oblation-cart; verily he places speech in speech. They lie (there) until the third pressing, for the continuity of the sacrifice.

vi. 4. 10. Bṛhaspati[3] was the Purohita of the gods, Çaṇḍa and Marka of the Asuras; the gods had the holy power (Brahman), the Asuras had the holy power (Brahman); they could not overcome one another;[4] the gods invited Çaṇḍa and Marka; they replied, 'Let us choose a boon; let cups be drawn for us also herein.' For them they drew these cups for Çukra and Manthin; then did the gods prosper, the Asuras were defeated. He for whom knowing[5] thus these Çukra and Manthin (cups) are drawn, prospers himself, his foe [1] is defeated. Having driven away these two, the gods offered to themselves,[6] to Indra. 'Driven away are Çaṇḍa and Marka together with N.N.', he should say of whom he hates; with him whom he hates he thus drives them away. 'This is the first preparer, all-maker', (with these words) they offered to themselves, to Indra, these (cups), for Indra kept making these forms. The Çukra is yonder sun, the Manthin is the moon; they depart towards the east, closing their eyes[7] [2]; therefore men do not see them as they go east. Turning back towards the west they sacrifice; therefore men see them going west. The Çukra and the Manthin are the eyes of the sacrifice, the high altar is the nose. They offer having gone round (the altar) on both sides; therefore the eyes are on either side of the nose; therefore the eyes are held apart by the nose; they walk round on all sides, to smite away the Rakṣases. Now the offerings the gods made on the east, with them they drove away the Asuras who were in front [3]; with those on the west they drove

[1] *áriktām* refers to the fact that in the case of the cup for Indra and Vāyu there is inserted a portion of the sacrificial cake, milk in that for Mitra and Varuṇa, and parched grain in that for the Açvins.

[2] *çaye* here is clearly equal to a passive of *sādayati*.

[3] Cf. KS. xxvii. 8; MS. iv. 6. 3; ÇB. iv. 2. 1. 1–6, 11, 16–18, 27. The verses commented on are in TS. i. 4. 8 and 9.

[4] For the idiom *anyò 'nyám*, see Wackernagel, *Altind. Gramm.* II. i. 322, 323: this is clearly a case of semi-stereotyping, for the plural is natural.

[5] The gen. here is not a clear case of an instrumental genitive, as the possessive relative is present, and the analogy of *bhrâtṛvyate gṛhṇīyāt* shows that the priest is the actor, not the sacrificer.

[6] *svakīyāya* is Sāyaṇa's view, but this is hardly possible: Indra is the chief of the gods here as the Mantra below shows. It is cited in full in TB. i. 1. 1. 5; ĀpÇS. xii. 23. 8, and is found with differences of form in VS. vii. 14, 15.

[7] This must be the sense, though Sāyaṇa refers it to taking the cups above and below. KS. has *apigṛhya* and MS. *apidhāya*.

away the Asuras who were behind; other sacrifices are made in the east, the Çukra and Manthin on the west; verily behind and in front the sacrificer drives away his foes; therefore offspring are engendered behind and are brought forth in front. In accordance with the Çukra and Manthin are offspring born, the eaters and the eaten. 'Engendering heroic offspring come forth, Çukra, with pure radiance' [4], 'Engendering prolific offspring, come forth, Manthin, with mixed radiance', he says;[1] the eaters are those who are heroic, the eaten those that are prolific. The offspring of him who knows thus becomes an eater, not eaten. The eye of Prajāpati swelled; it fell away, it entered the Vikañkata, it did not stay in the Vikañkata; it entered barley, it stayed in barley; that is why barley has its name [5]. In that the Manthin vessel is of Vikañkata and he mixes with groats, verily thus he gathers together the eye of Prajāpati. The theologians say, 'For what reason does the Manthin vessel not go to the Sadas?' 'It is the vessel of misfortune', he should say; if it were to go there, the Adhvaryu would be blind, he would be ruined; therefore it does not go there.

vi. 4. 11. Whatever[2] the gods did at the sacrifice the Asuras did. The gods saw the cups with the Āgrayaṇa at their head; they drew them; then indeed did they reach the top; he for whom knowing thus the cups are drawn with the Āgrayaṇa at their head reaches the top of his equals. With a verse containing the word 'destructive' he should draw for him who has a rival; verily having destroyed[3] his rival he reaches the top of his equals. 'Ye gods that are eleven in the sky', he says [1]; so many are the deities; verily he draws it for all of them. 'This is thy birthplace; to the All-gods thee!' he says, for it has the All-gods for its deity. Speech departed from the gods, not being willing to remain for the sacrifice; when speech had departed the gods silently drew the cups; speech reflected, 'They are excluding me'; it went into the Āgrayaṇa; that is why the Āgrayaṇa has its name [2]. Therefore in the Āgrayaṇa speech is uttered. In that the former cups are drawn in silence, that is as when the hunter lets go (his arrow), (thinking), 'So far off is my mark,[4] at so far I shall not

[1] For the use of these verses see ĀpÇS. xii. 22. 8: they accompany the circumambulation of the Adhvaryu and the Pratiprasthātṛ; they occur in the proper place in KS. iv. 4; MS. i. 3. 12, and also in TB. i. 1. 1. 2.

[2] Cf. KS. xxvii. 9; MS. iv. 6. 4; ÇB. iv. 2. 2. 1–4, 9, 11. The verses commented on are in TS. i. 4. 10 and 11. According to ĀpÇS. xii. 14. 1 the Āgrayaṇa goes first if the Jagatsāman is used, the Aindravāyava if the Rathantara, the Çukra if the Bṛhat.

[3] *ruj* with the gen. is noteworthy if the passage is so to be taken: cf. Pāṇini, ii. 3. 54, who allows it in the impersonal usage, while the *Bhaṭṭikāvya*, viii. 120, uses it in the ordinary usage. Possibly here, however, *gráham* is to be understood. The verse with *rugṇa* is TS. i. 4. 11 *a*.

[4] *ā́khaḥ* is taken by Sāyaṇa as a pit (*garta*) artificially made where the hunter could

miss.' The Adhvaryu taking the Āgrayaṇa, commencing the sacrifice, utters his speech; thrice he utters 'Him'; verily thus he chooses the Udgatṛs; the Āgrayaṇa is Prajāpati; in that he utters 'Him' after taking the Āgrayaṇa, verily thus Prajāpati sniffs [1] offspring [3]; therefore the cow sniffs the calf on birth. The Āgrayaṇa is the self of the sacrifice; at each pressing he draws it; verily he continues the sacrifice in itself. He brings (it) up from above; [2] verily thus he impregnates seed; he takes (it) from below; verily he generates it. The theologians say, 'For what reason does the Gāyatrī, the least of the metres, support [3] the pressings?' 'The Āgrayaṇa is the calf of the Gāyatrī; verily turning back towards it it supports all the pressings. Therefore a cow turns back towards the calf which is taken away.

PRAPĀṬHAKA V

The Exposition of the Soma Sacrifice (continued)

vi. 5. 1. Indra [4] raised his bolt to hurl at Vṛtra; Vṛtra was afraid of the bolt when raised to be hurled; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee'; on him he bestowed the Ukthya. At him he raised (the bolt) to hurl a second time; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee' [1]; on him he bestowed again the Ukthya. At him he raised (the bolt) to hurl a third time; Viṣṇu supported him (saying), 'Smite'; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee'; he bestowed on him again the Ukthya. Him when he had lost his magic power he slew, for the sacrifice was his magic power. In that the Ukthya is drawn, verily the sacrificer thus appropriates the power [2] and strength of his foe. 'To Indra thee, to him of the Bṛhat, the strong', he says, for to Indra he gave it; 'to him thee! To Viṣṇu thee!' he says; in that Viṣṇu supported him (saying), 'Strike', he gives Viṣṇu a share therein. Thrice he draws, for thrice he gave to him. 'This is thy birthplace; thou art the renewed offering', [5] he says, for repeatedly [3] he draws from it. The Ukthya is the eye of the sacrifice; therefore the Somas follow the Ukthya when offered; therefore the

lie in wait at a convenient distance for shooting, it is to be presumed. The word is mentioned in Pāṇini, iii. 3. 125, Vārtt. 1, while Pāṇini himself gives *ākhana*. The sense 'mark' is seen in *ākhaṇa*, CU. i. 2. 7, 8, &c.

[1] For the 'sniff kiss' see Hopkins, JAOS. xxviii. 120–134.

[2] i.e. it is poured down through the filter and taken from below it.

[3] In the Bahiṣpavamāna, the Mādhyaṁdina, and the Ārbhavapavamāna Stotras.

[4] See TS. i. 4. 12. 1, and cf. ii. 4. 12. 3–5; KS. xxvii. 10; KapS. iv. 6. 5; ÇB. iv. 2. 3. 10; v. 5. 1. 1–5.

[5] These words are not in i. 4. 12. 1. They are in KS. iv. 6; MS. i. 3. 14.

body follows the eye; therefore as one goes many follow; therefore one becomes superior among many; therefore one wins many wives. If the Adhvaryu desire, 'May I bestow upon myself the glory of the sacrifice', standing between the Āhavanīya and the oblation-holder he should pour (it) down [4]; verily he bestows upon himself the glory of the sacrifice. If he desire, 'May I bestow upon the sacrificer the glory of the sacrifice', he should pour (it) down standing between the Sadas and the oblation-holder; verily he bestows upon the sacrificer the glory of the sacrifice. If he desire, 'May I bestow upon the Sadasyas[1] the glory of the sacrifice', he should pour (it) down, grasping the Sadas; verily he bestows upon the Sadasyas the glory of the sacrifice.

vi. 5. 2. The[2] Dhruva (cup) is the life of the sacrifice; it is drawn the last of the cups; therefore life is the last of the breaths. 'The head of the sky, the messenger of earth', he says; verily he makes him the head of his equals. 'Vaiçvānara, born for holy order', he says, for life has Vaiçvānara as its deity. It is drawn with Vaiçvānara on both sides; therefore there are breaths on both sides, below and above. The other cups that are drawn make a half, the Dhruva makes a half; therefore [1] the breath below is a half of the other breaths. The other cups are deposited on strewn (ground), the Dhruva on unstrewn; therefore in bone some creatures find support, in flesh others. The Asuras from above desired to turn round the earth; the gods made it firm (*adṛṅhan*) with the Dhruva; that is why the Dhruva has its name; in that the Dhruva is set down from above,[3] (it serves) for firmness. The Dhruva is the life of the sacrifice, the Hotṛ is the body; in that he pours the Dhruva down into the goblet of the Hotṛ, so he places life in the body of the sacrifice [2]. 'Before the Uktha it should be poured down', they say, for in front one enjoys life; 'In the middle it should be poured down', they say, for the middle one enjoys life; 'In the latter part it should be poured down', they say, for with the last one enjoys life. He pours (it) down while the verse[4] to the All-gods is being recited; offspring are connected with the All-gods; verily he confers life upon offspring.

vi. 5. 3. By[5] means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will follow after us here'; they blocked (the way) by the year and went to the world of heaven. It the Ṛṣis discerned by

[1] The priests within the Sadas.

[2] Cf. KS. xxviii. 1; KapS. xliv. 1; MS. iv. 6. 6; ÇB. iv. 2. 4. 1–8, 15, 23, 24. The verses commented on are in TS. i. 4. 13.

[3] It is deposited in the northern of the oblation-(cart)-holders.

[4] See ĀpÇS. xiii. 16. 1–6; the verse is RV. vi. 50. 14.

[5] Cf. KS. xxviii. 2; KapS. xliv. 2; MS. iv. 6. 7; ÇB. iv. 3. 1. 4–20. The verses commented on are in TS. i. 4. 14.

means of the season-cups; in that the season-cups are drawn, (they serve) to reveal the world of heaven. Twelve are drawn; the year consists of twelve months; (verily they serve) to reveal the year. The first two are drawn together, the last two together; therefore the seasons are in pairs. The season-vessel has mouths on both sides, for who [1] knows where is the mouth of the seasons? 'Give directions for the season', six times he says,[1] the seasons are six; verily he delights the seasons; 'For the seasons', four times; verily he delights four-footed cattle; twice again he says, 'For the season'; verily he delights two-footed (cattle). 'Give directions for the season', six times he says; 'For the seasons', four times; therefore four-footed cattle depend upon the seasons; twice [2] again, 'For the season', he says; therefore bipeds live upon quadrupeds. 'Give directions for the season', six times he says; 'For the seasons', four times; twice again, 'For the season'; verily the sacrificer makes himself a ladder and bridge to attain the world of heaven. One should not follow the other; if one were to follow the other, season would follow season, the seasons would be confused [3]; therefore in order[2] the Adhvaryu sets out by the southern (door), the Pratiprasthātṛ by the northern; therefore the sun goes south for six months, north for six months.[3] 'Thou art taken with a support; thou art Saṁsarpa; to Aṅhaspatya thee!' he says; 'There is a thirteenth month', they say; verily he delights it.

vi. 5. 4. The[4] season-cups are drawn for the world of heaven; Indra and Agni are the light; in that he draws the cup for Indra and Agni with the season-vessel, verily he places light above it, to light up the world of heaven. Indra and Agni are the bearers of force among the gods; in that (the cup) for Indra and Agni is drawn, verily he wins force. He draws (the cup) for the All-gods with the Çukra-vessel; people are connected with the All-gods, the Çukra is yonder sun, in that he draws (the cup) for the All-gods with the

[1] The Adhvaryu and the Pratiprasthātṛ do it thrice each. The sense of *ṛtúnā preṣya* is apparently that given, being addressed to the Maitrāvaruṇa, by the Adhvaryu or Pratiprasthātṛ. Caland and Henry take *ṛtúnā* as *au moment liturgique* in the Praiṣa itself in its variant forms and in the Sūtra, but this seems clearly wrong: the season accompanies Indra in the drinking, and the *ṛtu* is the complement of *sajūr* in the Mantra *hotrāt sajūr diva ā pṛthivyā ṛtunā somaṁ pibatu.* The use of *ṛtúbhiḥ* is not explained by the Sūtras. Baudh. has *pātrayor mukhe 'vāñmukham aparyāvṛtya ṛtubhiḥ preṣyati saptamādiṣu dvayor adhvaryur āha.* Cf. Eggeling, SBE. xxvi. 319 n.; xliii. 248, n. 3.

[2] *prásiddham* seems adverbial; the reference is to the mode of egress from the oblation-shed of the Adhvaryu and the Pratiprasthātṛ. The former keeps to the south side of the door, the latter to the north as they go to sacrifice in the Āhavanīya.

[3] Probably from solstice to solstice, not 'in the south', 'in the north', from equinox to equinox (cf. *Vedic Index,* i. 422-426).

[4] Cf. KS. xxviii. 2; KapS. xliv. 2; MS. iv. 6. 8; ÇB. iv. 3. 1. 21-27. The Çukra-vessel is of course that in which the Çukra cup has been drawn. The verses commented on are in TS. i. 4. 15, 16.

Çukra-vessel, yonder sun [1] rises turned to all people; therefore each one thinks, 'Towards me hath it arisen.' He draws (the cup) for the All-gods with the Çukra-vessel; people are connected with the All-gods, the Çukra is brilliance; in that he draws (the cup) for the All-gods with the Çukra-vessel, verily he bestows brilliance upon people.

vi. 5. 5. Indra[1] in league with the Maruts slew Vṛtra at the midday pressing; in that (the cups) for the Maruts are drawn at the midday pressing, they are drawn for the sacrificer[2] as slaying the foe. Of him, when he had slain Vṛtra, the seasons were confused; with the season-vessel he drew (the cups) for the Maruts; then indeed did he discern the seasons; in that (the cups) for the Maruts are drawn with the season-vessel, (they serve) to reveal the seasons. (The cups) for the Maruts are a weapon which the sacrificer hurls at his foe; with the first [1] he raises it aloft, with the second he hurls it; with the third he lays (him) low. (The cups) for the Maruts are a weapon which the sacrificer makes ready; the first is a bow, the second a bowstring, the third an arrow; with the first he fits the arrow, with the second he lets it go, with the third he pierces. Indra having slain Vṛtra went to the furthest distance, thinking, 'I have done amiss'; he became of bay colour, he saw these (cups) for the Maruts, to save himself;[3] he drew them [2]; verily with the first he won expiration, with the second inspiration, himself with the third; (the cups) for the Maruts are drawn to save the self of the sacrificer; verily he wins expiration with the first, inspiration by the second, and himself with the third. Indra slew Vṛtra; the gods said of him, 'Great hath he become who hath slain Vṛtra'; that is why Mahendra (great Indra) has his name. He drew this libation for Mahendra, having slain Vṛtra and being above the other deities; in that (the cup) for Mahendra is drawn, so the sacrificer draws this libation, being above other people. He draws with the Çukra-vessel; (the cup) for Mahendra has the sacrificer as its deity, the Çukra is brilliance; in that he draws (the cup) for Mahendra in the Çukra-vessel, verily he bestows brilliance on the sacrificer.

vi. 5. 6. Aditi,[4] desirous of offspring, cooked a Brahman's mess for the Sādhya gods; to her they gave the remains, she ate it, she became pregnant, of her the four Ādityas were born. A second (mess) she cooked; she reflected, 'They have been born for me from the remains; if I eat first, then stronger ones will be born from me'; she ate first,

[1] Cf. KS. xxviii. 3; KapS. xliv. 3; MS. iv. 6. 8; ÇB. iv. 3. 3. 6–17. The verses commented on are in TS. i. 4. 17–21.

[2] For the gen. see TS. vi. 4. 10. 1.

[3] *prīṇayitṝn*, Sāyaṇa; 'die Person rettend', OB. and MW.; the construction is as usual cumbrous with *yád* (*gṛhyánte* being understood, as above in §§ 1, 2).

[4] Cf. KS. xxviii. 6; KapS. xliv. 6; MS. iv. 6. 9; ÇB. iv. 3. 5. 4–18. The verses commented on are in TS. i. 4. 22.

she became pregnant, from her was born an egg which miscarried. She cooked a third (mess) for the Ādityas [1], (saying) 'Let this labour be for enjoyment to me'; they said, 'Let us choose a boon; let him who shall be born hence be one of us; let him who shall be prosperous among his offspring be for our enjoyment'; then was born the Āditya Vivasvant, men are his offspring here, among them he alone is successful who sacrifices, he serves for enjoyment of the gods. The gods kept Rudra away from the sacrifice [2], he followed the Ādityas; they took refuge in (the cups) for two deities, them they did not give up; therefore men do not give up even one worthy of death who has come for help. Therefore (the cup) for the Ādityas is drawn from those for two deities; in that they were born from the remnant, therefore it is drawn from the remnant. He draws with three verses; mother, father, son, verily that is this pairing; the amnion, embryo, the chorion, verily that is this [3] pairing. The Āditya (cup) is cattle; curds are strength; he mixes with curds in the middle; verily he places strength in the middle of cattle; (with curds) to be coagulated with boiled milk, for purity. Therefore the raw milks the cooked. The Āditya (cup) is cattle; he draws after covering (the cup); verily he draws securing cattle for him. The Āditya (cup) is those cattle; Agni is Rudra here; he draws after covering; verily he shuts off cattle from Rudra [4]. (The stone) for pressing out the Upāṅçu (cup) is this Āditya Vivasvant; it lies round this Soma drink until the third pressing. 'O bright Āditya, this is thy Soma drink', he says; verily he unites the Āditya Vivasvant with the Soma drink. 'With the rain of the sky I mix thee', (with these words) he should mix for one who desires rain; verily he wins rain. If it should fall quickly, Parjanya would be likely to rain; if long, (he would) not (be likely). He does not place (the cup) down, for from that which is not depressed [1] offspring are produced. He should not utter the secondary Vaṣaṭ; [2] if he were to do so, he would let Rudra go after his offspring; after sacrificing he should not look after (it); if he were to look after (it) his eye would be likely to be destroyed; therefore he should not look after (it).

vi. 5. 7. He [3] draws (the cup) for Savitṛ from the Āgrayaṇa with the Antaryāma-vessel; the Āgrayaṇa is Prajāpati; (verily it serves) for the begetting of offspring. He does not place (the cup) down, for from that which is not depressed offspring are produced. He does not utter the secondary Vaṣaṭ; if he were to do so, he would let Rudra go after his offspring. Savitṛ is among the gods he who is connected with the Gāyatrī;

[1] *garbhāçayavyatiriktasthāne pātitāt*, Sāyaṇa. The sense, however, is clearly not this. Baudh. has *apatitād ucchritād dhi prajananāt* or *kvacit kṣiptāt*. The passage recurs in TS. vi. 5. 7. 1.

[2] See Hillebrandt, *Rituallitteratur*, p. 102; Eggeling, SBE. xxvi. 351.

[3] Cf. KS. xxviii. 7; KapS. xliv. 7; MS. iv. 7. 1; ÇB. iv. 4. 1. 1-14. The verses commented on are in TS. i. 4. 23, 26.

in that the Āgrayaṇa (is drawn), it is drawn in the world of the Gāyatrī; in that he draws (the cup) for Savitṛ from the Āgrayaṇa with the Antaryāma-vessel, verily he draws it off from its own birthplace. The All-gods [1] could not perform the third pressing; they led Savitṛ who shares in the first pressing to the third pressing; then indeed they performed the third pressing. In that (the cup) for Savitṛ is drawn at the third pressing, (it serves) for performing the third pressing. He draws (the cup) for the All-gods from the tub with the Savitṛ-vessel; people are connected with the All-gods, the tub is connected with the All-gods, Savitṛ rules instigations; in that he draws (the cup) for the All-gods from the tub with the Savitṛ-vessel, verily instigated by Savitṛ he produces offspring for him [2]. He draws Soma in Soma; verily thus he impregnates seed. 'Thou givest good protection, and art well established', he says, for he draws Soma in Soma, for support. In this same cup (offering) is made for men, gods, and Pitṛs; 'Thou givest good protection, and art well established', he says; verily thereby he makes (it) for men; 'The great', he says; verily thereby he makes (it) for the gods; 'Homage', he says; verily thereby he makes (it) for the Pitṛs; so many are the gods; verily he draws it for them all. 'This is thy birthplace; to the All-gods thee!' he says, for it is connected with the All-gods.

vi. 5. 8. The[1] Upāñçu is the breath; in that the first and the last cups are drawn with the Upāñçu-vessel, verily they follow forward the breath, they follow back the breath. The Āgrayaṇa is Prajāpati, the Upāñçu is the breath, the wives[2] produce offspring; in that he draws (the cup) for (Tvaṣṭṛ) with the wives from the Āgrayaṇa with the Upañçu-vessel, (it serves) for the production of offspring. Therefore offspring are born in accordance with the breath. The gods desired[3] that the wives should go to the world of heaven [1]; they could not discern the world of heaven, they saw this (cup) for the wives, they drew it; then indeed did they discern the world of heaven; in that (the cup) for the wives is drawn, (it serves) to reveal the world of heaven. Soma could not bear being drawn for women; making the ghee a bolt they beat it, they drew it when it had lost its power; therefore women are powerless, have no inheritance, and speak more humbly than even a bad man[4] [2]. In that he mixes (the cup) for (Tvaṣṭṛ) with the wives with ghee, he overpowers it with a bolt and draws it. 'Thou art taken with a support', he says; the support is this (earth); therefore offspring are born on this (earth). 'Of thee, pressed by Bṛhaspati', he says; Bṛhaspati is the

[1] Cf. KS. xxviii. 8; KapS. xliv. 8; MS. iv. 7. 4; ÇB. iv. 4. 2. 9-18. The verses commented on are in TS. i. 4. 27.

[2] Sāyaṇa takes *pátnīḥ* as the subject, and this is perfectly possible, though two acc. are conceivable.

[3] The desiderative here must apparently be equivalent to a desiderative of the causative; cf. above TS. i. 5. 2. 3.

[4] Cf. *Vedic Index*, i. 485.

holy power of the gods; verily by the holy power he produces offspring for him. 'O drop', he says; the drop is seed; verily thus he impregnates seed. 'Possessing power',[1] he says [3]; power is offspring; verily he produces offspring for him. 'O Agni', he says; the impregnator of seed is Agni; 'With the wives', he says, for pairing; 'in unison with the god Tvaṣṭṛ drink the Soma', he says; Tvaṣṭṛ is the maker of the forms of pairings of animals; verily he places form in animals. The gods sought to slay Tvaṣṭṛ; he went to the wives, they would not give him up; therefore [4] men do not give up even one worthy of death who has come for help.[2] Therefore in (the cup) for the wives for Tvaṣṭṛ also a drawing is made. He does not put (the cup) down, for from what is not depressed offspring are produced.[3] He does not utter the secondary Vaṣaṭ; if he were to do so, he would let Rudra go after his offspring; if he were not to do so, the Agnīdh would consume the Soma before it had been appeased; he says the secondary Vaṣaṭ muttering, he does not let Rudra go after his offspring, the Agnīdh consumes the Soma after it has been appeased. 'O Agnīdh, sit on the lap of the Neṣṭṛ; O Neṣṭṛ, lead up the wife', he says; verily the Agnīdh impregnates the Neṣṭṛ, the Neṣṭṛ the wife. He[4] causes the Udgātṛ to look (at the wife); the Udgātṛ is Prajāpati; (verily it serves) for the production of offspring. He causes water to follow along; verily thus he pours seed; along the thigh he causes it to flow, for along the thigh is seed poured; baring the thigh he causes it to flow, for when the thigh is bared, they pair, then seed is poured, then offspring are born.

vi. 5. 9. Indra[5] slew Vṛtra; he forced out his skull-bone, it became the wooden tub, from it the Soma flowed, it became (the cup) for the yoker of bays; he reflected regarding it, 'Shall I offer, or shall I not[6] offer?' He reflected, 'If I shall offer, I shall offer what is raw; if I shall not offer, I shall make confusion in the sacrifice.' He decided to offer; Agni said, 'Thou shalt not offer[7] what is raw in me'; he mixed it with fried grains [1], and when it had become cooked he offered it. In that he mixes (the cup) for the yoker of bays with fried grains, (it serves) to make it cooked; verily he offers it when it has become cooked. He mixes with many; so

[1] Both Baudh. and Weber's MSS. ACDW read *indriyāvaḥ*, no doubt correctly in accord with the surrounding vocatives, against TS. i. 4. 27; cf. Weber, *Ind. Stud.* xiii. 96, 97.

[2] Also in TS. vi. 5. 6. 2. If a reference to sanctuary is meant it is doubtful; merely protection of even a criminal seeking help may be meant.

[3] See above TS. vi. 5. 6. 5; 7. 1.

[4] The Neṣṭṛ is meant; see for this rite BÇS. viii. 5; ĀpÇS. xiii. 14. 11; KÇS. x. 6. 20.

[5] Cf. KS. xxviii. 9; KapS. xliv. 4; MS. iv. 7. 4; ÇB. iv. 4. 3. 2–12. The verses corresponding are in TS. i. 4. 28.

[6] The interrogative with *mā* and the injunctive is perfectly intelligible, but Delbrück (*Altind. Synt.* pp. 358–360) does not mention it. It is not in KS. or MS.

[7] The future here (also in KS.) is clearly an imperative; cf. Delbrück, *Altind. Synt.* p. 293.

many are his (cows) yielding his wishes in yonder world. Or rather they say, '(The fried grains) for the yoker of bays are the dappled (cows) of Indra yielding wishes'; therefore he should mix with many. The bays of Indra, which drink the Soma, are the Ṛc and the Sāman, the enclosing-sticks are their bridles; if he should offer without removing the enclosing-sticks, he would offer fodder to them still bridled [2]; he offers after removing the enclosing-sticks; verily he offers fodder to them with their bridles removed. It is the Unnetṛ who offers; the Adhvaryu when he has uttered 'Godspeed!' is as one who has finished his journey; if the Adhvaryu were to offer, it would be as when one yokes again (a horse) unyoked. He offers after putting it on his head, for from the head it sprung; he offers after striding, for Indra slew Vṛtra after striding; (verily it serves) for attainment. (The grains) for the yoker of bays are cattle; if he were to crush (them), few [3] cattle would attend and wait on him; if he were not to crush them, many cattle would attend, but not wait on him;[1] in his mind he crushes them together, and effects both; many cattle attend and wait on him. They await the invitation from the Unnetṛ; verily they win the Soma-drinking that is here. He throws down (the remnants) on the high altar; the high altar is cattle, (the grains) for the yoker of bays are cattle; verily they make cattle find support in cattle.

vi. 5. 10. Offspring[2] and cattle are born through the cups, goats and sheep through the Upāṅçu and Antaryāma, men through the Çukra and Manthin, whole-hooved animals through the season-cups, kine through the Āditya cup. The Āditya cup is drawn with the largest number[3] of Ṛcs; therefore kine are the most numerous of cattle; in that he thrice draws apart with his hand the Upāṅçu (cup), therefore the female goat gives birth to two or three, but sheep are more numerous. The Āgrayaṇa is the father, the tub is the son; if the Āgrayaṇa is exhausted, he should draw from the tub; that is as when a father [1] in destitution has recourse to his son. If the tub is exhausted, he should draw from the Āgrayaṇa; that is as when a son in destitution has recourse to his father. The Āgrayaṇa is the self of the sacrifice; if the cup or the tub should be exhausted, he should draw from the Āgrayaṇa; verily from the self he develops the sacrifice. The Āgrayaṇa is drawn (with a verse) in which there is no discriminating mark;[4] he draws with a pot, he offers with (the vessel) for Vāyu; therefore [2] (a man) is a slayer of a Brahman[5] (through slaying) an

[1] KS. makes the difference between *saṁçārukāḥ* and *asaṁçārukāḥ*.

[2] Cf. KS. xxvii. 9; MS. iv. 6. 4; ÇB. iv. 5. 5. 1–10; 2. 2. 5 is only slightly parallel to §§ 1, 2. The Āgrayaṇa is dealt with in TS. i. 4. 10, 11 and i. 4. 10 is here alluded to.

[3] See TS. i. 4. 22, which has more verses than for the other cups.

[4] See TS. i. 4. 10 *a*, where no god is specified.

[5] Sāyaṇa here with his *jārajanyo garbho bhar-*

embryo which has not been discriminated. They go to the final bath; they deposit the pots, but lift up (the vessels) for Vāyu; therefore they deposit a daughter on birth, a son they lift up.[1] In that he utters the Puroruc,[2] it is as when one brings (something) to a superior; in that he draws the cup, it is as when having brought (something) to a superior one proclaims (it); in that he puts it down, it is as when having deposited something with a superior one goes away. Whatever of the sacrifice is accompanied by a Sāman or Yajus, is loose; whatever by a Ṛc is firm; they are drawn with a support in front to the accompaniment of a Yajus, (they are drawn) with a support behind[3] to the accompaniment of a Ṛc, for the support of the sacrifice.

vi. 5. 11. Some[4] vessels are used (repeatedly), others not. With those that are employed once only (*parācīnāni*) he conquers yonder world, for yonder world is as it were turned away (*parāñ*).[5] With those which are used again he conquers this world, for this world is repeated as it were again and again. Some vessels are used (repeatedly), and others not. Through those that are used once only the plants fade; through those which are used again [1] the plants revive again. Some vessels are used repeatedly, others not. Through those which are used once only the wild animals go to the forest; through those which are used again the domestic animals come back again to the village. He who knows the foundation of the cups becomes possessed of a (sure) foundation. The hymn called the Ājya (Çastra), that is the foundation of the cups; in that he recites muttering, that [2] is (the foundation) of the Upāñçu and the Antaryāma (cups); in that (he recites) aloud, that is (the foundation) of the other cups; he who

tāraṁ praty avijñātas tena garbheṇotpannaṁ brahma jahāti is absolutely no help, and cannot have understood the reference. KS. and MS. have *bhrūṇahā*, which is much easier. The text here if not due to the later confusion of *bhrūṇa* and *brahma* in this compound may be a sign that the doctrine was then held that before a *garbha* was born it could be expected to be born in any caste form (cf. the question of *gandharva*, Hillebrandt, *Ved. Myth.* i. 427 *seq.*; Pischel, *Ved. Stud.* i. 79; ii. 246; Oldenberg, *Religion des Veda*, p. 249). In ÇB. iv. 5. 2. 10 *avijñāta* denotes one neither clearly male or female. In MS. there should be read, for *vijñāta sthālyā́*, (*a*)*vijñāta sthālyā́*: the correction is certain on comparison of KS.

[1] This phrase, found also in KS. and MS., does not refer to the exposure of female children as formerly held; see *Vedic Index*, i. 487, and contrast Weber, *Ind. Stud.* ix. 481.

[2] That is, according to the comm., the part recited before *upayāmágṛhīto 'si*; e.g. in TS. i. 4. 4 *a*: *á vāyo bhūṣa*.

[3] These phrases refer to the position of *upayāmágṛhīto 'si* before the Yajus and after the Ṛc.

[4] Cf. MS. iv. 8. 8. For § 3, cf. above, ii. 3. 2. 6; for § 4, ÇB. iv. 2. 4. 18; AB. ii. 23.

[5] The idea is that the use is a thing gone by (*parācīna*) and the case of repetition is one where the next use is *prá* (forward). The repeated ones are the Upāñçu and Antaryāma cups; similarly these cups are drawn with wooden vessels such as those used for Vāyu (*vāyavya*), while the Āgrayaṇa and the Ukthya, &c., with pots (*sthālī*).

knows thus becomes possessed of a foundation. He who knows the pairing of the cups is propagated with offspring, with cattle, with pairings. Some cups are drawn with pots, some with (vessels) for Vāyu; that is the pairing of the cups. He who knows thus is propagated with offspring, with cattle, with pairings. Indra forcibly drank the Soma of Tvaṣṭṛ; he went to pieces on all sides [3]; he found no stay in himself; he saw these cakes as an addition to the pressing, them he offered, and with them he made a stay in himself; therefore as additional to the pressing the cakes are offered; therefore as additional to the pressing he should partake of the cakes; verily he makes a stay in himself, and the Soma does not flow through him. The theologians say, 'Neither by Ṛc nor by Sāman is the five made up; what then is the fivefold character of the sacrifice?' Fried grains, mush, rice grains, the cake, clotted milk, thereby the five is made up; that is the fivefold character of the sacrifice.

PRAPĀṬHAKA VI

The Exposition of the Dakṣiṇā and other Offerings

vi. 6. 1. The[1] sacrifices with the gifts are offered for the world of heaven. He offers with two (verses) on the Gārhapatya; the sacrificer has two feet; (verily it serves) for support. He offers in the Agnīdh's altar; verily he ascends the atmosphere. He approaches the Sadas; verily he makes him go to the world of heaven. He offers in the Gārhapatya with verses addressed to Sūrya; verily he makes him mount yonder world. He offers in the Agnīdh's altar with a verse containing the word 'Lead', for leading to the world of heaven. 'Go to the sky, fly to heaven', (with these words) he takes out the gold after the offering [1]; verily he makes him go to the world of heaven. 'With my form I approach your form', he says; for by his form he approaches their form, in that (he approaches) with gold. 'May Tutha, all knowing, allot to you', he says; Tutha, all knowing, was wont to allot the gifts of the gods; verily thereby he divides them. 'This gift of thine, O Agni [2], cometh, impelled by the Soma', he says, for his gift comes impelled by the Soma. 'Lead it by the path of Mitra', he says, for atonement. 'Go ye on by the path of holy order, of brilliant gifts', he says; holy order is truth; verily with truth, with holy order, he divides them. 'Leading prosperity by the path of the sacrifice', he says, for the gifts go by the path of the sacrifice. 'May I win a Brahman to-day [3], a seer and sprung from seers', he says; the learned man is a Brahman, a

[1] Cf. KS. xxviii. 4; KapS. xliv. 4; MS. iv. 8. 2, 3; ÇB. iv. 3. 4. 6–22. The verses commented on are in TS. i. 4. 43.

seer and sprung from seers; therefore he says thus. 'Gaze on the heaven, gaze on the atmosphere', he says; verily he makes him go to the world of heaven. 'Join those in the seat', he says, for friendship. 'Given by us, go to the gods, full of sweetness; enter the giver', he says; 'we here are givers; do ye there enter us, full of sweetness' [4], he says in effect. He gives gold; gold is light; verily he places light before, to light up the world of heaven. He gives to the Agnīdh; verily he delights the seasons headed by Agni; he gives to the Brahman priest, for instigation; he gives to the Hotṛ; the Hotṛ is the self of the sacrifice; verily he unites the self of the sacrifice with the gifts.

vi. 6. 2. He[1] offers the Samiṣṭayajuses, for the completion of the sacrifice. Whatever is harsh or injured in the sacrifice, what he passes over, what he does not pass over, what he does redundantly, what he does not do,[2] all that he propitiates with them. He offers nine; nine are the breaths in man, the sacrifice is commensurate with man; all the sacrifice he delights thus. He offers six with Ṛcs; the seasons are six; verily he delights the seasons; he offers three with Yajuses [1]; these worlds are three; verily he delights these worlds. 'O sacrifice, go to the sacrifice; go to the lord of the sacrifice', he says; verily he makes it go to the lord of the sacrifice. 'Go to thine own birthplace', he says; verily he makes it go to his own birthplace. 'This is thy sacrifice, O lord of the sacrifice, with its utterance of hymns and producing noble heroes', he says; verily he confers strength upon the sacrificer. Vāsiṣṭha Sātyahavya asked[3] Devabhāga, 'When thou didst cause to sacrifice the Sṛñjayas, with many sacrificers, didst thou cause the sacrifice to rest upon the sacrifice [2] or on the lord of the sacrifice?' He replied,[4] 'On the lord of the sacrifice.' 'But in truth Sṛñjayas have been defeated', he said, 'the sacrifice should have been made to rest on the sacrifice, to prevent the defeat of the sacrificer.' 'Ye gods, that find the way, finding the way, go on the way', he says; verily he makes the sacrifice to rest upon the sacrifice, to prevent the defeat of the sacrificer.

[1] Cf. MS. iv. 8. 4; ÇB. iv. 4. 4. 1–14. The verses commented on are in TS. i. 4. 44.

[2] The contrast of *atikaróti* and *nápi karoti* is curious: the comm. illustrates the former by the performance of the fourth (*barhis*) Prayāga at the Avabṛtheṣṭi contrary to the rule that in the case that fore-offering is not used; the latter he explains absurdly as the omission of a prescribed element, adding that *api* is *krūrādīnāṁ samuccayārthaḥ*. Probably it is merely an old error for *ati*.

[3] The alternatives are to stop at *h* or go on with *i* and *k*, which are clearly one Mantra only, as the last words here prove. Sāyaṇa, however, takes the alternative as stopping at *g*, which has the words *yajñápatiṁ gacha*.

[4] He is Devabhāga, and the next sentence is said by Vāsiṣṭha; so Bhāsk. Delbrück (*Vergl. Synt.* ii. 272) takes the whole as the reply of Devabhāga and the first clause as giving the reason for the defeat of the Sṛñjayas, but this is less probable.

vi. 6. 3. He[1] offers the Avabhṛthayajuses;[2] whatever sin he has committed in the year before, verily that thereby he propitiates. He goes to the waters for the final bath; Varuṇa is in the waters; verily straightway he propitiates Varuṇa. The Rakṣases, following along by the path, seek to injure the sacrifice; the Prastotṛ follows along with the Sāman, the slayer of Rakṣases[3] is the Sāman; (verily it serves) for the smiting away of the Rakṣases. Thrice he performs the finale; these worlds are three; verily from these worlds [1] he smites away the Rakṣases. Each one performs the finale; for each one is infested by the Rakṣases, for the smiting away of the Rakṣases. 'King Varuṇa hath made a broad (path)', he says, for support. 'A hundred remedies are thine, O king, a thousand', he says; verily he makes medicine for him. 'The noose of Varuṇa is overcome', he says; verily he overcomes the noose of Varuṇa. He makes offering over the strew, for the support of the oblations; verily also he offers in what has fire.[4] He offers the fore-offerings omitting[5] that to the strew [2]; the strew is offspring; verily he frees offspring from Varuṇa's noose. He offers the two portions of butter; verily he does not obstruct the two eyes of the sacrifice. He sacrifices to Varuṇa; verily he frees him from Varuṇā's noose. He sacrifices to Agni and Varuṇa; verily straightway he frees him from Varuṇa's noose. He offers two after-offerings, omitting that to the strew; the strew is offspring; verily he frees offspring from Varuṇa's noose. He offers four fore-offerings and two after-offerings; they make up six, the seasons are six [3]; verily he finds support in the seasons. 'O bath, O flood', he says; verily he propitiates by this utterance Varuṇa. 'In the sea is thy heart, within the waters', he says, for Varuṇa is in the sea. 'Let the plants and the waters enter thee',[6] he says; verily he unites him with the waters and the plants. 'Ye divine waters, this is thy foetus', he says; that is according to the text. The Soma is cattle [4]; if he were to partake of the drops,[7] he would be possessed of cattle, but Varuṇa would seize him; if he were not to partake, he would have no cattle, but Varuṇa would not seize him; he should touch them only, he

[1] Cf. KapS. xlv. 5; MS. iv. 8. 5; ÇB. iv. 4. 5. 1–22. From *vártmanā—ápahatyai* is repeated in TĀ. v. 9. 3, 4. The verses commented on are in TS. i. 4. 45.

[2] i. e. the sacrifices of the Avabhṛtha, accompanied by Yajus verses. *arvācīnam ékahāyanāt* shows an abl. denoting the extent of priority; Delbrück (*Altind. Synt.* p. 113) ignores this usage.

[3] *rakṣohā́* can be masc., but very possibly it is really the form of the neut. pred.

[4] The Darbha shoot has fire in it: hence *agnivāti.*

[5] There are usually five, but now only four.

[6] This is not, like the other verses cited, in TS. i. 4. 45.

[7] *bhindūnā́m* is the reading of the MSS. and is clearly correct; it is found also in ĀpÇS. xiii. 20. 11; BÇS. viii. 20 has *bindū́n* in Caland's text. The *vindūnām* of the *Bibl. Ind.* ed., p. 718, is no doubt a blunder; the comm. has *bhidyata iti vindavo jalakaṇāḥ.* See also TB. ii. 1. 7. 1; BR. v. 289; Weber, *Ind. Stud.* xiii. 107.

becomes possessed of cattle, Varuṇa seizes him not. 'The noose of Varuṇa is loosed', he says; verily is he freed from Varuṇa's noose. They advance without looking round, for concealment from Varuṇa. 'Thou art fuel; may we prosper', he says; verily with the kindling-stick they approach the fire in reverence. 'Thou art brilliance; grant me brilliance', he says; verily he bestows brilliance upon himself.

vi. 6. 4. With[1] the wooden sword he digs up the altar, with the axle of a chariot he measures. He sets up the sacrificial post; verily gathering together a threefold bolt he hurls it at his foe, to lay him low. If he were to set it up within the altar, he would win the world of the gods; if outside the altar, the world of men; he sets it up in the place where the altar and the edge (outside) meet, for the winning of both worlds. He should set (the set) up with the lower parts alike for one who desires the world of the Pitṛs, with the girdle part alike for one who desires the world of men, with the top pieces alike for one who desires power, and all alike for one who desires support; the three in the middle alike for one who desires cattle; for through them [1] cattle attend (on him); verily he becomes possessed of cattle. He should interlock[2] the others; verily he interlocks him with offspring and cattle. If he desire of a man, 'May he be liable to die', he should set it up for him in grave fashion,[3] the northern half the higher, then (the southern) the lower; this is the grave fashion; he for whom he sets it up thus swiftly dies. For him who desires the heaven he should set it up with the southern half the higher, then the (northern) half the lower; verily the sacrificer makes it a ladder and a bridge to attain the world of heaven [2]. In that on one post he twines round two girdles, therefore one man wins two wives; in that he does not wind one girdle round two posts, therefore one wife does not find two husbands. If he desire of a man, 'Be a girl born to him', he should intertwine[4] (the girdles) near the ends; verily a girl is born to him; if he desire of a man, 'Be a son born to him', he should cover it round right up to the end; verily a son is born to him [3]. The Asuras drove the gods to the south, the gods repelled them by the Upaçaya (post); that is why the

[1] Cf. KS. xxix. 8; MS. iv. 7. 9; ÇB. iii. 7. 1. 22; 2. 1–8. This section gives the peculiarities of the eleven posts which may optionally be substituted for the normal one; see Hillebrandt, *Rituallitteratur*, pp. 136, 137; ĀpÇS. xiv. 5–7 follows this closely, and cf. BÇS. xvii. 11–16. There are two more posts, the Upaçaya, which is not set up, and the Pātnīvata, used for an offering to Tvaṣṭṛ with the wives.

[2] i.e. make them touch each other.

[3] *gartamitam* does not mean 'in eine Grube versenkt' as taken in Pet. Lexx., but is clearly a noun, and the construction is that of a cognate accusative; a grave is constructed sloping to the south; cf. ÇB. xiii. 8. 1. 7.

[4] Cf. Schwab, *Das altindische Thieropfer*, p. 72, and for the girdles, above, TS. vi. 3. 4. 5, 6.

Upaçaya has its name. In that the Upaçaya lies near (*upaçáye*) on the south, (it serves) to drive away the foe. All the other posts have victims (attached), the Upaçaya has none, its victim is the sacrificer; if he were not to indicate (a victim), the sacrificer would be ruined. 'N.N. is thy victim', (with these words) he should indicate whomsoever he hates; whom he hates [4], him he indicates as a victim to it. If he hates not, 'The mole is thy victim', he should say; he harms not domestic nor wild animals. Prajāpati created offspring; he was destitute of proper food, he saw this set of eleven, and therewith he won proper food. In that there are ten posts, the Virāj has ten syllables, and the Virāj is food, he wins proper food by the Virāj [5]; thereby he milks the eleventh breast of her. In that the set of eleven (is set up), a thunderbolt is set up; it is liable to crush the sacrifice face to face; in that he sets up (the stake) (for Tvaṣṭṛ) with the wives,[1] (it serves) to establish the sacrifice and to bind.

vi. 6. 5. Prajāpati[2] created offspring; he thought himself emptied, he saw this set of eleven (victims), with it he bestowed life, power, and strength upon himself; he who sacrifices creates as it were offspring; then he is as it were emptied; in that this set of eleven is (offered), with it the sacrificer bestows life, power, and strength upon himself. With (the victim) for Agni he scatters, with that for Sarasvatī he makes a pairing, with that for Soma he impregnates seed [1], with that for Pūṣan he propagates. There is one for Bṛhaspati; Bṛhaspati is the holy power (Brahman) of the gods; verily with the holy power (Brahman) he produces offspring for him. There is one for the All-gods; offspring are connected with the All-gods; verily he produces offspring for him. By that for Indra he wins power, by that for the Maruts the people, by that for Indra and Agni force and might. That for Savitṛ is for instigation, that for Varuṇa to free oneself from Varuṇa's (noose). In the middle he offers that for Indra; verily in the middle he bestows power on the sacrificer [2]. In front of that for Indra he offers that for the All-gods; food is connected with the All-gods; verily he puts food in front; therefore food is eaten in front. Having offered that for Indra he offers that for the Maruts; the Maruts are the people; verily he fastens the people to him. If he desire, 'May he who has attained (power) be banished; may he who is banished return (to power)', in the place of that for Indra he should offer that for Varuṇa, in the place

[1] Hardly for Agni as BR. and MW. take it. The offering is given to Tvaṣṭṛ (vi. 6. 6. 2); cf. for the ordinary rite, Hillebrandt, *Neu- und Vollmondsopfer*, pp. 154, 155; Schwab, *Das altindische Thieropfer*, p. 159.

[2] Cf. KS. xxix. 9; KapS. xlvi. 2; MS. iv. 7. 8; ÇB. iii. 9. 1. 5-25. This section gives the eleven victims; cf. BÇS. xvii. 13, 14, where the order is, on the north the victims for Sarasvatī, Pūṣan, the All-gods, Maruts, Savitṛ; on the south those for Soma, Bṛhaspati, Indra, Indra and Agni, Varuṇa, with that for Agni in the centre.

of that for Varuṇa that for Indra [3]. He who has attained (power) is banished, he who is banished returns (to power).[1] If he desire, 'May the people fall into confusion', he should interchange the animals; verily he causes the people to fall into confusion. If he should offer that to Varuṇa along the stream of the waters, Varuṇa would seize his offspring; he offers (the victim) facing north on the south side[2] against the stream of the waters, to prevent Varuṇa seizing his offspring.

vi. 6. 6. Indra[3] caused Manu to sacrifice with his wife; after she had been encircled with fire he let her go; therewith Manu prospered; in that he lets go (the victim), (for Tvaṣṭṛ) with the wives, the sacrificer prospers with the prosperity with which Manu prospered. From what is unsupported in the sacrifice the sacrifice comes to ruin; as the sacrifice comes to ruin the sacrificer comes to ruin along with it; in that he completes (the offering) (for Tvaṣṭṛ) with the wives with butter, (it serves) to support the sacrifice, and as the sacrifice finds support, the sacrificer finds support along with it. The offering of the caul [1] has been performed, the offering of the cow is not yet over, then he performs (the offering) (for Tvaṣṭṛ) with the wives; verily he performs it at the right moment; then indeed comes the conclusion. It is for Tvaṣṭṛ; Tvaṣṭṛ of the seed that is spilt moulds forms, him he sets loose as a male among wives; he for him moulds forms.

vi. 6. 7. They[4] kill the Soma in that they press it; in that there is (an oblation) of Soma, that is as when they slay for the dead a barren cow.[5] If he were to offer in the northern half or the middle, he would cause conflict with the gods; he offers on the southern half; this is the quarter of the Pitṛs; verily in their own quarter he propitiates the Pitṛs. They give to the Udgātṛs, (the oblation) of Soma has the Sāman for its deity; whatever

[1] Cf. the strife of Varuṇa and Indra, Macdonell, *Vedic Mythology*, pp. 65, 66.

[2] The meaning is that the animal to Varuṇa is offered as the eleventh, and that is on the south side of the middle post (the Agniṣṭha). As the posts slope off towards the north, the offering as made at the northern post would have been *abhivāhatáḥ*, 'according to the stream.' The order is (ĀpÇS. xiv. 6. 13–15) that to Agni at the Agniṣṭha, then north one to Sarasvatī, then south one to Soma, and so on, ending with the eleventh.

[3] Cf. KS. xxx. 1; KapS. xlvi. 4; MS. iv. 8. 1. In ÇB. i. 1. 4. 16 there is a brief allusion to the sacrifice of Indra's wife. The section gives the treatment of the offering to Tvaṣṭṛ, which is not slain but allowed to go loose after the Paryagni ceremony is over. It is performed after the omentum of the cow (*vaçā*) is offered, but before the other portions are disposed of. The Yūpa is set up before the Çālāmukhīya, without a top, navel-high, on unstrewn ground, and the victim is a hairy uncastrated tawny bull; see ĀpÇS. xiv. 7. 12–18; BÇS. xvii. 15, where the victim is a goat.

[4] Cf. KS. xxix. 2, 4; KapS. xlv. 3, 5, 6; MS. iv. 7. 2; 8. 6. This section gives some details of the Soma oblation, the offering of ghee, and the offering of a cow; see ĀpÇS. xiii. 13. 14–14. 4; MÇS. ii. 5. 2. 1–8.

[5] For this offering see Hillebrandt, *Rituallitteratur*, p. 88.

of the Sāman they do amiss, that is the atonement for it. They look at [1] (the victim) for Soma is a purifier; verily they purify themselves. He who cannot see himself would be dead. Having made it full all round,[1] he should look at (it), for in it he sees himself; verily also he purifies himself. He whose mind is gone should look at (it), (saying), 'That mind of mine which hath gone away, or which hath gone elsewhere, by means of King Soma, we keep within us';[2] verily he keeps his mind in himself [2], his mind is not gone. At the third pressing the sacrifice departs from him who has sacrificed to him who has not sacrificed; he offers ghee with a verse to Agni and Viṣṇu; all the deities are Agni, the sacrifice is Viṣṇu; verily he supports the deities and the sacrifice. He sacrifices muttering, for pairing. The theologians say, 'Mitra appropriates the well-performed part of the sacrifice, Varuṇa the ill-performed; where then is the sacrifice, and where the sacrificer?' In that he offers a cow to Mitra and Varuṇa, by Mitra [3] he propitiates the well-performed part of the sacrifice, by Varuṇa the ill-performed; the sacrificer is not ruined. Even as men plough the field with the plough, so do the Ṛc and the Sāman plough the sacrifice; in that he offers a cow to Mitra and Varuṇa, verily he rolls a roller[3] over the ploughed-up sacrifice, for atonement. The metres of him who has sacrificed[4] are worn out, the cow is the sap of the metres; in that he offers the cow to Mitra and Varuṇa, he again delights the metres, to drive away weariness; verily also he bestows sap upon the metres.

vi. 6. 8. The[5] gods divided up power and strength; what there was left over became the Atigrāhya cups, and that is why the Atigrāhyas have their name. In that the Atigrāhyas are drawn, verily thus the sacrificer bestows upon himself power and strength, brilliance by that for Agni, power by that for Indra, splendour by that for Sūrya. The Atigrāhyas are the support of the sacrifice, the Pṛṣṭhas[6] are the two wheels; if he were not to

[1] *abhidadim* is supported by the MSS. (°*dadhim* in D is a mere slip), and the comm. which has *dīyate prakṣipyata ājyam asmiñç carau*; ĀpÇS. xiii. 14. 3: *ājyenābhidadiṁ kṛtvā*. The subjects are the Udgātṛs, though some Sūtras give the Adhvaryus, according to comm. on Āp. xiii. 14. 2.

[2] In KS. and MS. *yamáṁ gatám* is read.

[3] The comm. has *gomayādi dravyam* for *matyàm*, but the sense 'roller' is no doubt more probable; cf. PB. ii. 9. 2.

[4] This is not a case of a participle for a finite verb, but it is a predicative participle with the common omission of the copula.

[5] Cf. KS. xxix. 7; KapS. xlv. 8; MS. iv. 7. 3; ÇB. iv. 5. 4. 2–14. The Atigrāhyas are here briefly considered; see TS. iii. 3. 1. 1, 2; 5. 10. 1. Āp., Bhār., and Hiraṇyakeçin attach them to the Āgrayaṇa, Baudh. xiv. 10 only mentions them in his supplementary remarks, while ÇB. only admits them in the Dvādaçāhas; see Caland and Henry, *L'Agniṣṭoma*, p. 166 n. The TS. orders it as part of the Agniṣṭoma itself, as well as in the Pṛṣṭhya Ṣaḍaha and the Viçvajit.

[6] i.e. the six Stotras. The reading is no doubt *pṛ́ṣṭhye ná*; *pṛṣṭhena* in *Bibl. Ind.* is a mere blunder.

draw them in the Pṛṣṭhya (rite), the Pṛṣṭhas would destroy the sacrifice in front; if he were to draw them in the Ukthya [1], the Atigrāhyas would destroy the sacrifice behind; but they should be drawn in the Viçvajit with all the Pṛṣṭhas, so that the sacrifice may have all its strength. Prajāpati indicated the sacrifices to the gods, he put away their dear forms, they became the Atigrāhyas; 'Bodiless is his sacrifice', they say, 'for whom the Atigrāhyas are not drawn.' They should be drawn also in the Agniṣṭoma, so that the sacrifice may have its body. All the deities were alike, and were not discriminated; these gods [2] saw these cups and drew them, Agni that for Agni, Indra that for Indra, Sūrya that for Sūrya; then indeed were they discriminated from the other gods; he, for whom knowing thus these cups are drawn, is discriminated from his evil foe. 'These worlds must be made full of light, with like strength', they say; verily with that for Agni he bestows light on this world, with that for Indra on the atmosphere, for Indra and Vāyu are yoke-fellows; with that for Sūrya on yonder world [3] he bestows light; full of light these worlds become for him; he makes them of like strength. Bamba[1] and Viçvavayasa found these cups, and to them these worlds, the distant and the near, became revealed; to him, for whom knowing thus these cups are drawn, these worlds, the distant and the near, become revealed.

vi. 6. 9. Whatever[2] the gods did at the sacrifice the Asuras did. The gods caused the metres and the pressings to find support in the Adābhya; then the gods prospered, the Asuras were defeated; he, for whom knowing thus the Adābhya is drawn, prospers himself, his foe is defeated. Because the gods deceived the Asuras with the Adābhya (undeceivable), that is why the Adābhya has its name. He who knows thus deceives his foe; his foe deceives him not [1]. The Adābhya is the form of Prajāpati, called the freer; he draws from (the Soma) which is tied up, for freedom; he who knows thus is set free from his evil foe. They kill the Soma in that they press it; in the slaying of the Soma the sacrifice is slain, with the sacrifice the sacrificer. The theologians say, 'What is it that the sacrificer does in the sacrifice whereby he goes alive to the world of heaven?' The Adābhya is the taking alive; he draws from (the Soma) before pressing; verily he makes him go alive to the world of heaven.

[1] For the two cf. *Vedic Index*, ii. 60. The comm.'s version *Bambāç ca Viçvavayāç ca devāḥ* is ludicrously wrong; Weber notes that *lambā°* is found in the Gaṇa *vanaspati* to Pāṇini, vi. 2. 140.

[2] Cf. KS. xxx. 7; MS. iv. 7. 7; ÇB. xi. 5. 9. 1–12. For the verses see TS. vi. 3. 3, 4. This section deals with the Adābhya cup, which comes before the Upāñçu, &c. (TS. i. 4. 1). Like the Añçu (TS. vi. 6. 10) it is not an essential part of the sacrifice (Caland and Henry, *L'Agniṣṭoma*, p. 149 n.).

Now they break the sacrifice asunder when they make it find support in the Adābhya; he lets go the shoots, for the continuance of the sacrifice.

vi. 6. 10. The[1] gods drew the cups in a line; Prajāpati saw this Añçu, drew it, and therewith prospered. Verily he, for whom knowing thus the Añçu is drawn, prospers. He draws from (the Soma) when it has been once pressed, for once he prospered thereby. He draws with the mind, for Prajāpati is mind as it were; (verily it serves) to obtain Prajāpati. He draws with (a vessel) of Udumbara; the Udumbara is strength; verily he wins strength; it has four corners; verily he finds support in the quarters [1]. He who knows the foundation of the Añçu becomes possessed of a foundation. The Sāman is that called the Vāmadevya; singing in his mind that foundation he draws; verily he becomes possessed of a foundation. If the Adhvaryu were not to make a success of drawing the Añçu, for both the Adhvaryu and the sacrificer would it go ill; if he were to make a success, for both would it go well; he draws without breathing; this is its success. He breathes[2] over gold; gold is immortality, breath is life; verily with life he quickens immortality; it is of a hundred (Kṛṣṇalas) in weight, man has a hundred (years of) life, a hundred powers; verily in life, in power he finds support.

vi. 6. 11. Prajāpati[3] assigned the sacrifices to the gods; he thought himself emptied; he pressed over himself the power and strength of the sacrifice in sixteen ways;[4] that became the Ṣoḍaçin; there is no[5] sacrifice called Ṣoḍaçin; in that there is a sixteenth Stotra and a sixteenth Çastra, therefore is it the Ṣoḍaçin, and that is why the Ṣoḍaçin has its name. In that the Ṣoḍaçin is drawn, so the sacrificer bestows power and strength upon himself. To the gods the world of heaven [1] did not become manifest; they saw this Ṣoḍaçin, and drew it; then did the world of heaven become manifest to them; in that the Ṣoḍaçin is drawn, (it serves) for the conquest of the world of heaven. Indra was the youngest of the gods, he had recourse to Prajāpati,

[1] Cf. KS. xxix. 6; KapS. xlv. 7; MS. iv. 7. 7. For the verses see TS. iii. 3. 3, 4. This section deals with the Añçu cup.

[2] If he must breathe, that is to say.

[3] Cf. ÇB. iv. 5. 3. 1–8; PB. xii. 13. 1–33. For the Ṣoḍaçin Graha see ĀpÇS. xiv. 2. 3 *seq.*, and cf. TS. i. 4. 37–42.

[4] For *akkhidat* (read in AB.; *akhkhidat* in CDW.) cf. TS. ii. 1. 5. 1; 1. 4; *ā* and *pra kkhidate* iv. 5. 9. 2; *ákkhidrā*, iii. 5. 8. 1. The double aspirate must be rejected; see TPr. xiv. 8 with Whitney's note; Weber, *Ind. Stud.* xiii. 107.

[5] The denial of the Ṣoḍaçin as a sacrifice (viz. the fourth Sañsthā) is very strange, as in vii. 4. 3. 5; 7. 3; 10. 1 the Ṣoḍaçin appears as a full Sañsthā; cf. *Ind. Stud.* ix. 120, 121; x. 352. Yet the suggestion of Weber that a polemic against the view is meant is supported by the comm. on PB. ix. 3. 1, and the comm. here has *sa ca somayāgavyatirikto yajñaḥ kaçcin nūtano na*. Bhāsk. makes sense by holding the sense to be that this is the *only* Ṣoḍaçin. Probably the sense is merely that the Ṣoḍaçin is essentially a mere variant of the Agniṣṭoma. But to read *sa* for *na* is very tempting and the sense would run on well thus.

he bestowed on him the Ṣoḍaçin, he drew it; then indeed did he attain the summit of the gods; he for whom knowing thus the Ṣoḍaçin [2] is drawn attains the summit of his equals. He draws at the morning pressing; the Ṣoḍaçin is the thunderbolt, the morning pressing is the thunderbolt; verily he draws it from its own birthplace. At each pressing he draws; verily from each pressing he produces it. At the third pressing he should draw (it) for one who desires cattle; the Ṣoḍaçin is the thunderbolt, the third pressing is cattle; verily by means of the thunderbolt he wins for him cattle from the third pressing. He should not draw (it) in the Ukthya; the Ukthas are offspring and cattle; if he were to draw (it) in the Ukthya [3], he would consume his offspring and cattle. He should draw (it) for one who desires cattle in the Atirātra; the Ṣoḍaçin is the thunderbolt; verily having won cattle for him by the thunderbolt, he calms them later with (the Çastras of) the night.[1] He should also draw (it) in the Agniṣṭoma for a Rājanya, for a Rājanya sacrifices desiring distinction; verily in the day rite he grasps a bolt for him, and the bolt kindles him to prosperity, or it burns him; the twenty-onefold is the Stotra used, for support; what is recited has the word 'bay' in it;[2] he obtains the dear abode of Indra [4]. The smaller metres were among the gods, the larger among the Asuras; the gods recited the larger metre with the smaller on either side; then indeed did they appropriate the world of the Asuras. In that he recites the larger metre with a smaller metre on either side, verily thus he appropriates the world of his foe.[3] They make six syllables redundant; the seasons are six; verily he delights the seasons. They place four in front [5]; verily he wins four-footed cattle; two last; verily he wins two-footed (cattle); they make up an Anuṣṭubh; the Anuṣṭubh is speech, therefore speech is the highest of the breaths. When the sun is half-set, he sets about the Stotra of the Ṣoḍaçin; in this world Indra slew Vṛtra; verily straightway he hurls the bolt against his foe. The sacrificial fee is a reddish-brown horse; that is the form of the bolt; (verily it serves) for success.

[1] The Atirātra is one where there is an all-night sitting and thirteen extra Çastras and Stotras in addition to the sixteen of the Ṣoḍaçin; Caland and Henry, *L'Agniṣṭoma*, p. viii.

[2] The Çastra begins RV. i. 84. 2 (TS. i. 4. 38 *a*).

[3] The Çastra contains a variety of metres, RV. i. 16. 1–3 (Gāyatrī), i. 82. 1 and 3 and 4 (Paṅkti), viii. 12. 25–27 (Uṣṇih); iii. 44. 1–3 (Bṛhatī). Of these the Paṅktis are surrounded by Gāyatrī and Uṣṇih verses. The six syllables below arise from the position that a set of 28 + 38 + 30 syllables are to yield 32 + 32 + 32 (= Anuṣṭubhs), i. e. add 4 to the first and 2 to the last. The Viharaṇa of the verses into Anuṣṭubhs is described in ĀÇS. vi. 3. 12, 13: the first Pāda of the Gāyatrī is followed by the first of the Paṅkti; the second by the second, the third by the third, and a fourth half-verse is made up by the last two Pādas of the Paṅkti, i. e. Gāyatrī and Paṅkti yield a total of two Anuṣṭubhs.

KAṆḌA VII

The Explanation of the Soma Sacrifice (*continued*)

PRAPĀṬHAKA I

The One Day Sacrifices

vii. 1. 1. Production[1] of offspring is light.[2] Agni is the light of the gods; the Virāj is the light of the metres. The Virāj of speech ends in Agni;[3] it is produced according to the Virāj. Therefore it is called light. Two Stomas bear the morning pressing, like expiration and inspiration; two the midday pressing, like eye and ear; two the third pressing, like speech and support. This sacrifice is commensurate with man, and is perfect [1].[4] Whatever desire a man has, he wins by it, for one wins all by that which is perfect. By means of the Agniṣṭoma Prajāpati created offspring; by means of the Agniṣṭoma he grasped them. When he grasped them the mule escaped. Following it he took its seed, and placed it in the ass. Therefore the ass has double seed. They also say, 'He placed it in the mare.' Therefore the mare has double seed. They also say, 'In the plants [2] he placed it.' Therefore plants, though not anointed, glisten.[5] They also say, 'He placed it in offspring.' Therefore twins are born. Therefore the mule has no offspring, for his seed has been taken from him. Therefore he is not suitable for the sacrifice,[6] but is suitable if there is a sacrifice when one gives (to the priests) all one's goods or a thousand, for he escaped. He who knowing thus sacrifices with the Agniṣṭoma begets unborn offspring and grasps those that are born. Therefore they say, 'It is the best of sacrifices [3].' Prajāpati indeed is the best, for he sacrificed with it first. Prajāpati[7] desired, 'May I have offspring.' He meted out the Trivṛt from his mouth. After

[1] This section declares the importance and glory of the Agniṣṭoma, the first form of the Jyotiṣṭoma. Cf. PB. vi. 1. 1–12.

[2] i. e. among men.

[3] i. e. because the last Stotra, the Yajñāyajñiya, is addressed to Agni; see SV. i. 1. 1. 4. 1; ii. 1. 1. 20. 1. See for the Stotras, Eggeling, SBE. xxvi. 325, n. 2; the text of each is given by Caland and Henry, *L'Agniṣṭoma*.

[4] *ásthūri* means literally 'not having a single horse'. The Vedic chariot required two horses, and one is always regarded as inadequate. Cf. *Vedic Index*, ii. 221 *seq.*

[5] For all this cf. JB. i. 67; Oertel, *Trans. Connect. Acad.* xv. 175 *seq.* The translation here follows Geldner, *Ved. Stud.* iii. 176, and Oertel, 176, n. 1, who compares *samañján* in RV. x. 45. 4. The version of PW. 'the wood (axle) of the chariot creaks when it is not oiled' is certainly impossible. The plants occur in MS. i. 8. 2; KS. vi. 2, and the mention of them here is possibly, as Oertel thinks, interpolated.

[6] *barhiṣi*, literally 'at the sacrificial strew', used curiously here to denote an ordinary sacrifice as opposed to an extraordinary one.

[7] For this cf. Muir, *Sanskrit Texts*, i². 15 *seq.*

it the god Agni was created, the Gāyatrī metre, the Rathantara Sāman, of men the Brahman, of cattle the goat; therefore are they the chief, for they were produced from the mouth. From the breast and arms he meted out the Pañcadaça Stoma. After it the god Indra was created, the Triṣṭubh metre, the Bṛhat [4] Sāman, of men the Rājanya, of cattle the sheep. Therefore they are strong, for they were created from strength. From the middle he meted out the Saptadaça Stoma. After it the All-gods as deities were created, the Jagatī metre, the Vairūpa Sāman, of men the Vaiçya, of cattle cows. Therefore are they to be eaten, for they were created from the receptacle of food. Therefore are they more numerous than others, for they were created after the most numerous of the gods. From his feet he meted out the Ekaviñça Stoma. After it the Anuṣṭubh metre [5] was created, the Vairāja Sāman, of men the Çūdra, of cattle the horse. Therefore the two, the horse and the Çūdra, are dependent on others. Therefore the Çūdra is not fit for the sacrifice, for he was not created after any gods.[1] Therefore they depend on their feet, for they were created from the feet. The Trivṛt is the breaths; the Pañcadaça the half-months; the Saptadaça Prajāpati;[2] these worlds are three; the Ekaviñça is the sun yonder. In this they rest, in this they find support. He who knows thus rests on this, finds support in this.

vii. 1. 2. At[3] the morning pressing he keeps glorifying the Trivṛt Stoma by the Gāyatrī metre; the Pañcadaça Stoma by the Trivṛt, which is splendour; the Saptadaça by the Pañcadaça which is force and strength; the Ekaviñça by the Saptadaça which is connected with Prajāpati and causes begetting. Verily thus Stoma glorifies Stoma; verily also Stoma leads Stoma forth. As many as are the Stomas, so many are desires, so many the worlds, so many the lights; verily so many Stomas, so many desires, so many worlds, so many lights does he win.

vii. 1. 3. The[4] theologians say, 'He indeed would really sacrifice, who having sacrificed with the Agniṣṭoma should also sacrifice with the Sarvastoma.' If they omit the Trivṛt Stoma, then his vital airs are omitted, but he who offers the sacrifice does so with the wish, 'May it[5] be in my vital airs. If they omit the Pañcadaça Stoma, his strength is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my

[1] Muir reads *anvasṛjyanta*, but the sing. is clearly in order, and is supported by the comm. here. Bhāskara points out that neither the horse nor the Çūdra was created along with the deities.

[2] Cf. PB. iv. 6. 4.

[3] This section briefly glorifies the four Stomas of the Agniṣṭoma.

[4] This section is intended to show that both the Agniṣṭoma and the Atirātra, which is called Sarvastoma, as having all the Stomas, including the Triṇava and the Trayastriñça as well as the ordinary four, should be celebrated (cf. PB. xx. 2. 11).

[5] i.e. the sacrifice.

strength.' If they omit the Saptadaça Stoma [1], his offspring is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my offspring.' If they omit the Ekaviñça Stoma, his support is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my support.' If they omit the Triṇava Stoma, his seasons and the strength of the Nakṣatras are omitted, but he who offers the sacrifice does so with the wish, 'May it be in my seasons and the strength of the Nakṣatras'[1] [2]. If they omit the Trayastriñça Stoma, his deities are omitted, and he who offers the sacrifice does so with the wish, 'May it be in my deities.' He who knows the lowest of the Stomas attaining the first place,[2] obtains himself the first place. The Trivṛt is the lowest of Stomas, the Trivṛt occupies the first place. He who knows thus obtains the first place.

The Exposition of the Sattras

The Ahīna Sacrifices

vii. 1. 4. The[3] Añgirases performed a sacrificial session. They went to the world of heaven. Of them Haviṣmant and Haviṣkṛt were left behind. They desired, 'May we two go to the world of heaven.' They two saw this two-night rite, they grasped it, and sacrificed with it. Then they went to the world of heaven. He, who knowing thus offers the two-night sacrifice, goes to the world of heaven. They went with the first day and arrived with the second [1]. The first day is the Abhiplava,[4] the second the complete (*gati*). The first day is the Jyotiṣṭoma form of the Agniṣṭoma;[5] with it he wins splendour. The second day is an Atirātra with all the Stomas, that he may obtain all and win all. On the first day the Sāman is in the Gāyatrī

[1] The Nakṣatras are twenty-seven and so are connected with the Triṇava Stoma where the Stotriyās are made to be twenty-seven in number. For the connexion of the seasons and the Stoma cf. PB. iv. 1. 10; for the *nakṣatriyā virāj* cf. TB. i. 5. 1, 2; iii. 1. 1-6; ÇĀ. ii. 16.

[2] This is a reference to the fact that in the Atirātra there is in the last Sandhistotra the Trivṛt as the final element; PB. ix. 1. 28; 2. 4.

[3] Cf. PB. xx. 11. 1-11, which covers the same ground in less detail.

[4] The Abhiplava Ṣaḍaha is a principal element of a Sattra or sacrificial session: it consists of a period of six days in which are recited alternatively the Bṛhat and the Rathantara Sāmans, as opposed to the Pṛṣṭhya Ṣaḍaha where there is a daily change of Sāman. Here Abhiplava applies to the first day of a two days' festival. Cf. Caland and Henry, *L'Agniṣṭoma*, p. x, and see BÇS. xvi. 24.

[5] Jyotiṣṭoma is more properly the generic term which includes all the varieties, Agniṣṭoma, Ukthya, Ṣoḍaçin, Atirātra, Aptoryāma, Atyagniṣṭoma, Vājapeya. The Agniṣṭoma, the simplest form, has twelve Çastras and twelve Stotras. The Atirātra is more complicated and has twenty-nine. The comm. on PB. thinks that the Jyotiṣṭoma includes the Agniṣṭoma because it has fifteen Stotras (i.e. he takes it as an Ukthya). Here it has its specific sense of a special form of Agniṣṭoma with a peculiar arrangement of the Stomas, for which see TS. vii. 2. 4. 2; 4. 11. 1, 2.

(metre). The Gāyatrī is brilliance and splendour; verily he bestows brilliance and splendour on himself. On the second day (the Sāman) is in the Triṣṭubh metre. The Triṣṭubh is force and strength; verily he bestows force and strength on himself. The Sāman on the first day [2] is the Rathantara.[1] The Rathantara is this (earth); verily he stands firm on this (earth). (The Sāman) on the second is the Bṛhat. The Bṛhat is yonder (sky); verily he stands firm on yonder (sky). They[2] say, 'Where are the Jagatī and the Anuṣṭubh?' On the first day the Sāman is that of Vikhānas; verily he does not leave the Jagatī. On the second it is the Ṣoḍaçin; verily he does not leave the Anuṣṭubh. Then they say, 'If the days fall in the same half-month, then the strength of one day only will belong to the rite.' The first day takes place on the night of new moon; the second on the next day,[3] verily the days fall on separate half-months, and have the several strengths. The first day has Haviṣmant, the second Haviṣkṛt in the finale, for support.[4]

vii. 1. 5. This[5] was in the beginning the waters, the ocean. In it Prajāpatī becoming the wind moved. He saw her, and becoming a boar he seized her. Her, becoming Viçvakarma, he wiped. She extended, she became the earth, and hence the earth is called the earth (lit. 'the extended'). In her Prajāpati made effort. He produced the gods, Vasus, Rudras, and Ādityas. The gods said to Prajāpati, 'Let us have offspring.' He said [1], 'As I have created you by penance, so seek ye offspring in penance.' He gave to them Agni as a support, saying, 'Strive with that support.' They strove with Agni as a support. After a year they produced one cow. They gave it to the Vasus, Rudras, and Ādityas, saying 'Guard it.' The Vasus, Rudras, and Ādityas guarded it. It produced for the Vasus, Rudras, and Ādityas (each) three hundred and thirty-three [2]. Thus she became the thousandth. The gods said to Prajāpati, 'Cause sacrifice to be made to us with a thousand.' He caused sacrifice to be made by the Vasus with the Agniṣṭoma. They won this world and gave (the thousandth).

[1] For the Sāmans prescribed cf. ĀpÇS. x. 2. 6, 7.

[2] They wish to have the metres, Jagatī and Anuṣṭubh, and so use the Vaikhānasa Sāman (SV. i. 3. 2. 1. 1) which is in the Bṛhatī metre and 4 Bṛhatīs = 3 Jagatīs, which gives the Jagatī metre. The Anuṣṭubh is also worked out of the Ṣoḍaçin Sāman, the Gaurivīta (SV. i. 2. 2. 3. 4), which is properly a Gāyatrī.

[3] Here the half-month ends apparently with the new moon, and the new half-month begins with the day after new moon, the *amānta* system of later times, if the half-months are also in different months, but the *pūrṇimānta* if not; Thibaut, *Ind. Ant.* xxiv. 88.

[4] The Nidhana is the finale of a Sāman, the parts being Prastāva, Udgītha, Pratihāra, Upadrava, and Nidhana (CU. ii. 2–7; AB. iii. 2. 12; AĀ. ii. 3. 4, &c.). For the Sāmans of Haviṣmant and Haviṣkṛt cf. SV. ii. 1. 2. 16 and ii. 1. 1. 15; Ūha Gāna, xi. 2. 8 and 7; PB. xx. 11. 3.

[5] In vii. 1. 5–7 the Gargatrirātra, or three-night feast of Garga, is described. 5 contains a legend in explanation of it. Cf. PB. xx. 14–16; BÇS. xvi. 25–27.

He caused sacrifice to be made by the Rudras with the Ukthya. They won the atmosphere and gave (the thousand). He caused sacrifice to be made by the Ādityas with the Atirātra. They won yonder world, and gave (the thousand). Now the atmosphere [3] was broken. Therefore the Rudras are murderous, for they have no support. Therefore they say, 'The midmost day of the three-day night is not fixed; for it was moved.' The Ājya (Çastra) of the midmost day is in the Triṣṭubh metre. He recites the Saṁyāna[1] hymns, then recites the Ṣoḍaçin, that the day may be made firm and be not loose. Therefore in the three-night rite, the first day should be an Agniṣṭoma, then an Ukthya, then an Atirātra, for the separation of these worlds. On each day in succession he gives three hundred[2] continuously [4], for the continuance of these worlds. He should not break the decades[3] lest he should thus destroy the Virāj. Now for the thousandth Indra and Viṣṇu strove. Indra reflects, 'By this Viṣṇu will appropriate all the thousand.' They made arrangement as to it, Indra got two-thirds, Viṣṇu the remaining third; verily the fact is recorded in the verse,[4] 'Ye twain have conquered.' It is the Achāvāka [5] who recites this verse. Now (some say), 'The thousandth is to be given to the Hotṛ'; what is left over, is left over for the Hotṛ;[5] the Hotṛ is the receiver of what has not been taken. Then others say, 'It is to be given to the Unnetṛ.' This is left over of the thousand, and the Unnetṛ is the one of the priests who is left over. Then some say, 'It is to be given to all those who have a place in the Sadas.'[6] Then some say, 'It should be driven away and allowed to wander at will.' Then some say, 'It is to be given to the Brahman and the Agnīdh [6], two shares to the Brahman and the third to the Agnīdh. For the Brahman is connected with Indra, the Agnīdh with Viṣṇu; (verily the division is) just as they

[1] *dāçatayyāṁ prasiddhāni* according to the comm., but what precisely is meant he does not explain, because he probably did not know. Conceivably the reading may be an error for *saṁpātāni* (*p* and *y*, *t* and *n* are easily confused in certain forms of writing), but it is not likely. The Saṁpāta hymns are known e.g. in AB. iv. 30; vi. 18, &c. They mean hymns which occur in contiguity in the text, and *saṁyāna* might have a similar sense. Bhāsk. gives no help.

[2] The meaning must be 333, for the thousandth is referred to below and there can be little doubt that the 300 is merely a brachylogy.

[3] He takes the cows by tens from the south side of the Vedi to the north between the hall and the Sadas. The odd three go with the last of the thirty-three sets of ten (comm.).

[4] RV. vi. 69. 8; see above, TS. iii. 2. 11. 2; below, vii. 1. 6. 7.

[5] The *iti* here ends the quotation, but it is reasonable to suppose that the next words also are intended to express the views of the theologians who give the view mentioned. So in the next sentence. It must, however, be assumed that in giving the view the text also adopts it as the reason.

[6] The term must mean the seven who have Dhiṣṇyas in the Sadas, viz. Hotṛ, Maitrāvaruṇa, Brāhmaṇācchaṅsin, Potṛ, Neṣṭṛ, Achāvāka, Āgnīdhra, and the Sadasya proper, where such a priest is recognized, as by the Kauṣītakins.

two agreed upon. Then some say, 'The one which is beautiful and of varied colour is the one to be given.' Then others say, 'The one which has two colours and on either side is spotted is the one to be given', for the gaining of a thousand. That indeed is the march of the thousand (*sahásrasyáyana*). There are a thousand Stotriyas, a thousand gifts (to the priests); the world of heaven is measured by a thousand; (verily it serves) for the winning of the heavenly world.

vii. 1. 6. Soma[1] found a thousand; Indra discovered it after him. Yama approached them and said to them, 'May I have a share too in it.' They said to him, 'Be it so.' Yama saw in one of the (cows) strength. He said to them, 'This one has the strength of the thousand, this be mine, the rest yours.' They said, 'We all[2] see that in this one is strength [1]. Let us each have a portion.' So they took shares in the one. They put her into the waters, saying, 'Come out for Soma.' She came out in the shape of a red[3] brown cow of one year old, together with three hundred and thirty-three. Therefore let one buy the Soma with a red brown cow one year old. He, who knowing thus buys the Soma with a red brown cow one year old, buys the Soma with three hundred and thirty-three [2] and sacrifices with Soma for which he has paid a good price. They put her into the waters, saying, 'Come out for Indra.' She came out in the shape of a red draught animal with good characteristics, destroying foes, together with three hundred and thirty-three. Therefore one should give a red draught animal with good characteristics, destroying foes. He who knowing thus gives a red draught animal with good characteristics, destroying foes, gives her as three hundred and thirty-three [3]. They put her into the waters, saying, 'Come out for Yama.' She came out in the shape of an aged, stupid, utterly bad[4] animal, together with three hundred and thirty-three. Therefore one should offer as the funeral cow one that is aged, stupid, utterly bad. If a man knowing thus offers a cow that is aged, stupid, utterly bad, as the funeral cow, she becomes for him in yonder world three

[1] Cf. PB. xxi. 1. 1-8, and for §§ 6-8 see also ÇB. iv. 5. 8. 1-16; ĀpÇS. xxii. 16; KÇS. xiii. 4. 15-25.

[2] The reading of *sárvam* of one MS. used by Weber here (C) is not of any consequence. *sárve* is clearly right.

[3] C again differs from the received text in reading here and below *rohiṇí*, a variant of no weight. *piñgalá* the comm. explains as referring to the eyes, and this is probably correct; cf. ÇB. iii. 3. 1. 14; Hillebrandt, *Ved. Myth.* i. 27, n. 1. The real sense of *vártraghnī* below is of course, 'belonging to Vṛtrahan', but the comm. and the text alike probably felt it rather as 'slayer of foes', treating *vārtra* as a derivative of Vṛtra, 'foe'.

[4] *tajjaghanyá* seems to have this rather curious sense. The conj. *tājag-(g)hanyá* is conceivable, but not likely (cf. Wackernagel, *Altind. Gramm.* II. i. 191 *seq.*), though it would suit well enough the *anustáraṇī*, the cow used at the sacrificial burning of the dead man. Cf. Hopkins, *Trans. Connect. Acad.* xv. 45, n. 2.

hundred and thirty-three. Speech is the thousandth. Therefore [4] a boon must be given; for she is a boon, and when she is given she is a thousand. Therefore one must not accept a boon; for she is a boon; verily he would be accepting a thousand. Let him say, 'She is a boon', and of another,[1] 'Let this be mine'; verily he avoids accepting a thousand. She should be spotted on either side. They say, 'Let her be spotted on one side only; spotted is the thousand on the other side.'[2] The one for a boon [5] should be beautiful, perfect in form; for she is a boon; (verily it serves for) prosperity. Leading her round to the north of the Agnīdh's place he makes her smell the wooden tub near the Āhavanīya fire, saying,[3]

> 'Smell the tub, O great one, with broad stream rich in milk;
> Let the drops enter thee as the streams the ocean;
> Give me a share in a thousand, with offspring, with cattle;
> Let wealth again visit me.'

Verily he unites him with offspring, with cattle, with wealth [6]. He becomes rich in offspring, in cattle, in wealth, who knows thus. Having gone round the Agnīdh's place with her, he should offer in front, while the cow stands facing (him), saying,[4]

> 'Ye twain have conquered; ye are not conquered;
> Neither of the two of them hath been defeated;
> Indra and Viṣṇu when ye contended,
> Ye did divide the thousand into three.'

The thousand is divided into three parts at the three-night festival; verily he makes her possessed of a thousand, he makes her the measure of a thousand [7]. He offers to her forms; verily he unites her with her forms. Rising up he mutters in her ear,[6]

> 'O Iḍā, Ranti, Aditi, Sarasvatī, Priyā, Preyasī, Mahī, Viçrutī,
> These, O inviolable one, are thy names;
> Proclaim me among the gods as a doer of good deeds.'

Verily she proclaims him among the gods, and the gods take note of him.

[1] Rather 'of' than 'to' in all probability. See Keith, JRAS. 1910, p. 1321.

[2] Bhāsk. explains *parastāt itarasmin bhāge sahasrabhūtam etam çuklaṁ syāt; ubhayam idaṁ tulyaṁ tasyās sahasreṇa tulyatvād ity enam asyās stutiḥ.*

[3] See VS. viii. 42: *ā́ jighra kaláçam mahy ā́ tvā viçantv índavaḥ; púnar ūrjā́ ní vartasva sā́ naḥ sahásraṁ dhukṣvorúdhārā páyasvatī púnar mā́ viçatād rayíḥ.*

[4] RV. vi. 69. 8; see TS. iii. 2. 11. 2.

[5] According to the comm. this means he offers to *rohiṇī*, &c. Perhaps it really refers to the forms subsequently enumerated.

[6] The list in VS. viii. 2, 3 is: *íḍe ránte hávye kā́mye cándre jyóté 'dite sárasvati máhi víçruti.*

vii. 1. 7. By[1] the thousandth the sacrifice goes to the world of heaven. She makes him go to the world of heaven. 'Do thou make me go to the world of heaven', he says; verily she makes him go to the world of heaven. 'Do thou make me go to the world of light', he says; verily she makes him go to the world of light. 'Do thou make me go to all holy worlds', he says; verily she makes him go to all holy worlds [1]. 'Do thou make me go to a secure place, with offspring and cattle, let wealth again visit me', (he says); verily she establishes him with offspring and cattle in wealth. Rich in offspring, cattle, and wealth he becomes who knows thus. He should give her to the Agnīdh, or the Brahman, or the Hot or the Udgātṛ, or the Adhvaryu. In giving her, he gives a thousand. A thousand he accepts who not knowing [2] accepts her. He should accept her, (saying), 'Thou art one, not a thousand. Thee as one I accept, not a thousand; come to me as one, not as a thousand'; verily he who knows thus accepts her as one, not as a thousand. 'Thou art gentle, resting well, auspicious; come to me as gentle, well resting, auspicious,' [3] he says; verily she becoming gentle, well resting, auspicious, comes to him, and harms him not. The theologians say, 'Does the thousandth follow the thousand? or the thousand the thousandth?' If he were to let her go to the east, the thousandth would follow the thousand; now the thousand has no understanding, and would not recognize the world of heaven. He lets her go to the west; the thousand follow after her. She knowing goes to the world of heaven. He lets her go towards the sacrificer.[2] Quickly a thousand springs up. The (thousandth) is the last to be taken, but the first to go to the gods.

vii. 1. 8. Atri[3] gave offspring to Aurva who was desirous of children. She deemed herself empty, without strength, weak, worn out. He saw the four-night rite; he grasped it, and sacrificed with it. Then indeed were four sons born for him, a good Hotṛ, a good Udgātṛ, a good Adhvaryu, a good councillor.[4] He, who knowing thus offers the four-night rite, has four sons born for him, a good Hotṛ, a good Udgātr, a good Adhvaryu, a good councillor. The Pavamāna (Stomas) which are twenty-fourfold[5] are splen-

[1] Cf. ĀpÇS. xxii. 16. 10 *seq.*

[2] This refers to the sending of the cow to the fold (*goṣṭha*) of the sacrificer: ApÇS. xxii. 16. 16. He buys it off with a gold piece (*çatamāna*) and lets it go.

[3] Cf. PB. xxi. 9. 2. This is the rite called the Catūrātra of Atri; see BÇS. xvi. 28.

[4] *sú-sabheya* may refer either to skill in council or merely to elegance of demeanour in society; cf. *Vedic Index*, ii. 426, 427. But the former reference is in this connexion far the more probable.

[5] i.e. where the Stotriya (strophe) verses are made into twenty-four: LÇS. iv. 4. 1; vi. 8. 9. The Pavamāna songs are threefold, in the morning (Bahiṣpavamāna), midday, and evening (Arbhavapavamāna), accompanying the purifying of the Soma. The Caturviñça is one of the many forms of reciting Stotras, or Stomas, produced by the repetition of the verses of the text (three in number). See Eggeling, SBE. xxvi. 308, 309.

dour [1]; the increasing Stomas[1] are prosperity. Atri who had faith as his deity and offered sacrifices was not visited by the four strengths, brilliance, power, splendour, food.[2] He saw these four Soma libations with the four Stomas; he grasped them and sacrificed with them. He won brilliance with the first, power with the second, splendour with the third, food with the fourth. He, who knowing thus, grasps the four Soma libations with the four Stomas and sacrifices with them, wins brilliance with the first, power with the second, splendour with the third, food with the fourth. With the success which Atri had, the sacrificer prospers.

vii. 1. 9. Jamadagni,[3] desiring prosperity, sacrificed with the four-night rite. He prospered therein, and accordingly the two descendants of Jamadagni are not seen as grey-haired.[4] That prosperity is his who knowing thus offers the four-night rite. On the Upasads offerings of the sacrificial cake are made. The sacrificial cake is cattle; verily he wins cattle. The sacrificial cake is food; verily he wins food. An eater of food and owner of cattle he becomes who knowing thus offers the four-day rite.

vii. 1. 10. The[5] year was alone in the world.[6] He desired, 'May I create the seasons.' He saw this five-night rite; he grasped it and sacrificed with it. Then indeed he created the seasons. He who knowing thus offers the five-night rite gains offspring. The seasons being created were not distinguished. They saw this five-night rite. They grasped it and sacrificed with it. Then they were distinguished[7] [1]. He who knowing thus offers the five-night rite is distinguished from the enemy that hates him. Sārvaseni Çauceya[8] desired, 'May I be rich in cattle.' He grasped this five-night rite and sacrificed with it. Then indeed he obtained a thousand cattle. He who knowing thus offers the five-night rite obtains a thousand cattle. Babara Prāvāhaṇi[9] desired, 'May I be a speaker of speech.' He grasped the five-night rite [2] and sacrificed with it. Then indeed he

[1] The Stomas are called *udyántaḥ* because the number of verses increases; they are Trivṛt (9), Pañcadaça (15), Saptadaça (17), Ekaviñça (21), Triṇava (27), Trayastriñça (33). According to the comm. on the first day of this rite, Trivṛt, Pañcadaça, and Saptadaça are used for the three Pavamānas; on the second Pañcadaça, Saptadaça, and Ekaviñça, and so on.

[2] Literally 'food eating'. Cf. AĀ. i. 1. 2.

[3] Cf. PB. xxi. 10. 5–10. This is the Catūrātra of Jamadagni.

[4] The comm. explain that father and son (for the dual)—i. e. as many as two—are never poor among the Jamadagnis. PB. has *Aurvau*, and so refers to a definite pair, who seem to be meant as having had eternal youth and never to have become grey-headed.

[5] There is no parallel in the other texts; see BÇS. xvi. 29.

[6] *idám* here as after has practically an adverbial sense.

[7] See Keith, JRAS. 1914, p. 631.

[8] Son of Sarvasena, and of Çuci, according to the comm.

[9] Son of Pravāhaṇa is clearly the sense. But Satyavrata Sāmāçramin quotes Çabara Svāmin on *Jaimini Sūtra*, i. 1. 31, as arguing that no Pravāhaṇa is known, and that it is therefore an epithet from *pra* and *vah*. More happy is Çabara in his remark that Babara is onomatopoetic (*çabdānukṛti*).

became a speaker of speech. He, who knowing thus offers the five-night rite, becomes a speaker of speech, and men call him 'lord of speech'. The four-night rite is incomplete; the six-night rite is redundant; the correct sacrifice is the five-night rite. He who knowing thus sacrifices with the five-night rite sacrifices with the correct sacrifice. The (sacrifices) last five nights; the year consists of five seasons [3]; verily he stands firm in the year with its five seasons. Again the Pañkti has five elements, the sacrifice is fivefold; verily he wins the sacrifice. There is an Agniṣṭoma[1] characterized by the Trivṛt (Stoma); verily he wins brilliance. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the obtainment of food; verily also he gains offspring by reason of it. There is an Agniṣṭoma with the Pañcadaça (Stoma), for the gaining of Prajāpati; (it has) the characteristics of the Mahāvrata, for the gaining of food. There is a Viçvajit Atiratra, with all the Pṛṣṭha (Stotras), for the winning of all.

The Horse Sacrifice (continued)

vii. i. 11. *a* On[2] the instigation of god Savitṛ, I take thee with the arms of the Açvins, with the hands of Pūṣan.

b This bond of order they grasped
At their assemblies in ages gone by, the sages;
Therewith the gods mastered the pressed (juice),
In the Sāman of order declaring the stream.[3]

c Thou art surrounding; thou art the world; thou art the restrainer; thou art the supporter; do thou go, with the cry of 'Hail!' to Agni Vaiçvānara, the extending.

d Thou art the restrainer,[4] the ruler on earth; thou art the restrainer who dost restrain; thou art the supporter who dost support.

e For ploughing thee! For comfort thee! For wealth thee! For increase thee!

f For earth thee! For the atmosphere thee! For sky thee!

g For being thee! For not being thee! For the waters thee! For the plants thee! For all creatures thee!

[1] The five days are now characterized by the five Stomas used. The last one is an Atirātra Viçvajit, in which all the six Pṛṣṭhya Sāmans are used, Rathantara, Bṛhat, Vairūpa, Vairāja, Çākvara, and Raivata. Cf. BÇS. xvi. 29.

[2] Cf. KSAçvamedha, i. 2; VS. xxii. 1–3. For the Brāhmaṇa see TB. iii. 8. 3. 2–6, and for *g*, 7. 3. The Adhvaryu takes up with *a* the rope which acts as a halter, addresses it with *b*, and puts it over the horse with *c*—apparently to the end of *d*, as the Sūtra does not quote the other part of the text; see ĀpÇS. xx. 3. 3–5; BÇS. xv. 5, and cf. MÇS. ix. 2. 1; KÇS. xx. 1. 27, 28; *e*–*g* accompany no doubt the sprinkling of the horse; cf. for *f* ĀpÇS. xx. 5. 8, and for *e*–*g* BÇS. xv. 7.

[3] See TS. iv. 1. 2, n. 6.

[4] The sense is clear; there is no reference to glory.

vii. 1. 12. *a* Many[1] through thy dam, powerful through thy sire, thou art a horse, thou art a steed, thou art a runner, thou art a male, thou art a strong horse, thou art a racer, thou art powerful, thou art a stallion, thou art heroic-hearted; 'goer' is thy name; do thou follow the course of the Ādityas.

b To Agni hail! Hail to Indra and Agni! Hail to Prajāpati! Hail to the All-gods! Hail to all the deities!

c Here is support,[2] hail! Here is keeping apart, hail! Here is joy, hail! Here is delight, hail!

d Thou art becoming; to being thee, to what is becoming thee, to what shall be thee! To all beings thee!

e O gods that guard the quarters, do ye guard for the gods for sacrifice this horse duly besprinkled.

vii. 1. 13. To[3] the going hail!
To the advancing hail!
To the running hail!
To him after he hath run hail!
To the crying of 'shoo' hail!
To him over whom is cried 'shoo' hail!
To him who hath moved hail!
To him who hath moved forward hail
To him springing forward hail!
To him jumping away hail!
To him who advanceth hail!
To him who advanceth forward hail!
To all hail!

vii. 1. 14. To[4] Agni hail!
To Soma hail!
To Vāyu hail!
To the joy of the waters[5] hail!

[1] Cf. KSAçvamedha, i. 3; MS. iii. 12. 4; VS. xxii. 19. For the Brāhmaṇa see TB. iii. 8. 9. 1-3; 17. 1; 9. 19. 1; ÇB. xiii. 1. 6. 1, 2. According to ĀpÇS. xx. 5. 9 the Adhvaryu makes the sacrificer say *a* into the right ear of the horse, then offers the Pūrvahomas with *b*; with *c* lets the horse go, and with *d* confides it to the care of the Ratnins for guardianship; with *e* are said four Mantras for the offerings called Dhṛti in the four feet of the horse. Cf. MÇS. ix. 2. 1; KÇS. xx. 2. 18-3. 4; BÇS. xv. 6 and 7 agrees as to *a* (the last sentence is used for adoration), *d*, and *e* (save that the horse is handed over to the gods, not the Ratnins), but *b* is used earlier for five Purastādbhāga offerings; *c* is used for the Dhṛti offerings which precede the other parts (*a*, *d*, *e*).

[2] Repeated in full at vii. 1. 18 *i-m*; 4. 17 *e-h*.

[3] Cf. KSAçvamedha, i. 4; MS. iii. 12. 3; VS. xxii. 7, 8. For the Brāhmaṇa see TB. iii. 8. 17. 1. These Mantras accompany the thirteen Uddrāva offerings; see ĀpÇS. xx. 11. 2; BÇS. xv. 6.

[4] Cf. KSAçvamedha, i. 5; MS. iii. 12. 2; VS. xxii. 6. For the Brāhmaṇa see TB. iii. 8. 17. 1; ÇB. xiii. 1. 3. 3. The Mantras accompany the Pūrvahomas; see ĀpÇS. xx. 20. 3; KÇS. xx. 2. 3; BÇS. xv. 6.

[5] Parjanya, according to the comm.

To Savitṛ hail!
To Sarasvatī hail!
To Indra hail!
To Bṛhaspati hail!
To Mitra hail!
To Varuṇa hail!
To all hail!

vii. 1. 15. To[1] earth hail!
To atmosphere hail!
To sky hail!
To the sun hail!
To the moon hail!
To the Nakṣatras hail!
To the eastern quarter hail!
To the southern quarter hail!
To the western quarter hail!
To the northern quarter hail!
To the zenith hail!
To the quarters hail!
To the intermediate quarters hail!
To the half-years[2] hail!
To the autumns hail!
To the days and nights hail!
To the half-months hail!
To the months hail!
To the seasons hail!
To the year hail!
To all hail!

vii. 1. 16. To[3] Agni hail!
To Soma hail!
To Savitṛ hail!
To Sarasvatī hail!
To Pūṣan hail!
To Bṛhaspati hail!
To the joy of the waters hail!
To Vāyu hail!
To Mitra hail!

[1] Cf. KSAçvamedha, i. 6; MS. iii. 12. 7, 8; VS. xxii. 27, 28. For the Brāhmaṇa see TB. iii. 8. 17. 1. These Mantras end the Pūrvahomas; see ĀpÇS. xx. 20. 4; BÇS. xv. 20.

[2] The comm. explains that Samā denotes a solar, Çarad a lunar, and Saṁvatsara a Nākṣatra year!

[3] Cf. KSAçvamedha, i. 7; MS. iii. 12. 5; VS. xxii. 27; above 14. For the Brāhmaṇa see TB. iii. 8. 6. 3; 17. 1. This is the Mantra section for the Pūrvadīkṣā; see ĀpÇS. xx. 20. 4, and cf. BÇS. xv. 13, 20, 24.

To Varuṇa hail!
To all hail!

vii. 1. 17. To[1] earth hail!
To atmosphere hail!
To sky hail!
To Agni hail!
To Soma hail!
To the sun hail!
To the moon hail!
To the day hail!
To the night hail!
To the straight hail!
To the good hail!
To fair dwelling hail!
To hunger hail!
To satisfaction[2] hail!
To disease hail!
To snow hail!
To ice hail!
To heat hail!
To the wild hail!
To heaven hail!
To the world hail!
To all hail!

vii. 1. 18. *a* Thou[3] hast come into being by the toil, the work of the gods; thou art the way of holy order. With the Vasus, the gods, as deity, with the Gāyatrī metre I yoke thee, with the spring season as oblation I consecrate thee.

b With the Rudras, the gods, as deity, with the Triṣṭubh metre, I yoke thee; with the summer season as oblation I consecrate thee.

c With the Ādityas, the gods, as deity, with the Jagatī metre, I yoke thee; with the rainy season as oblation I consecrate thee.

d With the All-gods as deity, with the Anuṣṭubh metre, I yoke thee [1]; with the autumn season as oblation I consecrate thee.

e With the Añgirases, the gods, as deity, with the Pañkti metre, I yoke thee; with the winter and cool seasons as oblation I consecrate thee.

f I have mounted upon consecration, the wife of holy order, with the

[1] Cf. KSAçvamedha, i. 8. For the Brāhmaṇa see TB. iii. 8. 17. 2. These are the Mantras of the Ekaviñçinī Dīkṣā; see ĀpÇS. xx. 20. 5; BÇS. xv. 13, 20.

[2] Bhāsk. and C and D of Weber's MSS. read the form as *āçitimné*; the comm. has *açitimaçabdena kṣunnivārakam āçitṛçabdatvam abhidhīyate.*

[3] Cf. KSAçvamedha, i. 9. For the Brāhmaṇa see TB. iii. 8. 17. 2. This section gives the Mantras of the seasonal consecrations; see ĀpÇS. xx. 20. 6; BÇS. xv. 13, 20.

Gāyatrī metre and holy power; holy order have I placed upon truth; truth have I placed upon holy order.

g The great.[1]

h The protecting.[1]

i–m Here is support, hail! Here is keeping apart, hail! Here is joy, hail! Here is delight, hail![2]

vii. 1. 19. To[3] the sounding of 'Īm' hail!
To him over whom 'Īm' is sounded hail!
To him neighing hail!
To him neighing down hail!
To him snorting hail!
To him snorting forth hail!
To the smell hail!
To what is smelt hail!
To expiration hail!
To cross-breathing hail!
To inspiration hail!
To him being bound hail!
To him after being bound hail!
To him being untied hail!
To him untied hail!
To him about to run hail!
To him having run hail!
To him about to rest hail!
To him having rested hail!
To him about to go to rest hail!
To him going to rest hail!
To him having gone to rest hail!
To him about to sit down hail!
To him sitting down hail!
To him having sat down hail! [1]
To him about to stand hail!
To him who is standing hail!
To him who hath stood hail!
To him about to go down hail!
To him going down hail!
To him having gone down hail!

[1] Found in full above in TS. i. 5. 11 *s* and *t*; in Pratīka also at vii. 4. 17 *i* and *k*.

[2] See above, TS. vii. 1. 12 *c*, below, 4. 17 *e–h*.

[3] Cf. KSAçvamedha, i. 10; MS. iii. 12. 3; VS. xxii. 7, 8. In the Brāhmaṇa (see TB. iii. 8. 17) this section is passed over without remark here, but it appears in iii. 8. 8. 1 as the 'movements of the horse', a series of Stomas, and it is prescribed after TS. vii. 1. 13 in ĀpÇS. xx. 6. 3, and before vii. 3. 17. Cf. also KÇS. xx. 3. 3; BÇS. xv. 6 (*açītim açvacaritāny upajuhoti*), before the offering to Sviṣṭakṛt, and 20.

To him about to lie hail!
To him lying hail!
To him who hath lain hail!
To him about to close the eyes hail!
To him closing the eyes hail!
To him having closed the eyes hail!
To him about to sleep hail!
To him who hath slept hail!
To him about to wake hail!
To him awakening hail!
To him who hath awakened hail!
To him about to become awake hail!
To him becoming awake hail!
To him who hath become awake hail!
To him about to hear hail!
To him hearing hail!
To him who hath heard hail!
To him about to look hail! [2]
To him who is looking hail!
To him who hath looked hail!
To him who is about to go out hail!
To him going out hail!
To him who hath gone out hail!
To him about to roll about hail!
To him rolling about hail!
To him who hath rolled about hail!
To him about to get up hail!
To him getting up hail!
To him who hath got up hail!
To him about to shake himself hail!
To him shaking himself hail!
To him who hath shaken himself hail!
To him about to step out hail!
To him stepping out hail!
To him who hath stepped out hail!
To him who is about to rush hail!
To him who is rushing hail!
To him who hath rushed hail!
To him about to scratch hail!
To him scratching hail!
To him having scratched hail!
To him about to rub hail!
To him rubbing hail!

To him who hath rubbed hail!
What he eateth, to that hail!
What he drinketh, to that hail!
To what he evacuateth, to that hail!
To the dung he maketh hail!
To seed hail!
To offspring hail!
To begetting hail!
To all hail![1]

vii. 1. 20. *a* To[2] Agni hail! To Vāyu hail! To Sūrya hail!

b Thou art holy order, thou art the holy order of holy order; thou art truth, thou art the truth of truth!

c Thou art the path of holy order, the shadow of the gods, the name of immortality; thou art truth, thou art Prajāpati.[3]

d When on him as on a steed in swift movements,
The folk of the sky vie with the sun;
Choosing the waters the sage becometh pure,
Like a beast the busy guardian that goeth around.[4]

PRAPĀṬHAKA II

The Ahīna Sacrifices (continued)

vii. 2. 1. The[5] Sādhya gods, desirous of heaven, saw this (rite) of six nights. They grasped it, and sacrificed with it. Then indeed did they go to the world of heaven. Those, who knowing thus perform (the rite) of six nights, go to the world of heaven. (The rite) of six nights is a Sattra of the gods, for these Pṛṣṭhas are obvious.[6] Those, who knowing thus perform (the rite) of six nights, mount evidently upon the gods. (The rite)

[1] *ās* is explained as *kṣaṇamātraṁ padasaṁkoca āsanam*, and *caṅkram* is given the force of *mandagamana*, which is rather doubtful. *ni-kaṣ* is referred to rubbing itself on the post or so on. MS. and VS. have *hiṁkārāya*, the usual form.

[2] Cf. KSAçvamedha, i. 11. For the Brāhmaṇa see TB. iii. 8. 17. 2. The section accompanies in ApÇS. xx. 11. 7 an offering before the Āptīs (TS. vii. 5. 19); cf. BÇS. xv. 6 (*açvasya sāvitrāṇi*).

[3] It is not probable that it means 'It is true that thou art Prajāpati'.

[4] Cf. RV. ix. 94. 1, which has *dhiyaḥ sūrye ná kavīyán* (also a denom. from *kavi*), and for *paçúṁ ná, vrájaṁ ná*, but ends *paçu várdhanāya mánma*. The sense in both cases is very obscure, and the version given above is little more than the comm KS. has *paçūn* and *kavīyan*. For *párijmā* cf. Geldner, *Ved. Stud.* ii. 225.

[5] In vii. 2. 1-10 the question of Sattras is again taken up, beginning with certain Ahīnas, not properly called Sattras at all. For this 'Sattra' cf. especially the passages describing the Sarasvatī sacrifices in PB. xxv. 10. 5, 19, 21; KÇS. xxiv. 5. 26-28; 6. 15, 16; LÇS. x. 15. 9-14; 17. 4-9; ĀÇS. xii. 6; ÇÇS. xiii. 29. 7-9; 20-23; ĀpÇS. xxiii. 12. 4-13. 15; BÇS. xvi. 29, 30 *ad fin.* For § 1 cf. ĀpÇS. xxii. 22. 1-3; BÇS. xvi. 29, 30.

[6] A Sattra in the proper sense a Ṣaḍrātra is not, but the essence of the Dvādaçāha Sattra is the Pṛṣṭhya Ṣaḍaha and the Ṣaḍrātra has that.

is of six nights; the seasons are six, the Pṛṣṭhas are six [1]; verily by the Pṛṣṭhas they mount the seasons, by the seasons the year; verily in the year they find support. They[1] proceed with the Bṛhat and the Rathantara (Sāmans). The Rathantara is this (earth), the Bṛhat is yonder (sky); verily with them do they proceed; verily also in them do they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. There is an Agniṣṭoma[2] with the Trivṛt (Stoma); verily they win brilliance. There is a Pañcadaça (Stoma); verily they win power. There is a Saptadaça (Stoma) [2], for the winning of food; verily also by it they are propagated. There is an Ekaviñça (Stoma), for support; verily also they place radiance in themselves. There is a Triṇava (Stoma), for conquest. There is a Trayastriñça (Stoma), for support. They[3] should sacrifice with this (rite) of six nights with both Sadas and oblation-holder. The oblation-holder and the Agnīdh's seat should be of Açvattha wood, for that is heavenly. They should have wheels, for gaining the world of heaven. The sacrificial post is mortar-based, for support. They go forward, for forward as it were is the world of heaven [3]. They go with the Sarasvatī. This is the path that goes to the gods; verily they mount upon it. They go calling aloud;[4] verily fastening misfortune on another they attain support. When ten (cows) make a hundred, then is one time to stop. Man is of a hundred (years of) life and of a hundred powers; verily in life and power do they find support. When a hundred make a thousand, then is one time to stop. Yonder world is measured by a thousand; verily they conquer yonder world. If one of them perish or they be oppressed, then is one time to stop, for that is a suitable opportunity.

vii. 2. 2. Kusurubinda[5] Auddālaki desired, 'May I be rich in cattle.' He grasped this (rite) of seven nights, and sacrificed with it. Then indeed did he win all the domestic animals. He, who knowing thus sacrifices with (the rite) of seven nights, wins all domestic animals. (The rite) is of seven nights; the domesticated animals are seven, the wild seven, the metres seven, for

[1] So repeatedly in TS. vii. 3. 5. 3; 7. 3; 9. 3; 4. 1. 2; 2. 4; 4. 3. The order of the elements of the compound is grammatical (Pāṇini, ii. 2. 34), not logical.

[2] The Pṛṣṭhya Ṣaḍaha is made up thus, the first day is an Agniṣṭoma with all the Stotras in the Trivṛt form of chanting; the next an Ukthya with the Pañcadaça form; the next an Ukthya with the Saptadaça form; the next a Ṣoḍaçin with the Ekaviñça form; the next an Ukthya with the Triṇava; and the last an Ukthya with the Trayastriñça. The special Sāmans are Rathantara, Bṛhat, Vairūpa, Vairāja, Çākvara, and Raivata.

[3] This commences the description of the sacrifice on the Sarasvatī, with which cf. ApÇS. xxiii. 12, 13 (Garbe's text in 12. 14 should keep the remarkable *āçvatthī* as here, and in 13. 4 divide *daça çatam*).

[4] So presumably they drive the spirits of evil away from themselves to others; the driving away of spirits by noise is common in Vedic ritual; cf. Keith, *Çāṅkhāyana Āraṇyaka*, p. 78.

[5] Cf. PB. xxii. 15. 10; KÇS. xxiii. 5. 18; ApÇS. xxii. 14. 8; 22. 11, 12; BÇS. xvi. 30.

winning both. There is an Agniṣṭoma[1] with the Trivṛt (Stoma); verily he wins brilliance [1]. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the winning of food; verily also by it he is propagated. There is an Ekaviṅça (Stoma), for support; verily he places radiance in himself. There is a Triṇava (Stoma), for conquest. There is an Agniṣṭoma with the Pañcaviṅça (Stoma) to obtain Prajāpati; it has (the characteristics of) the Mahāvrata,[2] to win food. There is a Viçvajit Atirātra with all the Pṛṣṭhas, to conquer all. If they were in the preceding days to perform the Pṛṣṭhas in the obvious way, and similarly in the Viçvajit [2], the last day would be as when one sits down to a cow which has already been milked; it would not be good enough for even a single night (rite). In the preceding days they perform the Bṛhat and the Rathantara. The Rathantara is this (earth), the Bṛhat yonder (sky); verily they depart not from them; verily also in them do they find support. In that they perform the Pṛṣṭhas in the Viçvajit in the obvious manner,[3] it is as when one milks a cow which is ready to give.

vii. 2. 3. Bṛhaspati[4] desired, 'May I be resplendent.' He saw[5] this rite of eight nights, he grasped it, and sacrificed with it. Then indeed did he become resplendent. He, who knowing thus sacrifices with (the rite) of eight nights, becomes resplendent. (The rite) is of eight nights; the quarters are four, the intermediate quarters four; verily from the quarters he wins splendour [1]. There is an Agniṣṭoma with the Trivṛt (Stoma); verily he wins brilliance. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the winning of food; verily also by it he is propagated. There is an Ekaviṅça (Stoma), for support; verily he places radiance in himself. There is a Triṇava (Stoma), for conquest. There is a Trayastriṅça (Stoma), for support. There is an Agniṣṭoma with the Pañcadaça (Stoma), to obtain Prajāpati; it has (the characteristics of) the Mahāvrata, to win food.[6] There is a Viçvajit Atirātra with all the Pṛṣṭhas, to conquer all.

vii. 2. 4. Prajāpati[7] created offspring. They being created were ahungered.

[1] See above, TS. vii. 2. 1. 2.

[2] Cf. S. vii. 5. 8. 1, 2; PB. v. 4. 10.

[3] i. e. the first six days are a series of Rathantara and Bṛhat respectively, and on the seventh the series is Rathantara, Bṛhat, Vairūpa, &c. The cow of the metaphor goes on giving milk, it is not milked out.

[4] Cf. PB. xxii. 11. The rite consists of a Pṛṣṭhya Ṣaḍaha, then a Mahāvrata Agniṣṭoma, and then an Atirātra Viçvajit; see ĀpÇS. xxii. 23. 7; BÇS. xvi. 31.

[5] The omission of *apaçyat* in vii. 2. 2 is due, according to the comm., to the fact that Kusurubinda was a boy and so only learned the rite from his teacher.

[6] Above, TS. vii. 2. 2. 2.

[7] Neither of the Navarātras in PB. xxii. 12, 13 corresponds exactly with this one, which evidently consists of three repetitions of the triad Jyotis, Go, Āyus, as BÇS. xvi. 31 recognizes; ĀpÇS. xxii. 23. 9-14 mentions three of the Navarātras, but none are as here, the first having a Pṛṣṭhya Ṣaḍaha.

He saw this (rite) of nine nights, he grasped it, and sacrificed with it. Then indeed was he able to help offspring. When offspring are ahungered, one should sacrifice with (the rite) of nine nights, for these worlds are not fitted for them, and thus they are ahungered; verily he makes these worlds fitted for them, and as they become fitted he becomes fit for offspring along with them; these worlds become fit for him [1], and strength he places in offspring. By means of three nights he makes fit this world, by means of three nights the atmosphere, by means of three nights yonder world. As a man casts thread on thread,[1] so he casts world on world, for firmness, and to avoid looseness. The Stomas are known [2] as Jyotis, Go, and Āyus. The Jyotis is this (earth), the Go the atmosphere, the Āyus yonder (sky); verily they find support in these worlds, and he becomes famous among people [2]. (The rite) is of nine nights; verily in order he places brilliance on him. If a man be a long time ill, he should sacrifice with (the rite) of nine nights; for his breaths[3] are loosened, and thus is he ill long;[4] verily he supports his breaths in him, and even if his life be gone, yet he lives.

vii. 2. 5. Prajāpati [5] desired, 'May I be propagated.' He saw this Daçahotṛ,[6] and offered it. By this he created (the rite) of ten nights, and by this (rite) of ten nights he was propagated. If one is about to consecrate oneself for (the rite) of ten nights one should offer the Daçahotṛ; verily he creates by the Daçahotṛ (the rite) of ten nights, and by (the rite) of ten nights he is propagated. The sacrifice of ten nights is connected with the Virāj. He, who knowing thus sacrifices with (the rite) of ten nights, attains the Virāj. The sacrifice of ten nights is connected with Prajāpati [1]. He, who knowing thus sacrifices with (the rite) of ten nights, is propagated. Indra[7] was on a level with the gods, he was not separated from them. He ran up to Prajāpati; he gave him this (rite) of ten nights. He grasped it, and sacrificed with it. Then indeed he became separated from the other gods. He,

[1] i.e. to make a rope of three strands.

[2] For further details cf. TS. vii. 4. 11. 2. In the PB. xvi. 3 they are called the Trikadrukas.

[3] There is no doubt an allusion to the nine breaths in man according to one counting.

[4] The constr. with *āmayati* is very strange indeed: the comm. perhaps took *jyóg-āmayati* as one word, since he renders *dīrgharogaḥ*, but that is not certain. Delbrück (*Altind. Synt.* p. 5) points out that a subject sometimes is found, and in any case the genitive is probably possessive.

[5] In the PB. xxiii. 14-17 four Daçarātras are described, of which the first corresponds with this; cf. also ĀpÇS. xxii. 23. 16-18; BÇS. xvi. 31; KÇS. xxiii. 5. 16; ÇÇS. xvi. 29. 14-20; ĀÇS. x. 3. 21, 22. Its composition is given accurately at the end.

[6] *daçahotāram* refers to a section preserved in the TĀ. iii. 1; MS. i. 9. 1; ÇÇS. x. 14. 4; MÇS. v. 2. 14. 1, beginning *cittiḥ sruk*. The comm. offers two explanations of the name, because the ten things mentioned in it (*srugādi*) are the producers of the sacrifice, or because *puruṣa* who presides over the Mantra was ten times invoked and responded (see TB. ii. 3. 11. 1). For the real signification of the Daçahotāraḥ see Hillebrandt, *Rituallitteratur*, pp. 165, 166.

[7] Cf. below, TS. vii. 3. 7. 1.

who knowing thus sacrifices with (the rite) of ten nights, attains separation from the evil enemy. The sacrifice of ten nights has three eminences [2];[1] the Pañcadaça (Stoma) is one eminence; the Ekaviñça one eminence, the Trayastriñça one eminence. He, who knowing thus sacrifices with (the rite) of ten nights, becomes thrice eminent among his peers. The sacrificer is the Pañcadaça; the sacrificer the Ekaviñça, the sacrificer the Trayastriñça, and the others are the citadels. If a man have witchcraft practised against him, he should sacrifice with (the rite) of ten nights; verily he surrounds himself with the divine citadels; no harm whatever can befall him, the practiser of witchcraft overcomes him not. The gods and the Asuras were in conflict. The gods [3] saw in (the rite) of ten nights the divine citadels. They surrounded themselves with them; no harm whatever befell them; then the gods prospered, the Asuras were defeated. He who has enemies should sacrifice with (the rite) of ten nights; verily he surrounds himself with the divine citadels; no harm whatever befalls him; he prospers and his enemy is defeated. Stoma serves Stoma; verily he makes his enemy his servant. In that they perform the lesser Stoma after performing the greater there is uniformity [4]; to break the uniformity the Agniṣṭoma Sāmans[2] are before and after (the greater Stoma). There is an Agniṣṭoma, with the Trivṛt (Stoma), in praise of Agni, with verses addressed to Agni; verily he wins brilliance. There is an Ukthya, with the Pañcadaça (Stoma), and verses addressed to Indra; verily he wins power. There is an Agniṣṭoma, with the Trivṛt (Stoma), and verses addressed to the All-gods; verily he wins prosperity. There is an Agniṣṭoma, with the Saptadaça (Stoma), and verses addressed to Prajāpati, in which the Soma offering is bitter,[3] to win food; verily also by it he is propagated [5]. There is an Ukthya with the Ekaviñça (Stoma), and verses addressed to the sun, for support; verily he places radiance in himself. There is an Agniṣṭoma, with the Saptadaça (Stoma), and verses addressed to Prajāpati, (called) the added oblation;[4] verily he is invited by all. There are two Agniṣṭomas, with the Triṇava (Stoma) on either side (of the Ukthya), with verses addressed to Indra, for conquest. There is an Ukthya, with the Trayastriñça (Stoma) with verses addressed to the All-gods, for rest. There is an Atirātra Viçvajit with all the Pṛṣṭhas, for supremacy.

[1] The three eminences are due to the fact that the Pañcadaça (Stoma) is preceded by a Trivṛt and followed by one. On either side of the Ekaviñça are Saptadaças; on either side of the Trayastriñça are Triṇavas.

[2] The Agniṣṭoma Sāman *par excellence* is the Yajñāyajñiya based on RV. vi. 48. 1; see SV. i. 35; ii. 53; Geya Gāna, i. 2. 25; Ūhya Gāna, i. 1. 14.

[3] For *tīvrasomá* see Hillebrandt, *Ved. Myth.* i. 221.

[4] *upahavyà* and *upahavá* must clearly in the eyes of the writer have come from the same roots, not from *upa-hu* and *upa-hve* respectively. Cf. also *á huve* and *úpa huve* in TS. vii. 3. 11. 1.

vii. 2. 6. The[1] seasons, desirous of offspring, could not procure offspring. They desired, 'May we create offspring, may we win offspring, may we procure offspring, may we possess offspring.' They saw this (rite) of eleven nights; they grasped it, and sacrificed with it. Then indeed did they create offspring, win offspring, procure offspring, and possess offspring. They became the seasons, and that is why the seasonal periods are seasonal periods. They are the children of the seasons, and therefore [1] they are said to be connected with the seasons. Those, who knowing thus perform (the rite) of eleven nights, create offspring, win offspring, procure offspring, and possess offspring. There is an Atirātra with the form of light;[2] verily they place light before them, to reveal the world of heaven. There is a Pṛṣṭhya Ṣaḍaha; the seasons are six, the Pṛṣṭhas are six; verily by the Pṛṣṭhas they mount upon the seasons, by the seasons upon the year; verily in the year they find support. There is a Caturviñça;[3] the Gāyatrī has twenty-four syllables [2], splendour is connected with the Gāyatrī; verily in the Gāyatrī and in splendour they find support. There is a Catuçcatvāriñça;[3] the Triṣṭubh has forty-four syllables, the Triṣṭubh is power; verily in the Triṣṭubh and in power they find support. There is an Aṣṭācatvāriñça;[3] the Jagatī has forty-eight syllables, cattle are connected with the Jagatī; verily in the Jagatī and in cattle they find support. (The rite) is of eleven nights, the seasons are five, the seasonal periods are five; verily in the seasons, in the seasonal periods, and in the year they find support and win offspring. There are Atirātras on either side, to secure offspring.

vii. 2. 7. He[4] should draw the cup for Indra and Vāyu first if he desire, 'May my offspring accord in order of seniority.' Offspring are in accord according to the arrangement of the sacrifice, and if the sacrifice is dis-

[1] This chapter deals with a Ṛtūnām Ekādaçarātra, which is really a Sattra as the comm. points out, and see ĀpÇS. xxiii. 1. 5, 6; BÇS. xvi. 32.

[2] There is an untranslatable play on words here: the Atirātra is a Jyotiṣṭoma day (of the three, Jyotis, Go, and Āyus), and Jyotis means 'light'. Cf. vii. 4. 11; pp. 609, n. 4; 610, n. 3.

[3] The Pṛṣṭhya Ṣaḍaha is followed by three Chandomas, the first has a Rathantara Sāman and the Caturviñça Stoma; the second the Bṛhat and Rathantara Sāmans, and the Catuçcatvāriñça Stoma; the third the Bṛhat Sāman and the Aṣṭācatvāriñça Stoma. The different Stomas are described in the PB. iii. 8, 9, 13. The three verses which form the basis are repeated thus, *aaa bbbb c* (= 8); *a bbb cccc* (= 8); *aaaa b ccc* (= 8); then *aaa bbb bbb bbb bb c* (= 15); *a bbb ccc ccc cccc* (= 14); *aaa aaa aaa aa b ccc* (= 15); then *aaa bbb bbb bbb bbb c* (= 16); *a bbb ccc ccc ccc ccc* (= 16); *aaa aaa aaa aaa b ccc* (= 16). These three are called the Chandomas, according to the comm. because they are measured by the metres, Gāyatrī, Triṣṭubh, and Jagatī.

[4] This chapter deals with the Dvādaçāha but is confined to suggesting differing arrangements of the Grahas or libations. Cf. KS. xxx. 2, 3; KapS. xlvi. 5, 6, and more remotely MS. iv. 8. 9; ÇB. iv. 5. 9. 1-13. For the Dvādaçāha see ĀpÇS. xxi. 1-14; BÇS. xvi. 1-12; Hillebrandt, *Rituallitteratur*, pp. 154-157.

arranged, they are at discord. Verily he makes his offspring in accord in order of seniority; the younger does not overstep the older. He should draw the cup for Indra and Vāyu first for one who is ill.[1] For he who is ill is separated from breath, the cup for Indra and Vāyu is breath; verily he unites him with breath. They should draw the cup for Mitra and Varuṇa first if when they are consecrated one die [1]. From expiration and inspiration are they separated of whom when consecrated one dies, Mitra and Varuṇa are expiration and inspiration; verily at the commencement they grasp expiration and inspiration. He should draw the Āçvina cup first who is infirm. The Açvins[2] are of the gods those who are infirm, late as it were came they to the front. The Açvins are the gods of him who is infirm; they lead him to the front. He who desires support having attained prosperity should draw the Çukra[3] cup first. The Çukra is yonder sun, this is the end; a man when he has reached the end [2] of prosperity stops; verily from the end he grasps the end, and becomes not worse. He who practises witchcraft should draw the Manthin[3] cup first. The Manthin vessel is a vessel of misfortune; verily he causes death to seize on him; swiftly does he reach misfortune. He should draw the Āgrayaṇa[4] cup first whose father and grandfather are holy, and who yet does not possess holiness. From speech and power is he separated whose father and grandfather are holy [3], and who yet does not possess holiness. The Āgrayaṇa (cup) is the breast as it were and the speech as it were of the sacrifice; verily with speech and with power he unites him, then he becomes not worse. He against whom witchcraft is practised should draw the Ukthya[5] cup first. The Ukthya vessel is the power of all vessels; verily he yokes him with all power. He should take as Puroruc (the verse) 'O Sarasvatī, lead us to prosperity.' Sarasvatī is speech [4]; verily with speech he yokes him. 'May we go not through thee to joyless fields', he says. The joyless fields are those of death; verily he goes not to the fields of death. He should draw full cups for one who is ill. Pain afflicts the breaths of him who is ill, the cups are breaths; verily he frees his breaths from pain, and even if his life is gone, yet he lives. He should draw full cups if rain does not fall. Pain afflicts the breaths of the people if rain does not

[1] For the constr. cf. TS. vii. 2. 4. 3.

[2] For the inferiority of the Açvins as being physicians cf. TS. vii. 4. 9. 1, 2.

[3] The Çukra and Manthin libations are libations of purified Soma and of Soma mixed with meal respectively. The libations were offered according to the ĀpÇS. xii. 14 to Çaṇḍa and Marka, and Hillebrandt (*Ved. Myth.* i. 222 *seq.*) sees in them the sun (cf. the sun = Çukra here) and the moon (as the place of the Manes, and Marka = death). Cf. p. 54, n. 8. Bhāsk. gives two renderings acc. as *gatáçrīḥ* means having acquired wealth or having lost it.

[4] The Āgrayaṇa and Ukthya are normally the opening and midmost cups. The KS. and MS. have *āgrāyaṇa* throughout.

[5] Pādas a and d of RV. vi. 61. 14 are meant. In KS. the verse is given in full and with changes. See also TB. ii. 4. 1.

fall, the cups are breaths; verily he frees the breaths of the people from pain, and rain soon falls.

vii. 2. 8. (The [1] cup) for Indra and Vāyu is connected with the Gāyatrī, the opening day is connected with the Gāyatrī, and therefore on the opening day (the cup) for Indra and Vāyu is drawn; verily he draws it in its own abode. The Çukra is connected with the Triṣṭubh, the second day is connected with the Triṣṭubh, and therefore on the second day the Çukra is drawn; verily he draws it in its own abode. The Āgrayaṇa is connected with the Jagatī, the third day is connected with the Jagatī, and therefore on the third day the Āgrayaṇa is drawn; verily he draws it in its own abode. In that it completes the metres, it completes the sacrifice [1]; in that the Āgrayaṇa is drawn on the next day, where they have seen the sacrifice, thence does he again employ it. The second three nights begin with the Jagatī, the Āgrayaṇa is connected with the Jagatī; in that the Āgrayaṇa is drawn on the fourth day, he draws it in its own abode; verily also they revolve round their own metre. (The cup) for Indra and Vāyu is connected with the Rathantara (Sāman), the fifth day is connected with the Rathantara, and therefore on the fifth day [2] (the cup) for Indra and Vāyu is drawn; verily he draws it in its own abode. The Çukra is connected with the Bṛhatī, the sixth day is connected with the Bṛhatī, and therefore on the sixth day the Çukra is drawn; verily he draws it in its own abode. In that it completes the metres, it completes for the second time the sacrifice; in that the Çukra is drawn on the next day, where they have seen the sacrifice, thence does he again employ it. The third three nights begin with the Triṣṭubh, the Çukra is connected with the Triṣṭubh [3]; in that the Çukra is drawn on its seventh day, he draws it in its own abode, and they revolve round their own metre. The Āgrayaṇa is speech, the eighth day is speech, and therefore on the eighth day the Āgrayaṇa is drawn; verily he draws it in its own abode. (The cup) for Indra and Vāyu is breath, the ninth day is breath, and therefore on the ninth day (the cup) for Indra and Vāyu is drawn; verily he draws it in its own abode. In that [4] it completes the metres, it completes for the third time the sacrifice; in that (the cup) for Indra and Vāyu is drawn on the next day, where they have seen the sacrifice, thence does he again employ it, and they revolve round their own metre. They go by a trackless way leaving the path who start with anything except (the cup) for Indra and

[1] This chapter deals with the order of the libations on the ten days which—excluding the Atirātras—make up the substance of the Dvādaçāha. The order here is the Aindravāyava, Çukra, Āgrayaṇa; then Āgrayaṇa, Aindravāyava, Çukra; then Çukra, Āgrayaṇa, Aindravāyava, and the tenth day has the Aindravāyava. The three sets each make up a sort of sacrifice while a quasi new sacrifice commences with the next day, which is the same as the last day of the preceding sacrifice.

Vāyu. The tenth day is the end of the sacrifice, (the cup) for Indra and Vāyu is drawn on the tenth day; verily having reached the end of the sacrifice [5], they proceed from the trackless way to the path, and it is as when men go pushing on with a strong (team). The metres set their wishes on one another's[1] world, and the gods then interchanged them. The fourth day is the abode of (the cup) for Indra and Vāyu, the Āgrayaṇa is drawn on this (day); therefore (the cup) for Indra and Vāyu is drawn on the ninth day, the abode of the Āgrayaṇa. The fifth day is the abode of the Çukra [6], (the cup) for Indra and Vāyu is drawn on this (day); therefore the Çukra is drawn on the seventh day, the abode of (the cup) for Indra and Vāyu. The sixth day is the abode of the Āgrayaṇa, the Çukra is drawn on this (day); therefore the Āgrayaṇa is drawn on the eighth day, the abode of the Çukra. Verily thus does he exchange the metres, and he who knows thus obtains interchange with the richer;[2] verily also he causes concord in the sacrifice for the gods. Therefore one gives this to another.

vii. 2. 9. Prajāpati[3] desired, 'May I be propagated.' He saw this (rite) of twelve nights; he grasped it, and sacrificed with it. Then indeed was he propagated. He who desires, 'May I be propagated', should sacrifice with (the rite) of twelve nights; verily he is propagated. The theologians say, 'The sacrifices have Agniṣṭomas at the beginning; why then is an Atirātra first employed?' The two Atirātras are the eyes of the sacrifice, the two Agniṣṭomas the pupils; if [1] they were to employ the Agniṣṭoma first, they would put the pupils outside; therefore the Atirātra is employed first; verily having inserted the eyes of the sacrifice they put the pupils in them. He, who knows the Gāyatrī to have sides of light, goes to the world of heaven with light and radiance. The sides are the Agniṣṭomas, the eight[4] Ukthyas in between are the body; verily the Gāyatrī has sides of light. He who knows thus goes to the world of heaven with light and radiance [2]. The twelve nights' (rite) is Prajāpati in twelve divisions. The two sides are the Atirātras,[5] the eight Ukthyas within are the body; Prajāpati in such guise touches truth with the Sattra, truth is the breaths; verily he touches the breaths. Those who perform the Sattra perform it with the breath of all people, and therefore they ask, 'Are these performers of a Sattra?'[6] Dear to people and noble is he who knows thus.

[1] See Delbrück, *Altind. Synt.* p. 262.

[2] Marriage is meant according to the comm.; the play on *vivāha* is obvious. Below *idám* is glossed as *kanyākārūpam apatyam.*

[3] Cf. KS. xxxiv. 8.

[4] The ten days of the Dvādaçarātra are properly two Agniṣṭomas (1 and 10), in the Jyotis form, seven Ukthyas, and a Ṣoḍaçin (4), but the term Ukthya here covers presumably the Ṣoḍaçin.

[5] And also, we must with the comm. assume, the Agniṣṭomas, to make up the correct number, twelve.

[6] In admiration.

vii. 2. 10. This[1] (rite) with a Vaiçvānara[2] on one side (only) was not able to win the world of heaven; it was stretched upwards and the gods piled round this Vaiçvānara, to overcome the world of heaven. The seasons made Prajāpati sacrifice with it, and in them because of it he prospered. He[3] prospers among the priests who knowing thus sacrifices with (the rite) of twelve days. They were desirous of obtaining (their desires) from him. He gave to the spring the sap [1], to the hot season barley, to the rains plants, to autumn rice, beans and sesamum to winter and the cool season. Prajāpati made Indra[4] sacrifice with it. Then indeed did Indra become Indra; therefore they say, 'It is the sacrifice of the inferior', for he by it first sacrificed. He eats a corpse who accepts a present at a Sattra; a human corpse or the corpse of a horse.[5] Food is the cow; in that he does not purify the vessel in which they carry food, filth is produced from it [2]. One should sacrifice by oneself, for Prajāpati prospered by himself. One should be consecrated for twelve nights; the year consists of twelve months, Prajāpati is the year, he is Prajāpati, he is born indeed who is born from fervour. The twelve Upasads[6] are these four sets of three nights; with the first three he prepares the sacrifice, with the second three he grasps the sacrifice [3], with the third three he cleanses the vessels, and with the fourth three he purifies himself within. He[7] who eats his victim,

[1] Cf. KS. xxxiv. 11, 12. The chapter seems to be a collection of fragments rather than a consecutive discussion, like several of the chapters in the section TS. v. 5-7. It deals with the question if the rite is to be celebrated as an Ahīna or not.

[2] This is to show that a final Atirātra is essential.

[3] This is adduced by the comm. to show that an Ahīna not a Sattra is here meant, quoting KÇS. xii. 1. 5: *yajata ity ahīnasya*.

[4] Cf. vi. 6. 11. 2, where Indra's flight to Prajāpati when he was *ānujāvara* is described; this passage seems to refer to that. For *ānu°* see Wackernagel, *Altind. Gramm.* II. i. 71.

[5] The additions *puruṣakuṇapám açvakuṇapám* seem meant to distinguish the eating of flesh as a part of the rite and the eating of an abhorrent thing like human or horse flesh, for horse flesh was not a Vedic dish (Oldenberg, *Religion des Veda*, p. 356, n. 3). The words *gaúr vā́ ánnam* seem best taken not as a qualification of this sentence, but as a new paragraph. The comm. quite differently thinks that the food eaten by one who accepts a gift becomes a cow, i.e. his sin is equal to that of eating cow's flesh. But this is hardly Vedic. Bhāsk. sees a reference to the Dakṣiṇā, the receiver is *pātrasthānīya*, and connects the next clause with it.

[6] There are preliminary offerings of ghee to Agni, Soma, and Viṣṇu, of which in this case there are twelve sets.

[7] This is not easy: the comm. thinks the sense is if a man accepts a gift at a Sattra, and if he afterwards himself has a Soma sacrifice, then the priest who officiates falls into all those evils. Alternatively the whole refers to a Dvādaçāha as an Ahīna, where, although there is no prohibition of accepting gifts, as above for a Sattra, still all these ills accrue and must be atoned for if the sacrifice is carried out. The simpler solution is to adopt the version which assumes a Sattra to be meant, as above, but to make the subject throughout the priest who accepts, and *asya* refer to the person from whom he accepts a gift. The KS. does not throw any light on the passage, for it omits the last sentence, but it is note-

eats his flesh, who eats his sacrificial cake, eats his brains, who eats his fried grain, eats his excrement, who eats his ghee, eats his marrow, who eats his Soma, eats his sweat, and also he eats the excrements from his head, who accepts (a present) at the twelve-day (rite). Therefore one should not cause one to sacrifice with the twelve-day (rite), to avert evil.

The Horse Sacrifice (continued)

vii. 2. 11. To[1] one hail!
To two hail!
To three hail!
To four hail!
To five hail!
To six hail!
To seven hail!
To eight hail!
To nine hail!
To ten hail!
To eleven hail!
To twelve hail!
To thirteen hail!
To fourteen hail!
To fifteen hail!
To sixteen hail!
To seventeen hail!
To eighteen hail!
To nineteen hail!
To twenty-nine hail!
To thirty-nine hail!
To forty-nine hail!
To fifty-nine hail!
To sixty-nine hail!
To seventy-nine hail!

worthy that the next passage (xxxiv. 14-16) contains a set of verses (= TS. iv. 4. 9) found as the Ath. Prāy. Sūtra, iii. 1-3. ĀpÇS. xxi. 1. 5-8 alludes to the divergence of views as to the position of one who accepts gifts and to the prohibition of *yājyam* with a Dvādaçāha. Bhāsk. is confused and leaves it doubtful if acting as a priest only or the Ahīna rite *in toto* is condemned.

[1] Cf. KSAçvamedha, ii. 1, which differs by having *ekona°* for *ekān na*. MS. iii. 12. 15; VS. xxii. 34 have only one, two, a hundred, and a hundred and one (MS. also ninety-nine), the rest being understood. The Mantras are used at the end of the day in the Açvamedha when the priests sit on thirty couches and offer all-night oblations. There are ten Anuvākas and to the five uneven numbered ones they offer with Ājya, to the even ones with food; see ĀpÇS. xx. 10. 7, and cf. ÇB. xiii. 2. 1. 5, 6 (Eggeling, SBE. xliv. 297, n. 1); KÇS. xx. 4. 32; BÇS. xv. 21.

To eighty-nine hail!
To ninety-nine hail!
To a hundred hail!
To two hundred hail!
To all hail!

vii. 2. 12. To[1] one hail!
To three hail!
To five hail!
To seven hail!
To nine hail!
To eleven hail!
To thirteen hail!
To fifteen hail!
To seventeen hail!
To nineteen hail!
To twenty-nine hail!
To thirty-nine hail!
To forty-nine hail!
To fifty-nine hail!
To sixty-nine hail!
To seventy-nine hail!
To eighty-nine hail!
To ninety-nine hail!
To a hundred hail!
To all hail!

vii. 2. 13. To[2] two hail!
To four hail!
To six hail!
To eight hail!
To ten hail!
To twelve hail!
To fourteen hail!
To sixteen hail!
To eighteen hail!
To twenty hail!
To ninety-eight hail!
To a hundred hail!
To all hail!

vii. 2. 14. To[3] three hail!
To five hail!

[1] Cf. KSAçvamedha, ii. 2.
[2] Cf. KSAçvamedha, ii. 3, which here as in 15-20 gives in full the numbers from twenty up to ninety-eight. Cf. KÇS. xx. 4. 32 comm.
[3] Cf. KSAçvamedha, ii. 4.

To seven hail!
(Then as in 12 down to) To all hail!

vii. 2. 15. To[1] four hail!
To eight hail!
To twelve hail!
To sixteen hail!
To twenty hail!
To ninety-six hail!
To a hundred hail!
To all hail!

vii. 2. 16. To[2] five hail!
To ten hail!
To fifteen hail!
To twenty hail!
To ninety-five hail!
To a hundred hail!
To all hail!

vii. 2. 17. To[3] ten hail!
To twenty hail!
To thirty hail!
To forty hail!
To fifty hail!
To sixty hail!
To seventy hail!
To eighty hail!
To ninety hail!
To a hundred hail!
To all hail!

vii. 2. 18. To[4] twenty hail!
To forty hail!
To sixty hail!
To eighty hail!
To a hundred hail!
To all hail!

vii. 2. 19. To[5] fifty hail!
To a hundred hail!
To two hundred hail!
To three hundred hail!
To four hundred hail!

[1] Cf. KSAçvamedha, ii. 5. This is an arithmetical progression by fours; in 16 there is one by fives; in 17 by tens; in 18 by twenties.

[2] Cf. KSAçvamedha, ii. 6.

[3] Cf. KSAçvamedha, ii. 7.

[4] Cf. KSAçvamedha, ii. 8.

[5] Cf. KSAçvamedha, ii. 9.

To five hundred hail!
To six hundred hail!
To seven hundred hail!
To eight hundred hail!
To nine hundred hail!
To a thousand hail!
To all hail!

vii. 2. 20. To[1] a hundred hail!
To a thousand hail!
To ten thousand hail!
To a hundred thousand hail!
To ten hundred thousand hail!
To ten million hail!
To a hundred million hail!
To a thousand million hail!
To ten thousand million hail!
To a hundred thousand million hail!
To ten hundred thousand million hail!
To dawn hail!
To the dawning hail!
To him that will rise hail!
To the rising hail!
To the risen hail!
To heaven hail!
To the world hail!
To all hail!

PRAPĀṬHAKA III

The Sattras

vii. 3. 1. They[2] go swiftly in that it is the tenth day. In that it is the tenth day they loosen their sins. He who among men going swiftly falls in with a trackless way, he who strikes a post, and he who stumbles, are left out. So he, who on this tenth day, the Avivākya, comes to grief, is left out. If one points out (an error) to one who comes to grief,[3] he seizes hold of him and comes out successfully, and then the one who pointed out (his error) is left out [1]. Therefore on the tenth day, the Avivākya,

[1] Cf. KSAçvamedha, ii. 10. For the end cf. MS. iii. 12. 8; VS. xxii. 34; ÇB. xiii. 2. 1. 6; KÇS. xv. 4. 33, 34. For the numbers see *Vedic Index*, i. 342, 343.

[2] Cf. AB. v. 22, 23; KB. xxvii. 1; PB. iv. 8. 8; 9. 4–12. In this chapter are given certain facts about the tenth day of Sattras. See also ĀpÇS. xxi. 9. 1–9 (in 2 *vyāha* should be read, and *te* joined to the next Sūtra; cf. BÇS. xvi. 6).

[3] The active is found in KB. xxvii. 1. The sense is clearly general, 'come to grief', i. e. make an error in recitation or so on.

one should not point out (errors) to one who comes to grief. Or rather they say, 'By that which was successful in the sacrifice the gods went to the world of heaven, and overcame the Asuras by what was unsuccessful.' What is successful in the sacrifice belongs to the sacrificer, what is unsuccessful to his enemy. Now he, who comes to grief on the tenth day, the Avivākya, produces overmuch. Those who are outside as spectators [2] should point out (his error). If there be none there, then (the error) should be pointed out from within the Sadas. If there be none there, then it should be pointed out by the Gṛhapati. At any rate it should be pointed out.[1] They sing the verses of the serpent queen on that day. The queen of what creeps is this (earth). Whatever on this (earth) they praise, whatever they have praised, through that is this (earth) the serpent queen. Now whatever they have praised with speech and what they will praise[2] thereafter, (it is done thinking), 'Having won both and obtained them, let us stop.' They sing these (verses) with the mind. Neither a horse chariot nor a mule chariot can in one moment encompass this (earth), but mind can in one moment encompass it, mind can overcome it. Then they repeat the Brahman.[3] The Ṛc verses are limited, the Sāmans are limited, and the Yajuses are limited, but of the Brahman there is no end, and that he should declare to the one who responds. That is the response.[4]

vii. 3. 2. The[5] theologians say, 'By the first day of the twelve-day rite what is it that the sacrificer takes from the priests?'[6] 'Brilliance and power' is (the answer). 'What by the second?' 'The breaths and food.' 'What by the third?' 'These three worlds.' 'What by the fourth?' 'Four-footed cattle.' 'What by the fifth?' 'The Pañkti with its five elements.' 'What by the sixth?' 'The six seasons.' 'What by the seventh?' 'The Çakvarī with its seven feet.' 'What by the eighth?' 'The Gāyatrī with its eight syllables.' 'What by the ninth?' 'The Trivṛt[7] Stoma.' 'What by the tenth?' 'The Virāj with its ten syl-

[1] The comm. explains that in ordinary rites the correction of errors is a matter of course, but here it is difficult and dangerous. The verses of the serpent queen are in TS. i. 5. 3.

[2] The comm. explains *atódhi*, the reading of the MSS. and Padapātha and edd. as *bhūmer upari*, but a temporal sense seems imperative, and the future significance of *arcitāraḥ* is obvious; cf. Macdonell, *Ved. Gramm.* p. 387; Delbrück, *Altind. Synt.* pp. 295, 296, 300. The single accent is noteworthy: cf. *tátó 'dhi* in vii. 2. 10. 2.

[3] That is the Caturhotṛs, as the AB. v. 23 shows at length, and see ĀpÇS. xxi. 10. 6, 7. The Caturhotṛs are said to be *brahma* in TB. ii. 3. 1, and the Mantras are given in TĀ. iii. 1. 2. Cf. Hillebrandt, *Ritualliteratur*, pp. 165, 166.

[4] The comm. explains that the Caturhotṛs are the product (*karma*) of the action of the Adhvaryu in uttering the Pratigara or response, which in this case by ĀpÇS. xxi. 10. 7 is *om*. This is practically the sense.

[5] Not precisely paralleled by the other texts.

[6] The gen. is of course as below connected with the pronoun, 'what of theirs'.

[7] The Trivṛt Stoma is a mode of recitation in which the verses are made up by repetition to nine; hence the comparison.

lables.' 'What by the eleventh?' 'The Triṣṭubh with its eleven syllables.' 'What by the twelfth?' 'The Jagatī with its twelve syllables.' So much is there as that. So much as that he takes from them.

vii. 3. 3. (The[1] rite) of thirteen nights is a complete (rite of) twelve days, for the opening and concluding days are the same.[2] There are three Atirātras, three are these worlds, for the obtaining of these worlds. The first Atirātra is the expiration, the second cross-breathing, the third inspiration; verily they find support in expiration, inspiration, out-breathing,[3] and food, and reach their full life, who knowing thus perform (the rite) of thirteen nights. They say,[4] '(The rite) of twelve days is the sequence of speech. They would cleave it if they put an Atirātra in the middle, and the speech of the householder would be liable to fail.' They perform the Mahāvrata after the Chandomas; verily they maintain the sequence of speech, and the speech of the householder is not likely to fail. The Chandomas are cattle, the Mahāvrata food; in that they perform the Mahāvrata after the Chandomas, they find support in cattle and in food.

vii. 3. 4. The[5] Ādityas desired, 'May we be prosperous in both worlds.' They saw this (rite) of fourteen nights; they grasped it, and sacrificed with it. Then indeed they prospered in both worlds, this and yonder. Those, who knowing thus perform (the rite) of fourteen nights, prosper in both worlds, this and yonder. (The rite) is of fourteen nights, there are seven domesticated plants and seven wild; (verily it serves) to win both. In that the Pṛṣṭhas are performed in succession [1], they conquer by them yonder world. In that the Pṛṣṭhas are reversed,[6] they conquer by them this world. There are two Trayastriṅça Stomas in the middle; verily they attain sovereignty. (These two) are overlords; verily they

[1] Cf. PB. xxiii. 1 and 2, which ĀpÇS. xxiii. 1. 7-11 as usual copies. There two Trayodaçarātras are given, the first with an Atirātra, a Ṣaḍaha, an Atirātra with all the Stomas, four Chandomas, and an Atirātra. In the latter the make-up is an Atirātra, the ten days of a Dvādaçāha (viz. a Ṣaḍaha, three Chandomas and an Avivākya), a Mahāvrata and an Atirātra. Here both cases are contemplated, and the latter only approved; cf. BÇS. xvi. 32 *ad fin.*

[2] i.e. they are both Atirātras.

[3] The change to *udāna* from *vyāna* is explained by the comm. on the theory that the latter includes all the other breaths when *prāṇa* and *apāna* are mentioned. This is ingenious, but the real explanation seems to be some carelessness of expression.

[4] The absence of *iti* renders the extent of the quotation uncertain.

[5] A similar Caturdaçarātra is laid down in PB. xxiii. 3, followed by ĀpÇS. xxiii. 12 *seq.* It consists of an Atirātra, two Ṣaḍahas, the latter reversed, and an Atirātra. So also BÇS. xvi. 33.

[6] That is, the first is marked by the Sāmans, Rathantara, Bṛhat, Vairūpa, Vairāja, Çākvara, and Raivata; the latter by the Raivata, Çākvara, &c. So the Stomas are Trivṛt, Pañcadaça, Saptadaça, Ekaviṅça, Triṇava, and Trayastriṅça, and the same reversed, the two Trayastriṅças thus coalescing.

become overlords of their peers. There are Atirātras on either side, for security.

vii. 3. 5. Prajāpati[1] went to the world of heaven. The gods followed him, and the Ādityas and the cattle followed them. The gods said, 'The cattle on which we have lived have followed us.' They arranged this (rite) of fourteen nights away for them.[2] The Ādityas mounted the world of heaven with the Pṛṣṭhas; they arranged the cattle in this world with the two Tryahas. By means of the Pṛṣṭhas the Ādityas prospered in yonder world, the cattle in this world by the Tryahas [1]. Those who, knowing thus, perform (the rite of) fourteen nights, prosper in both worlds, in this and in yonder; by the Pṛṣṭhas they prosper in yonder world and by the Tryahas in this world. The three days are the Jyotis, Go, and Āyus. The Jyotis is this (earth), the Go the atmosphere, the Āyus yonder (sky); verily they mount upon these worlds.[3] If the Pṛṣṭhas were on one side, there would be a lack of balance;[4] the Pṛṣṭhas are in the middle, for balance [2]. The Pṛṣṭhas are force and strength; verily they place force and strength in the middle. They[5] proceed with the Bṛhat and the Rathantara (Sāmans). The Rathantara is this (earth), the Bṛhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. They[6] mount the world of heaven turning away (from earth), who perform the Pṛṣṭhas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). The (nights) are fourteen. As for ten of them, the Virāj is ten-syllabled,

[1] This Caturdaçarātra corresponds with one in PB. xxiii. 4; ĀpÇS. xxi. 1. 15, 16, which is used in case of considering one's fitness for a social (*talpe*), funeral rite (*udake*), or marriage connexion (*vivāhe*); on these terms cf. Weber, *Ind. Stud.* x. 47. The scheme is an Atirātra; a Tryaha in the normal order, Jyotis, Go, Āyus; a Pṛṣṭhya Ṣaḍaha; a Tryaha in reverse order, and an Atirātra. So also BÇS. xvi. 33.

[2] *práty auhan* is not quite clear in its first occurrence, and Sāyaṇa evidently felt this, for he ignores *tébhyaḥ* and renders *práty auhan* by 'performed'. The sense given above is possible; Bhāsk. has *pratyāvṛtya gatim akurvan.* The point is the correspondence of the Tryahas in his view. Below, the constr. is acc. and the sense must be 'pressed back'.

[3] Repeated in TS. vii. 4. 1. 1.

[4] *vivadha* is here explained by the comm. as a kind of piece of wood tied with a rope at both ends for carrying milk or ghee, &c., and the *Siddhānta-Kaumudī* on Pāṇini, iv. 4. 17, agrees with the definition. The idea is that of something balanced, which will not work if put on one side or the other, but only if kept in the middle. *vīvadha* is the form in PB. iv. 5. 19; xiv. 1. 10; AB. viii. 1; ĀGS. i. 12. 3, &c., and see also AĀ. v. 1. 3, where *vīvadha* is used of the plank of the seat of a swing.

[5] i.e. the Pṛṣṭhya Ṣaḍaha is distinguished by the alternation of these two Sāmans instead of a series of the usual six, the Rathantara occurring on the first, third, and fifth, the Bṛhat on the other days. The passage is repeated in vii. 4. 1. 2, &c.

[6] Repeated in TS. vii. 4. 2. 5, &c.

the Virāj is food; verily by the Virāj they win food. As for four, the quarters are four; verily they find support in the quarters. There are Atirātras on either side, for security.

vii. 3. 6. Indra[1] was on a level with the gods, he was not distinguished from them. He ran up to Prajāpati; he gave him this (rite) of fifteen nights. He grasped it, and sacrificed with it. Then indeed he became distinguished from the other gods. Those who knowing thus perform (the rite) of fifteen nights attain distinction from the evil enemy. The three days[2] are Jyotis, Go, and Āyus. The Jyotis is this (earth), the Go the atmosphere [1], the Āyus yonder (sky); verily they find support in these worlds. There[3] can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. The gods they win by the Pṛṣṭhas, the cattle by the Chandomas. The Pṛṣṭhas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle, they find support. (The rite) is of fifteen nights; the bolt is fifteenfold; verily they hurl the bolt at their enemies.[4] There are Atirātras on either side, for securing power.

vii. 3. 7. Indra[5] was as it were loose and unfixed. He was afraid of the Asuras. He ran up to Prajāpati; he gave him this (rite) of fifteen nights as a bolt. With it he overcame and conquered the Asuras and attained prosperity. By the Agniṣṭut[6] he burned away the evil, by (the rite) of fifteen nights he placed force, might, power, and strength in himself. Those, who knowing thus perform (the rite) of fifteen nights overcome and conquer their enemies and attain prosperity. By the Agniṣṭut they burn away the evil [1], by (the rite) of fifteen nights they place force, might, power, and strength in themselves. These (nights) are full of cattle. Fifteen indeed are the nights of the half-month, the year is made up of half-months, cattle are born throughout the year; therefore (these nights) are full of cattle. These (nights) are heavenly. Fifteen indeed

[1] The PB. xxiii. 5 and ĀpÇS. xxiii. 1. 17, 18 know a third Caturdaçarātra, but it is not mentioned in TS. This chapter gives the first of two Pañcadaçarātras. Then follow in PB. xxiii. 6–9; ĀpÇS. xxiii. 2. 1–10 four Pañcadaçarātras, of which the last corresponds to the one here considered, viz. an Atirātra; a Tryaha; ten days of the Dvādaçāha (i.e. a Pṛṣṭhya Ṣaḍaha, three Chandomas, and an Avivākya), and an Atirātra. But there is no similarity of legend at all. BÇS. xvi. 33 recognizes no Caturdaçarātra beyond the first two, but has a Ṣoḍaçarātra made by adding a Mahāvrata between the tenth day of the Dvādaçāha and the Atirātra.

[2] See TS. vii. 3. 5. 2.

[3] Repeated in TS. vii. 4. 1. 2, &c.

[4] Cf. TB. ii. 2. 8. 1 and TS. vii. 4. 3. 3.

[5] This is the third of the Sattras in PB. and ĀpÇS., and consists of an Atirātra which is an Agniṣṭoma and is marked by the Trivṛt Stoma; a Tryaha; ten days of a Dvādaçāha, and a concluding Atirātra. In BÇS. xvi. 33 the second last item is given as a Pṛṣṭhya Ṣaḍaha and a reversed Tryaha.

[6] That is a praise of Agni, not an Agniṣṭoma in the technical sense, for it is an Atirātra.

are the nights of the half-month, the year is made up of half-months, the world of heaven is the year; verily (these nights) are heavenly. There[1] are the three days, Jyotis, Āyus, and Go. The Jyotis is this (earth), the Go the atmosphere [2], the Āyus yonder (sky); verily they mount upon these worlds. If[2] the Pṛṣṭhas were on one side, there would be a lack of balance; the Pṛṣṭhas are in the middle, for balance. The Pṛṣṭhas are force and strength; verily they place force and strength in the middle. They proceed with the Bṛhat and the Rathantara (Sāmans). The Rathantara is this (earth), the Bṛhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven [3]. They mount the world of heaven turning away (from earth), who perform the Pṛṣṭhas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). These (nights) are fifteen. As[3] for ten of them, the Virāj is ten-syllabled, the Virāj is food; verily by the Virāj they win food. As for five, the quarters are five; verily they find support in the quarters. There are Atirātras on either side, for securing power, strength, offspring, and cattle.

vii. 3. 8. Prajāpati[4] desired, 'May I be an eater of food.' He saw this (rite of) seventeen nights; he grasped it, and sacrificed with it. Then indeed he became an eater of food. Those, who knowing thus perform (the rite) of seventeen nights, become eaters of food. There is a period of five days;[5] the seasons are five in the year; verily in the seasons and the year they find support. Again the Pañkti is of five elements, the sacrifice is fivefold; verily they win the sacrifice. There[6] can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the sacrifice. The gods they win by the Pṛṣṭhas, the cattle by the Chandomas. The Pṛṣṭhas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle, they find support. (The rite is) of seventeen nights; Prajāpati is seventeenfold;[7] (verily it serves) to obtain Prajāpati. There are Atirātras on either side, for securing food.

vii. 3. 9. The[8] Virāj dividing itself stayed among the gods with the holy

[1] Above, TS. vii. 3. 5. 2.

[2] Above, TS. vii. 3. 5. 2, 3.

[3] Cf. TS. vii. 3. 5. 3.

[4] The TS. ignores the Ṣoḍaçarātra of PB. xxiii. 10; ĀpÇS. xxiii. 2. 11, 12; BÇS. xvi. 33; but agrees with PB. xxiii. 11; ĀpÇS. xxiii. 2. 13, 14; BÇS. xvi. 33, in having a Saptadaçarātra made up of an Atirātra; a Pañcāha; ten days of the Dvādaçāha, and an Atirātra.

[5] i. e. Jyotis, Go, Āyus, Go, Āyus.

[6] Above, TS. vii. 3. 6. 2.

[7] Cf. AB. i. 1. 1.

[8] PB. xxiii. 12 and 13; ĀpÇS. xxiii. 2. 15-18 give eighteen and nineteen night rites. PB. xxiii. 14 and ĀpÇS. xxiii. 2. 19, 20 give a twenty-night rite made up of an Atirātra; an Abhiplava Ṣaḍaha; an Abhijit; a Viçvajit; ten days of a Dvādaçāha, and an Atirātra. This does

power (Brahman), among the Asuras with food. The gods desired, 'May we acquire both the holy power (Brahman) and food.' They saw (the rite of) these twenty nights. Then indeed they acquired both the holy power (Brahman) and food, and became resplendent and eaters of food. Those, who knowing thus perform (the rite of) these nights, acquire both the holy power (Brahman) and food [1], and become resplendent and eaters of food. They (make up) two Virājs; verily separately in them they find support. Man is twentyfold, ten fingers and ten toes;[1] verily obtaining the greatness of man they cease (the rite). There[2] are Tryahas consisting of Jyotis, Go, and Āyus. The Jyotis is this (earth), the Go the atmosphere, the Āyus yonder (sky); verily they mount upon these worlds. The Tryahas go in order;[3] verily in order they mount the world of heaven [2]. If[4] the Pṛṣṭhas were on one side there would be a lack of balance; the Pṛṣṭhas are in the middle, for balance. The Pṛṣṭhas are force and strength; verily they place force and strength in the middle. They proceed with the Bṛhat and the Rathantara (Sāmans). The Rathantara is this (earth), the Bṛhat yonder (sky); verily with them do they proceed, verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. They mount the world of heaven turning away (from earth), who perform the Pṛṣṭhas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). There are Atirātras on either side, for securing splendour and food.

vii. 3. 10. Yonder[5] sun was in this world. The gods surrounded it with the Pṛṣṭhas and removed it to the world of heaven. They surrounded it from below with the Para (Sāmans),[6] and placed it with the Divākīrtya (Sāman)[7] in the world of heaven. They surrounded it from above with

not correspond at all with the rite here, which is clearly composed of an Atirātra; three Tryahas; a Pṛṣṭhya Ṣaḍaha; a Tryaha reversed; and an Atirātra; so BÇS. xvi. 33. The chapter is alluded to in the Jaimini Sūtra, iv. 3. 17-19.

[1] PB. xxiii. 14. 5 has *pādyāḥ*; cf. AĀ. i. 1. 2. *aṅguli* means the phalanges on the hands and feet; cf. Hoernle, *Osteology*, p. 23.

[2] Cf. TS. vii. 3. 5. 2.

[3] i. e. the three Tryahas are all Jyotis, Go, and Āyus.

[4] Cf. TS. vii. 3. 5. 2, 3.

[5] PB. xxiii. 15 and 16 and ĀpÇS. xxiii. 3. 1-9 describe two Ekaviñçatirātras, the latter of which corresponds to this, viz. Atirātra; a Pṛṣṭhya Ṣaḍaha; three Svarasāmans; a Divākīrtya; three Svarasāmans; a Pṛṣṭhya Ṣaḍaha reversed, and an Atirātra. BÇS. xvi. 33 calls the seven days the *sāṁvatsaraṅkāṇy ahāni*.

[6] The Para Sāman is based on RV. viii. 89. 5 = SV. ArS. ii. 7; the name Svara is also used, see PB. iv. 5. 1. See for the Sāman as chanted Āraṇya Gāna, iii. 2. 9, and cf. TS. iii. 3. 6. 1-3, and KS. xxxiii. 4, 6.

[7] This is, of course, merely the name of a Sāman, with which cf. the Mahādivākīrtya which is described in ÇÇS. xi. 13. 23 *seq.* The editor in the *Bibl. Ind.* calls attention to PB. iv. 6. 12, where the comm. identifies the Divākīrtya with the Sāmans *bhrājābhrāje ity ādi* given in Ūhya Gāna,

the Para (Sāmans), and with the Pṛṣṭhas they descended (from heaven). Yonder sun indeed in yonder world is surrounded by the Para (Sāmans) on both sides. In that there are Pṛṣṭhas the sacrificers go by them to the world of heaven; they surround it from below with the Para (Sāmans), and by the Divākīrtya (Sāman) find support [1] in the world of heaven. They surround it from above with the Para (Sāmans), and descend with the Pṛṣṭhas. If there were not Paras above, they would depart away from the world of heaven; if there were none below, they would burn creatures. There are Paraḥsāmans on both sides of the Divākīrtya; verily they surround them on both sides in the world of heaven. The Divākīrtya is the sacrificers, the Paraḥsāmans the year; the Paraḥsāmans are on both sides of the Divākīrtya; verily on both sides [2] they find support in the year. The Divākīrtya is the back, the Paraḥsāmans the two sides; the Paraḥsāmans are on both sides of the Divākīrtya; therefore the sides are on both sides of the back. (In the rite) the greatest number of libations are made,[1] the greatest number of Çastras recited; verily in the middle of the sacrifice they tie a knot not to slip. There are seven libations; seven are the breaths in the head; verily they place breaths in the sacrificers. In that the Pṛṣṭhas are in succession, they mount upon yonder world with them. If they were not to descend to this world [3], the sacrificers would either go mad or perish. In that the Pṛṣṭhas are reversed they descend to this world with them; verily also they find support in this world, for sanity. Indra was unsettled. He ran up to Prajāpati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it. Then indeed he became settled. Those, who sacrifice much and are unsettled [4], should perform (the rite) of twenty-one nights. There are twelve months, five seasons, three worlds here, and yonder sun as the twenty-first. So many are the worlds of the gods; verily in them in order they find support. Yonder sun did not shine.[2] He ran up to Prajāpati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it. Then indeed did he shine. Those, who knowing thus perform (the rite) of twenty-one nights, shine also. (The rite) is of twenty-one nights, the Ekaviṅça (Stoma) is radiance; verily they attain radiance, and support also, for the Ekaviṅça is support. There are Atirātras on either side, for securing splendour.

iii. 1. 11-20. SV. ii. 803-5 is given as Mahādivākīrtya in Ūhya Gāna, ii. 12, and another in Āraṇya Gāna, vi. 1. 10-19.

[1] There are three extra Atigrāhya libations at this rite, and an extra Çastra. The Paraḥsāmans are days with extra (Para) sāmans.

[2] Perhaps a reference to an eclipse as said expressly in PB. xxxiii. 16. 1-3; cf. Macdonell, *Vedic Mythology*, p. 160; *Vedic Index*, ii. 466.

The Horse Sacrifice (continued)

vii.3.11. *a* Let[1] the sacrifice come forward
From yonder[2] over to me,
The sacrifice which the Ṛṣis have brought forward.

b May the fault in the sacrifice settle on him who hateth us,
Making his body godless, strengthless,
Distorted and inert;
May it rest with him who hateth us.[3]

c O sacrifice, come to me
With the brilliance of the sacrifice.
I summon the Brahmans, the priests, the gods,
With the brilliance of thee, the sacrifice, O offering.[4]

d With the sacrifice I summon the cooked food [1] to thee, O offering.[4]
I gather for thee good deeds, offspring, and cattle.

e The Praiṣas, the kindling-(verses), the butter sprinklings, the shares of the ghee,
The call, the reply, I prepare for thee,
The fore- and after-sacrifices, the Sviṣṭakṛt, the Iḍā,
The prayers, I win, the light.[5]

f By Agni, by Indra, by Soma,
By Sarasvatī, by Viṣṇu, by the gods,
By the Yājyā and the Anuvākyā, I summon for thee,[6] O offering.[4]
I take for thee the sacrifice with the Vaṣaṭ cry.

g The chant, the Çastra, the response,
The libation, the Iḍā, the prayers, I win, the light.
I summon for thee the sacrifices of the wives, O offering,[4]
I take thy[7] offering and sacrificial utterance.

[1] Cf. KSAçvamedha, iii. 1. These Mantras are those accompanying the eight oblations called Āpti; see TB. iii. 8. 18. 3; ApÇS. xx. 11. 7. None of this chapter or the three next appears in MS. In BÇS. xv. 18, 32, 36, they are called Saṁvargāhutis.

[2] The usual rivalry of sacrificers; cf. Bloomfield, *Religion of the Veda*, p. 186.

[3] The verse is badly constructed, but *yajñaçamalám* seems to be the subject, *çáriram* the object of *kṛtvā́*, and the rest of the accusatives predicative adjectives. *kúsīdam* may well be rendered 'inert', for its obvious etymology would be *ku-sīda*.

[4] KS. gets rid of *sava* as a voc. by having *'sā aham* and that this is correct is quite certain. But that the TS. meant *sava* is no doubt the case, and the rendering above is adapted to *sava*.

[5] *úpa huve* must be from *hvā*, not *hu*, and mean much the same as *ā́ huve* above. *ā́ çṛṇāmi*, also in KS., is difficult; the comm. treats it as if it were *ā çṛṇomi*, which will hardly do. Really it is adapted to the next part of the sentence and describes the preparation of the fore- and after-sacrifices, while it must be rendered more generally to cover all the actions meant. *sviṣṭakṛ́tam* is also doubtful, but it is most probably equivalent to the offering to Agni Sviṣṭakṛt, but it may be simply Sviṣṭakṛt, i. e. Agni.

[6] Probably the sacrifice is the object.

[7] The change to the gen. is curious, for that the *te* elsewhere is dat. is most probable. Like all sacrificial verses the sense is not satisfactory.

h Cattle, the pressed (Soma), the sacrificial cakes,
The pressings, the sacrifice,
The gods with Indra, I summon for thee, O offering,[1]
Lead by Agni, with Soma, and them all.

vii. 3. 12. The[2] past, the present, the future, Vaṣaṭ, hail, reverence![3]
The Ṛc, the Sāman, the Yajus, Vaṣaṭ, hail, reverence!
The Gāyatrī, the Triṣṭubh, the Jagatī, Vaṣaṭ, hail, reverence!
The earth, the atmosphere, the sky, Vaṣaṭ, hail, reverence!
Agni, Vāyu, Sūrya, Vaṣaṭ, hail, reverence!
Expiration, cross-breathing, inspiration, Vaṣaṭ, hail, reverence!
Food, ploughing, rain, Vaṣaṭ, hail, reverence!
Father, son, grandson, Vaṣaṭ, hail, reverence!
Bhūḥ, Bhuvaḥ, Suvar, Vaṣaṭ, hail, reverence!

vii. 3. 13. *a* May[4] a house be mine, may offspring be mine;
May the strong sacrifice come to me.
May the divine and holy waters come to me;
May the abundance of a thousandfold (wealth) fail me not.

b May the cup be mine; may the Puroruc be mine;
May the chant and the Çastra come to me in union.
May the Ādityas, the Rudras, the Vasus, be present at the rite;[5]
May the abundance of a thousandfold (wealth) fail me not.

c May the Agniṣṭoma come to me, and the Ukthya;
May the nocturnal Atirātra come to me.
May the (draughts) which have stood over night,[6] well offered, come to me;
May the abundance of a thousandfold (wealth) fail me not.

vii. 3. 14. By[7] fire he surmounted fervour, by speech holy power, by a gem forms, by Indra the gods, by the wind the breaths, by the sun the sky, by the moon the Nakṣatras, by Yama the Pitṛs, by the king men, by fruit the flavours,[8] by the boa constrictor serpents, by the tiger wild beasts, by the eagle birds, by the stallion horses, by the bull kine, by the he-goat goats, by the ram sheep, by rice food, by barley plants, by the banyan trees, by

[1] See p. 593, note 4.

[2] Cf. KSAçvamedha, iii. 2. These are the Mantras for the nine Paryāpti oblations, see TB. iii. 8. 17. 3; ĀpÇS. xx. 11. 8; BÇS. xv. 18, 32, 36.

[3] The comm. explains the whole series thus. Vaṣaṭ which by brachylogy denotes the three sacrificial cries, stands for Brahman, and that denotes truth, and truth is in the three times, &c.

[4] KSAçvamedha, iii. 3. These Mantras are called the Ābhū Mantras; see TB. iii. 8. 17. 3; ĀpÇS. xx. 11. 9. BÇS. xv. 36 calls them Ābhūtis and § 14 the Anubhūtis, and puts them after the Patnīsaṁyāja.

[5] *sadasyāḥ* seems to have this sense, rather than to be another subject, 'priests', as the comm. assumes.

[6] The Soma left over is the Soma offered at the Āçvina Çastra, being Soma pressed the day before and then offered; see KÇS. xii. 6. 10; xxiv. 3. 42, with Karka's comm.; Hillebrandt, *Ved. Myth.* i. 247, and the comm. on PB. i. 6. 4.

[7] Cf. KSAçvamedha, iii. 4. These Mantras are the Anubhūs; see TB. iii. 8. 17. 3; ĀpÇS. xx. 11. 10; BÇS. xv. 36.

[8] *nādeyān* is so rendered by the comm. *nadīvat sampūrṇān rasān*, but the sense is curious.

the Udumbara strength,[1] by the Gāyatrī the metres, by the Trivṛt the Stomas, by the Brāhmaṇa speech.

vii. 3. 15. Hail! (To)[2] meditation (I offer).

To that meditated upon[3] hail!

Hail! (To) that which we meditate on (I offer).

To mind hail! Hail! (To) mind (I offer).

To Prajāpati hail! To Ka hail! To Who hail![4] To Whoever (*katamásmai*) hail!

To Aditi hail! To Aditi the great hail! To Aditi the gentle hail!

To Sarasvatī hail! To Sarasvatī the mighty hail! To Sarasvatī the purifying hail!

To Pūṣan hail! To Pūṣan guardian of travellers hail! To Pūṣan watcher of men[5] hail!

To Tvaṣṭṛ hail! To Tvaṣṭṛ the seminal[6] hail! To Tvaṣṭṛ the multiform hail!

To Viṣṇu hail! To Viṣṇu the Nikhuryapa[7] hail! To Viṣṇu the Nibhūyapa[8] hail!

vii. 3. 16. To[9] the teeth hail!

To the jaws hail!

[1] For this constant comparison see Eggeling, SBE. xliv. 379.

[2] Cf. KSAçvamedha, iii. 5; MS. iii. 12. 5; VS. xxii. 20. For the Brāhmaṇa see TB. iii. 8. 11. 1, 2; 17. 3; ÇB. xiii. 1. 8. 2-8. The Mantras accompany this oblation to the All-gods; cf. KÇS. xx. 4. 3-5; ĀpÇS. xx. 8. 6; 11. 11; MÇS. ix. 2. 2; BÇS. xv. 13, 23.

[3] The comm. on TS. explains the first *svāhā* in any desired sense, and makes it take the place of the verb. On TB. the comm. says it refers to the taking of the oblation, the second to the offering of it, and on this point the comm. on TS. agrees. They differ also in rendering *ādhim*, which the comm. (Bhāskara and Sāyaṇa) on TS. takes as *buddhi*, the comm. on TB. as Prajāpati. The double *svāhās* do not occur in VS., and MS. has not the Mantras down to *prajāpataye svāhā* at all. Bhāskara ascribes the first three Mantras to the Rātrihomas in the consecration, and renders either 'Be the intelligence fit for learning', or 'I offer (to) Ādhi for learning'. Eggeling (SBE. xliv. 292) supplies 'we give' in each case. The sense is conjectural.

[4] For Ka cf. Macdonell, *Vedic Mythology*, p. 119.

[5] The form *narámdhiṣa* and accent alike are curious; cf. Wackernagel, *Altind. Gramm.* II. i. 206, 220.

[6] The commentators on TB. and TS. make nothing better out of *turīpa* than 'quickly reached' or 'reaching'.

[7] Of very uncertain sense. Sāyaṇa on TS. is doubtful in sense, for the passage is corrupt (*pāparogādibādham arhanti* seems to be the correct version), but evidently he takes it after Bhāsk. as 'those who are to be oppressed'. On TB. the comm. explains as horses, &c., evidently led to this view by *khura*. In MS. it is not found, but instead *çipiviṣṭa*, while in VS. the epithet *nibhūyapá* occurs here, and *çipiviṣṭa* in the next clause.

[8] Also uncertain. The comm. on TS. takes it as 'creatures suited for a low existence through lack of knowledge and strength', while the comm. on TB. is contented with 'creatures'. Bhāsk. has *karmabhir nibhūyāḥ*. Eggeling (SBE. xliv. 293) renders 'the protector of what grows', but suggests 'condescending protector'. Mahīdhara on VS. has *nitarāṁ bhūtvā matsyādyāvatāraṁ kṛtvā pāti*, but that is merely a dragging in of the Avatars.

[9] Cf. KSAçvamedha, iii. 6; see also VS. xxv. 1-9; above TS. v. 7. 11 *seq.*; there the Mantras are not given as here but in a Brāhmaṇa. For the Brāhmaṇa see TB. iii. 8. 17. 4; ÇB. xiii. 3. 4. 1. The Mantras accompany offerings to the various parts of the

To the lips hail!
To the mouth hail!
To the nostrils hail!
To the eyes hail!
To the ears hail!
The eyelashes[1] above the lower eyelashes—(to them) hail!
The eyelashes below the upper eyelashes—(to them) hail!
To the head hail!
To the brows hail!
To the forehead hail!
To the (upper part of the) head hail!
To the brain hail!
To the hairs hail!
To the part that bears (the yoke) hail!
To the cervical vertebrae[2] hail!
To the neck bones hail!
To the spinal column hail!
To the vertical column hail!
To the flank hail!
To the sides hail! [1]
To the shoulders hail!
To the upper forefeet[3] hail!
To the lower forefeet hail!
To the legs hail!
To the hips hail!
To the thighs hail!
To the knees hail!
To the legs hail!
To the buttocks hail!
To the mane[4] hail!
To the tail hail!
To the testicles hail!
To the member hail!

sacrificial animal; see ĀpÇS. xx. 11, 12; BÇS. xv. 20. In the VS. the natural sense seems to be as taken by Mahīdhara that the parts of the horse are offered to the several deities there mentioned, but KÇS. xx. 8. 4 treats the passage as mentioning two sets of Mantras, one corresponding with this set here, and this may be right. Cf. also Eggeling, SBE. xliv. 336, n. 1.

[1] This is apparently the sense, as taken by the comm. Bhāsk. supplies *pravartante*. But the VS. has a different version: *pâryāṇi pákṣmāṇy avāryà ikṣávo 'vāryā̀ṇi pákṣmāṇi pâryā ikṣávaḥ*. It is impossible to see any clear distinction between *ikṣu* and *pakṣman*.

[2] For these identifications see Hoernle, JRAS. 1907, pp. 2–10; *Osteology*, pp. 105 *seq.*, 148 n.

[3] According to the comm. these apply to the forelegs. Then the series of four beginning *çróṇibhyām* apply to back legs (literally *pṛṣṭhagata*).

[4] So comm.: but cf. *çikhaṇḍā́bhyām*, TS. v. 7. 15, where it means the parts below the *çroṇī*, and that is more probably correct here.

To the seed hail!
To offspring hail!
To begetting hail!
To the feet hail!
To the hoofs hail!
To the hairs (of the body) hail!
To the skin hail!
To the blood hail!
To the flesh hail!
To the sinews hail!
To the bones hail!
To the marrow hail!
To the limbs hail!
To the trunk[1] hail!
To all hail!

vii. 3. 17. To[2] the glossy and variegated[3] one hail!
To the glossy-thighed one hail!
To the white-footed hail!
To the white-humped[4] one hail!
To the one with white openings hail!
To the white-backed one hail!
To the white-shouldered one hail!
To the flower-eared one[5] hail!
To the white-lipped one hail!
To the white-browed one hail!
To the one with white buttocks hail!
To the white shining[6] one hail!
To the glossy hail!
To the marked[7] one hail!
To the black-kneed hail!
To the black-speckled hail!
To the red-speckled hail!
To the ruddy-speckled hail!

[1] The *jīva* according to the comm., but the trunk is more likely.

[2] Cf. KSAçvamedha, iii. 7. Neither MS. nor VS. has any parallel passage. The TB. iii. 8. 17. 4, and ĀpÇS. xx. 6. 4; 11. 13 prescribe the Mantras for the offerings to the forms of the horse. So BÇS. xv. 8, 20.

[3] For these colour Dvandva compounds cf. Wackernagel, *Altind. Gramm.* II. i. 170, 171. *Añji* seems to mean 'smooth' or 'glossy' rather than 'white', or as the comm. says below, 'white and black in body.' The comm. glosses *añjisakthāya* as *çretāruṇaḥ*, which is absurd; Bhāsk. is right. Cf. for the accent Pāṇini, vi. 2. 199.

[4] The *kakud* of a horse is a curious idea, probably the ridge of the back is meant.

[5] Apparently a reference to the marking of the ears of horses with a brand like a flower (*puṣpākāralakṣaṇa*, Bhāsk.).

[6] According to the comm. *anūkāça* is a part of the eye, but this seems a needless refinement. Bhāsk. gives alternatives.

[7] 'With white forehead' is the rendering of the comm. due of course to the similarity of *lalâma* and *lalāṭa*.

To such hail!
To what sort hail!
To one like this hail!
To a like one hail!
To a different one hail!
To a fair-like one hail!
To form hail!
To all hail!

vii. 3. 18. To[1] the black hail!
To the white hail!
To the tawny hail!
To the spotted hail!
To the ruddy hail!
To the yellow hail!
To the brown hail!
To the ichneumon(-coloured)[2] hail!
To the red hail!
To the purple hail!
To the dark brown hail!
To the dark blue hail;
To the dead black[3] hail!
To the fair-shaped hail!
To the one of like form hail!
To the one of different form hail!
To the one of the same form hail!
To the one of matching form hail!
To the tawny hail!
To the pale red hail!
To the speckled hail!
To the speckled-thighed hail!
To all hail!

vii. 3. 19. To[4] the plants hail!
To the roots hail!
To the panicles hail!
To the joints hail!
To the twigs hail!
To the flowers hail!
To the fruits hail!
To those that are used hail!

[1] Cf. KSAçvamedha, iii. 8. The TB. iii. 8. 17. 4 and ĀpÇS. xx. 6. 4; 11. 18; BÇS. xv. 8. 20 apply these Mantras to the Rūpahoma as in TS. vii. 3. 17.

[2] *nakulavarṇāya* is the explanation of the comm., and the sense seems correct.

[3] *avyaktakṛṣṇāya* or *pākajakṛṣṇasavarṇāya*, Bhāsk.; *atyantakṛṣṇa*, Sāyaṇa.

[4] Cf. KSAçvamedha, iii. 9; MS. iii. 12. 7; VS. xxii. 28. For the Brāhmaṇa see TB. iii. 8. 17. 4. The Mantras accompany the offerings to the plants; ĀpÇS. xx. 11. 14; BÇS. xv. 20.

To those that are not used hail!
To those that have fallen off hail!
To those that are lying (on the ground) hail!
To all hail!

vii. 3. 20. To[1] the trees hail!
To the roots hail!
To the panicles hail!
To the corona hail!
To the branches hail!
To the leaves hail!
To the flowers hail!
To the fruits hail!
To those that are used hail!
To those that are not used hail!
To those that have fallen off hail!
To those that are lying (on the ground) hail!
To[2] the one that is left hail!
To the one that is left over hail!
To the one that is left around hail!
To the one that is left along hail!
To the one left out hail!
To the one deprived (of leaves) hail!
To the one not deprived hail!
To the one deprived around[3] hail!
To the one deprived along hail!
To the one deprived altogether hail!
To all hail!

PRAPĀṬHAKA IV

The Sattras (continued)

vii. 4. 1. Bṛhaspati[4] desired, 'May the gods have faith in me, and may I become their Purohita.' He saw this (rite) of twenty-four nights; he

[1] Cf. KSAçvamedha, iii. 10. The TB. iii. 8. 17. 4 and ĀpÇS. xx. 11. 15 ascribe the Mantras to the offering to the trees; cf. BÇS. xv. 20. The first part is a close imitation of the preceding section.

[2] The explanations of the comm. are useless, for the fact is merely that all sorts of prefixes are used with the one idea.

[3] It is in the text *prárıktāya*, but in Weber's extract from the comm. *parıriktāya* is given, to correspond with the *pariçiṣṭāya* above. But the B. I. reads even in the comm. *prárıktāya*, and so Bhāsk.

[4] This chapter continues the account of the Sattras. The twenty-four night rite seems to be made up of four Tryahas, of Jyotis, Go, and Āyus days respectively, of a Pṛṣṭhya Ṣaḍaha, and of four Chandoma days, together with the ordinary opening and closing days. Cf. above, TS. vii. 3 6. In PB. xxiii. 20, followed by ĀpÇS. xxiii. 3. 14–16, the rite is described as an Atirātra, two Abhiplava Ṣaḍahas, the ten days, and an Atirātra. In BÇS. xvi. 34 it is given as four Tryahas and a Daçarātra preceded and followed by an Atirātra.

grasped it, and sacrificed with it. Then the gods had faith in him, and he became their Purohita. In those who knowing thus perform the twenty-four night (rite) men have faith, and they become their Purohitas. There are the three days Jyotis, Go, and Āyus. The Jyotis is this (earth), the Go the atmosphere, and the Āyus yonder (sky) [1]; verily they mount upon these worlds. The three days occur in order; verily in order do they mount upon the world of heaven. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. The gods they win by the Pṛṣṭhas, the cattle by the Chandomas. The Pṛṣṭhas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle they find support. They proceed with the Bṛhat and the Rathantara (Sāmans). The Rathantara is this (earth), the Bṛhat yonder (sky); verily with them do they [2] proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. (The rite is one) of twenty-four nights. Twenty-four half-months make up the year; the year is the world of heaven; verily they find support in the year, the world of heaven. Now the Gāyatrī is of twenty-four syllables; the Gāyatrī is splendour; verily by the Gāyatrī they win splendour. There are Atirātras on either side, to secure splendour.

vii. 4. 2. As[1] are men, so were the gods in the beginning. They desired, 'Let us strike off the misfortune, the evil of death, and reach the conclave of the gods.' They saw this twenty-four night (rite); they grasped it, and sacrificed with it. Then they struck off the misfortune, the evil of death, and reached the conclave of the gods. Those who knowing thus perform the twenty-four night (rite) strike off the misfortune, the evil, and win prosperity, for the conclave of the gods is in the case of man [1] prosperity. The Atirātra[2] is light, for the lighting up of the world of heaven. There is a Pṛṣṭhya Ṣaḍaha. The year consists of six seasons, and, entering it, the months, the half-months and the seasons reached the conclave of the gods. Those who knowing thus perform the twenty-four night rite, entering the year, reach a better station. There are three Trayastriṅças before,[3] and

[1] This chapter deals with another form of the twenty-four night rite.

[2] That is the Atirātra, the fourth form of the Jyotiṣṭoma, the typical Ekāha (see Caland and Henry, *L'Agniṣṭoma*, p. viii) is in the Jyotis form of Stomas; see p. 608, note 6. There is a play on the name.

[3] According to the comm., which follows ĀpÇS. xxiii. 4. 2, which is based on PB. xxiii. 19, the rite is composed as follows. (1) a Jyotiṣṭoma Atirātra (Āp. adds *caturviṅça ukthya ārambhaṇīyas trivṛd vā*; (2–7) a Pṛṣṭhya Ṣaḍaha, of which the last day is a Trayastriṅça; (8) a Trayastriṅça *anirukta*; (9) a Trayastriṅça *nirukta*; (10–13) Pṛṣṭhas, viz. a Triṇava, two Ekaviṅças, and a Triṇava; (14–16) three Trayastriṅças, the last of which forms part of the next, and the middle one of which is *anirukta*; (16–21) a Pṛṣṭhya Ṣaḍaha reversed; (22) a Trivṛt *anirukta*; (23) a Jyotiṣṭoma Agniṣṭoma; and (24) an Atirātra.

three Trayastriñças behind; verily with Trayastriñças on either hand they strike off the evil of misfortune and in the middle reach the conclave of the gods [2], for the conclave of the gods is the Pṛṣṭhas. There is uniformity in that there are three Trayastriñças in succession, and a break in the uniformity in that there is in the middle one which is not defined.[1] The Pṛṣṭhas go onwards, the Chandomas go onwards;[2] with both forms they go to the world of heaven. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. The gods they win by the Pṛṣṭhas, the cattle by the Chandomas. The Pṛṣṭhas are force and strength, the Chandomas cattle [3]; verily in force and strength and in cattle they find support. There are three Trayastriñças before, and three Trayastriñças behind; in the middle there are the Pṛṣṭhas. The Trayastriñças are the breast, the Pṛṣṭhas the breath;[3] verily thus the sacrificers don a protection for the breath, to avoid injury. They proceed with the Bṛhat and the Rathantara.[4] The Rathantara is this (world), the Bṛhat yonder (world); verily they proceed with them; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by

But it is very doubtful if the scheme can be found in the Brāhmaṇa, which very possibly ran: (1) Atirātra; (2–7) Ṣaḍaha; (8) an *anirukta* Trayastriñça; (9–14) Pṛṣṭhas beginning and ending with a Trayastriñça; (15) *anirukta* Trayastriñça; (16–21) a Ṣaḍaha reversed; and then (22), (23), and (24) as above. But no certainty is possible. The three Trayastriñças are the Chandomas referred to below. Cf. BCS. xvi. 34. The three Trayastriñças are made up by the last and first days of the Ṣaḍahas.

[1] A Trayastriñça is *nirukta* if the Mantras which are sung to it show clearly the deity (*spaṣṭaliṅgair mantrair gānaṁ niruktam*) and *anirukta* otherwise. Cf. AĀ. i. 2. 2; Sieg, *Die Sagenstoffe des Ṛgveda*, p. 8, and Macdonell's note on BD. i. 20. The full phrase really is 'which has not the deity defined', but the brachylogy is obvious. Here, however, the term rather refers not to the Trayastriñça, as taken by the comm., but to the whole Pṛṣṭhya Ṣaḍaha, which is not of the ordinary type. Thus Baudh. gives for it the following scheme, reversing the ordinary form: (1) In place of the Trivṛt a Trayastriñça Ukthya, with the Rathantara Sāman, and the Caturviñça for the Pavamānas; (2) in place of the Pañcadaça, a Triṇava Ukthya, Bṛhat Sāman, Aṣṭāviñça; (3) in place of the Saptadaça, an Ekaviñça Ukthya, Vairūpa Sāman, Dvātriñça; (4) in place of the Ekaviñça, an Ekaviñça Ukthya, Vairāja Sāman, Ṣaṭtriñça; (5) in place of the Triṇava, a Triṇava Ukthya, Çākvara Sāman, Catvāriñça; (6) in place of the Trayastriñça, a Trayastriñca Ukthya, Raivata Sāman, Catuçcatvāriñça. This corresponds fairly exactly with the account given in PB. and Āp. as above.

[2] The sense of *ūrdhvá* here (cf. vii. 4. 8. 6) is not free from doubt, but it seems best to follow the comm. in thinking that it refers to the Sāmans of the Stomas, following the usual order Rathantara, Bṛhat, &c., and the Stomas of the Pavamānas on the Chandomas being the Caturviñça, Catuçcatvāriñça, and Aṣṭācatvāriñça. This contradicts the view of the ĀpÇS. *l.c.*, but there is no conclusive reason against that. Possibly *ūrdhvāni* merely means 'subsequent', but that is not very probable. Cf. BÇS. *l.c.* as in note 3, p. 600.

[3] The sense of *ātmá* here must be uncertain; it may mean the trunk, but in truth neither 'breath' nor 'trunk' is naturally said to be in the middle of the *úras*.

[4] See for this above, TS. vii. 3. 5. 3.

them do they [4] proceed to the world of heaven. They mount the world of heaven turning away (from earth) who perform the Pṛṣṭhas in succession.[1] The six-day (rite) is reversed for the return (from the heaven), and for support. Having prospered in either world they cease (the rite). They go from a Trivṛt to a Trivṛt, for the attainment of the Stomas, for pre-eminence. There is an Agniṣṭoma in the Jyotis form.[2] This dwelling is this (world); verily by reason thereof they depart not from this dwelling. (The rite is one)[3] of twenty-four nights. Twenty-four half-months make up the year; the year is the world of heaven; verily they find support in the year, the world of heaven. Now the Gāyatrī is of twenty-four syllables; the Gāyatrī is splendour; verily by the Gāyatrī they win splendour. There are Atirātras on either side, to secure splendour.

vii. 4. 3. This[4] (earth) was bare and hairless. It desired, 'Let me be propagated with plants and trees.' It saw these thirty nights. Then indeed it was propagated with plants and trees. Those who desire offspring and cattle should perform (the rite of) these (nights); they are propagated with offspring and cattle. This (earth) was hungry. It saw this Virāj,[5] and placing it within itself it won food, plants [1], trees, offspring, cattle. Thereby it grew, it attained victoriousness and greatness. Those, who knowing thus perform (the rite of) these (nights), placing the Virāj in themselves, win food, grow great with offspring and cattle, and attain victoriousness and might. There is a Jyotiṣṭoma Atirātra, for the revealing of the world of heaven. There is a Pṛṣṭhya Ṣaḍaha. The seasons are six, the Pṛṣṭhas are six; verily by the Pṛṣṭhas they reach the seasons, with the seasons the year; verily in the year [2] they find support. From the Trayastriṅça[6] they go to the Trayastriṅça, for the continuity of the sacrifice. Now the Trayastriṅça is Prajāpati; verily they seize hold of Prajāpati, for support. There is a Triṇava, for victory.[7] There is an Ekaviṅça, for support; verily they place radiance in themselves. There is a praise of Agni with the Trivṛt;[8]

[1] *parācīnāni* seems to have some such sense as 'progressively increasing' in the form of Stoma, there being a sort of play on the two meanings.

[2] The PB. expressly has Jyotiṣṭoma Agniṣṭoma; ĀpÇS. has Jyotiṣṭoma only. Here the Jyotiṣṭoma designates a particular form of Agniṣṭoma distinguished from the Go and Āyus by its use of the Stomas in the Stotras; see p. 608, n. 6. The last part of the reversed Ṣaḍaha is a Trivṛt, and then comes a Trivṛt as the 22nd day.

[3] See vii. 4. 1. 3.

[4] The PB. in xxv. 21-25 gives a series of Sattras intermediate in length between twenty-five and twenty-nine days. In xxv. 26 a thirty-day Sattra is mentioned, but it is quite different from this one, and ĀpÇS. xxiii. 4. 13, 14 follows PB. BÇS. xvi. 35 follows TS.

[5] The reason is given below; the Virāj has thirty syllables and so is a symbol of thirty nights.

[6] That is the last day of the Pṛṣṭhya Ṣaḍaha when the Trayastriṅça is the Stoma.

[7] The comm. compares TB. ii. 2. 4.

[8] i. e. the subject is Agni, the recitation mode the Trivṛt.

verily they burn away evil with it. Now the Trivṛt is brilliance; verily they place brilliance in themselves. There is a praise of Indra with the Pañcadaça; verily they win power (*indriyá*) [3]. There is a Saptadaça, for the winning of food; verily by it they are propagated. There is an Ekaviñça, for support; verily they place radiance in themselves. There is a Caturviñça. Twenty-four half-months make up the year, the year is the world of heaven; verily they find support in the year, the world of heaven. Now there is the chief (day),[1] and those who knowing thus perform (the rite of) these (nights) become the chief. From the Caturviñça they go to the Pṛṣṭhas. Verily having found support in the year [4] they attain the gods. From the Trayastriñça[2] they go to the Trayastriñça. The gods are three and thirty;[3] verily in the gods they find support. There is a Triṇava. The Triṇava is these worlds; verily in these worlds they find support. There are two Ekaviñças,[4] for support; verily they place radiance in themselves. There are many Ṣoḍaçins, and therefore there are many males among offspring. In that these Stomas are intermingled,[5] therefore this (earth) is covered with mingled plants and trees [5]. Those who knowing thus perform (the rite of) these (nights) have both offspring and cattle. These go imperfect to the world of heaven, for they resort to various Stomas; in that the Stomas are arranged in order, they go in order to the world of heaven, and there is order in both these worlds. These (nights) are thirty in number, the Virāj has thirty syllables; verily by the Virāj they win food. There are Atirātras on either hand, to secure food.

vii. 4. 4. Prajāpati[6] went to the world of heaven. But with whatever metre the gods yoked him, they achieved not him. They saw (the rite of) these thirty-two nights. The Anuṣṭubh has thirty-two syllables, Prajāpati is connected with the Anuṣṭubh; verily having gained Prajāpati by his own metre they mounted on him and went to the world of heaven. Those who knowing thus perform (the rite of) these thirty-two (nights)—the Anuṣṭubh has thirty-two syllables, Prajāpati is connected with the Anuṣṭubh—gaining Prajāpati by his own metre, go to prosperity [1], for the world of heaven

[1] *viṣūvān* is the central day as the chief day. The comparison is apparently with the central beam of the roof of a house, or the parting of the hair (cf. Whitney and Bloomfield's notes on AV. ix. 3. 8; Zimmer, *Altindisches Leben*, p. 151; *Vedic Index*, ii. 313).

[2] Again the Trayastriñça is the last of the Pṛṣṭha days.

[3] For the number, cf. Macdonell, *Vedic Mythology*, p. 19.

[4] The comm. here takes the days as 23 and 24, while it is certainly natural to take them as 24 and 25 as does Weber. The vague *bahávaḥ* below prevents any certainty. Baudh. has four Catuṣṭoma Stomas in place of (four) Ṣoḍaçins.

[5] Apparently a distinction is made between the regular Stomas of the Ṣoḍaçin days and the mingled Stomas of the preceding days. The plays on *vyati-ṣaj* are very meaningless.

[6] There are different rites in PB. xxv. 28; ĀpÇS. xxiii. 5. 3, 4.

for man is prosperity. These (nights) are thirty-two, the Anuṣṭubh has thirty-two syllables, the Anuṣṭubh is speech; verily they gain all speech; all become speakers of speech, for all attain prosperity. There[1] are the three days, Jyotis, Go, and Āyus. The Jyotis is this (earth), the Go the atmosphere, and the Āyus yonder (sky); verily they mount upon these worlds. The three days occur in order; verily in order do they mount upon the world of heaven. They[2] proceed with the Bṛhat and Rathantara (Sāmans) [2]. The Rathantara is this (earth), the Bṛhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. Those who perform the three days in succession mount upon the world of heaven turning away (from earth). There is a three-day period reversed,[3] for returning (from heaven), and also for support. Having prospered in both worlds they cease (the rite). These (nights) are thirty-two. As for thirty of them, the Virāj has thirty syllables, the Virāj is food; verily by the Virāj they win food. As for the (remaining) two, they are days and nights, and by both forms they go to the world of heaven. There are Atirātras on either side, for security.

vii. 4. 5. There[4] are two Sattras of the gods, that of twelve days and that of thirty-three days. Those, who knowing thus perform (the rite of) thirty-three days, mount openly upon the deities. As a great man who has reached (the goal) seeks (more), so he does. If he fail he becomes worse; if he fail not, he remains the same.[5] Those, who knowing thus perform (the rite of) thirty-three days, are distinguished from the evil enemy. The gods in the beginning seized these (nights), sharing the days [1]. One took one day, one another, and with them all equally prospered. Those, who knowing thus perform (the rite) of thirty-three days, all equally prosper, all gain the rank of village chief. There are five day periods;[6] the year has five

[1] See above, TS. vii. 3. 9. 2; 4. 1. 1. The number of Tryahas is to be nine according to the comm. to make up the required number of days, in this case 27, the scheme being this: (1) Atirātra; (2-28) nine Tryahas; (29-31) a reversed Tryaha; (32) an Atirātra. So BÇS. xvi. 35.

[2] See above, TS. vii. 3. 5. 3; 4. 1. 2; 2. 4. 5. These are the Sāmans used alternately in the Tryahas.

[3] i. e. not in the usual order, but as Āyus, Go, Jyotis.

[4] In the PB. xxiv. 1-3; ĀpÇS. xxiii. 4. 5-11, are described three sets of rites of thirty-three days. The exact composition of this Sattra here corresponds with that of the first one there given, viz. (1) an Atirātra; (2-16) three Pañcāhas; (17) a Viçvajit; (18-22) a Pañcāha; (23-32) a Daçarātra (being, as the other authorities put it, ten days of a Dvādaçāha); and (33) an Atirātra. The place of the last Pañcāha is not, however, certain from the Saṅhitā, as it might follow the Daçarātra. BÇS. xvi. 35 agrees with TS.

[5] The comm. treats this as a *vyatirekadṛṣṭānta* and it seems the only way to make sense of it. In human affairs greatness cannot be exceeded; a king can fall from his high place, but cannot be more than a king, while sacrificers can gain heaven.

[6] Probably made up of Jyotis, Go, Āyus, Go,

seasons; verily they rest on the seasons, the year. Again the Pañkti has five syllables, the sacrifice is fivefold; verily they win the sacrifice. There are three (days with the) Āçvina (Çastra);[1] three are these worlds; verily in these [2] worlds they find support. Again three are the powers of the sacrifice; verily they win them. There is a Viçvajit (day), for the winning of food. It has all the Pṛṣṭhas,[2] for the conquest of all. The twelve-day (rite) is speech. If they were to perform the twelve-day (rite) before (what has already gone), they would perform speech imperfectly, and their speech would be likely to fail. They perform the twelve-day (rite) afterwards; verily they perform speech perfectly, and therefore we utter speech from above.[3] Intermediately indeed [3] by means of a ten-nights' (rite) did Prajāpati create offspring. In that there is a ten-nights' (rite), the sacrificers create offspring. Udañka Çaulbāyana has declared the ten-night rite to be the prosperity of the Sattra. In that there is a ten-nights' rite, (it serves) for the prosperity of the Sattra. Verily also whatever is wrongly done in the former days, it serves to atone. These nights form two rows, the sacrificers are the Viçvajit, the first are sixteen with the Atirātra, the second are sixteen with the Atirātra. To those, who knowing thus perform (the rite) of thirty-three days, are born children in two rows.[4] There are Atirātras on either side, for security.

vii. 4. 6. The[5] Ādityas desired, 'Let us go to the world of heaven.' They discerned not the world of heaven, they went not to the world of heaven. They saw this (rite) of thirty-six nights; they grasped it, and sacrificed with it. Then indeed did they discern the world of heaven, and went to the world of heaven. Those, who knowing thus perform (the rite) of thirty-six nights, discern the world of heaven, and go to the world of heaven. The Atirātra is light [1]; verily they put light before them, to reveal the world of heaven. There are Ṣaḍahas; six are the seasons; verily in the seasons they find support. There are four (Ṣaḍahas); four are the quarters; verily in the quarters they find support. There[6] can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. The gods they

Āyus, as the comm. says, for such Pañcāhas are recognized in PB. xxiii. 25. 1, and often.

[1] That is, the three Atirātras, in the middle (the Viçvajit), and at the beginning and at the end.

[2] i. e. the six Sāmans, Rathantara, Bṛhat, Vairūpa, Vairāja, Çākvara, and Raivata; see TS. vii. 4. 2; p. 601, n. 1.

[3] *nābher upariṣṭāt* says the comm.

[4] Male and female.

[5] In the PB. xxiv. 6; ĀpÇS. xxiii. 6. 3, 4, is found a similar rite, consisting of (1) a Jyotiṣṭoma Atirātra; (2–25) four Ṣaḍahas; (26–35) a Daçarātra (that is implied here by the reference to the Chandomas which form the eighth to the tenth days of a Daçarātra); and (36) an Atirātra. BÇS. xvi. 36 adds that the Ṣaḍahas are Abhiplavas, i.e. with alternation of the Rathantara and Bṛhat Sāmans.

[6] See above, TS. vii. 2. 6. 2; 4. 2. 3, 4.

win by the Pṛṣṭhas, the cattle by the Chandomas. The Pṛṣṭhas are force and strength, the Chandomas cattle; verily in force [2] and strength they find support. (The rite has) thirty-six nights; the Bṛhatī has thirty-six syllables, cattle are connected with the Bṛhatī;[1] verily by the Bṛhatī they win cattle. The Bṛhatī obtained the sovereignty over the metres. They obtain sovereignty who knowing thus perform (the rite) of thirty-six nights; verily they go to the world of heaven. There are Atirātras on either side, for the securing of the world of heaven.

vii. 4. 7. Vasiṣṭha,[2] his sons slain, desired,[3] 'May I win offspring, and defeat the Saudāsas.' He saw this (rite) of forty-nine nights; he grasped it, and sacrificed with it. Then indeed did he win offspring and defeated the Saudāsas. Those, who knowing thus perform (the rite) of forty-nine nights, win offspring and defeat their enemies. There are three Agniṣṭomas with the Trivṛt; verily they sharpen the point of the bolt.[4] There are ten Pañcadaças; the bolt is fifteenfold [1]; verily they take away the bolt from their rivals.[5] The tenth day has a Ṣoḍaçin; verily they place strength in the bolt. There are twelve Saptadaças, to win food; verily also they are propagated by them. There is a Pṛṣṭhya Ṣaḍaha. Six are the seasons, six the Pṛṣṭhas; verily by the Pṛṣṭhas they mount upon the seasons, by the seasons upon the year; verily in the year they find support. There are twelve Ekaviṅças, for support; verily they place radiance in themselves [2]. There are many[6] Ṣoḍaçins, for conquest. There are six (days) with the Āçvina (Çastra), six are the seasons; verily they rest on the seasons. These nights are deficient and redundant. They are deficient in that they are fifty less one, redundant in that they are (one) more than forty-eight. Both from the deficient, indeed, and from the redundant Prajāpati was propagated.[7] Those who desire offspring and cattle should perform (the rite of) these nights; verily are they propagated with offspring and cattle. This sacrifice is connected

[1] So often; see for an explanation, above, v. 3. 1. 3.

[2] PB. xxiv. 11–17 and ĀpÇS. xxiii. 7 give seven kinds of forty-nine night rites, but none absolutely correspond with this. It is, in Weber's view, composed as follows: (1) an Atirātra; (2–4) three Agniṣṭomas; (5–13, 15) ten Pañcadaças; (14) a Ṣoḍaçin; (16–27) twelve Saptadaças; (28–33) a Pṛṣṭhya Ṣaḍaha; (34–45) twelve Ekaviṅças; (46–48) Ṣoḍaçins; (49) an Atirātra. BÇS. xvi. 37, agreeing with ĀpÇS. xxiii. 7. 3, has (1) Atirātra; (2–4) three Agniṣṭomas; (5) Atirātra; (6–13, 14) ten Pañcadaças including (15) a Ṣoḍaçin; (16) an Atirātra; (17–28) twelve Saptadaças; (29) an Atirātra; (30–35) a Ṣaḍaha; (36) an Atirātra; (37–48) twelve Ekaviṅças; (49) an Atirātra.

[3] For this story of Vasiṣṭha and the death of his son or sons, cf. KB. iv. 8; PB. iv. 7. 3, and Geldner, *Ved. Stud.* ii. 159; *Vedic Index*, ii. 274 *seq.* Saudāsas are descendants of Sudās who slew Vasiṣṭha's son. For the compound cf. Wackernagel, *Altind. Gramm.* II. i. 195, 200, 302, 308; above, TS. ii. 3. 3. 2.

[4] The comm. compares above, TS. ii. 6. 2. 5.

[5] The comm. compares TB. ii. 2. 3. 1.

[6] Really only three.

[7] The comm. try vainly to take the verb as trans.

with the Virāj because it is one of forty-nine (nights). Those, who knowing thus perform (the rite) of forty-nine nights, attain the Virāj, and become eaters of food. There are Atirātras on either side, for the securing of food.[1]
vii. 4. 8. Those[2] who are about to consecrate themselves for the year (rite) should consecrate themselves on the Ekāṣṭakā.[3] The Ekāṣṭakā is the wife of the year; on that night he dwells with her; verily they consecrate themselves grasping openly the year. Those who consecrate themselves on the Ekāṣṭakā consecrate themselves in the troubled part of the year, for then are the two months called the end.[4] Those who consecrate themselves on the Ekāṣṭakā consecrate themselves on the torn part of the year, for them are the two seasons called the end. They should consecrate themselves on the full moon in Phalgunī.[5] The full moon in Phalgunī is the beginning of the year [1]; verily they consecrate themselves grasping the year at its beginning. To that there is this one objection that the Viṣūvant day falls in the cloudy season. They should consecrate themselves on the full moon in Citrā. The full moon in Citrā is the beginning of the year; verily they consecrate themselves grasping the year at the beginning. In that there is no objection at all. They should consecrate themselves on the fourth day before the full moon.[6]

[1] If Baudh. is correct this has a special reference to the interlacing of the Atirātras: very possibly he is right, and the Ṣoḍaçins are not separate but included in the days Pañcadaças, Saptadaças, and Ekaviṅças.

[2] There is a parallel passage to this in PB. v. 9, and some parallelism in KB. xix. 2, 3. The evidence of these passages has been repeatedly discussed in connexion with the question of the Vedic dates; see Weber, *Naxatra*, ii. 341 *seq.*; Thibaut, *Ind. Ant.* xxiv. 89 *seq.*; *Vedic Index*, i. 420–427; Whitney, JAOS. xvi. lxxxvi *seq.*

[3] The eighth day of the dark (second) half of Māgha is the version of the comm. Bhāskara and Sāyaṇa and this seems clearly right. So comm. on PB. v. 9. 1; Tilak, *Orion*, p. 48, n. 1.

[4] i.e. the months Pauṣa (Taiṣa) and Māgha in the season Çiçira; cf. Weber, *op. cit.* p. 343, n. 1.

[5] i.e. in Uttara Phalgunī; see TB. i. 1. 2. 8: *eṣá vai prathamá rátriḥ saṁvatsarásya yád úttare phálgunī*; KB. v. 1; ÇB. vi. 2. 2. 18.

[6] According to the comm. if one begins with the full moon in Phalgunī, there are twelve Dīkṣā days and twelve Upasads, so that the rite of a year's duration begins on the ninth of the bright half of Caitra, and the Viṣūvant on the ninth of the bright half of Āçvayuja, which is just on the verge of the rainy season. If Citrā is taken as the starting-point the Viṣūvant falls on the ninth of the bright half of Kārttika, and that is not near the rainy season. But the terminus chosen is the fourth day before the full moon of Māgha (so the comm. Bhāskara and Sāyaṇa), i.e. the eleventh of the bright half of Māgha. The twelve Dīkṣās then end on the seventh of the dark half, the twelve Upasads on the fourth of the bright half of Caitra, and the Sutyā on the fifth, and all the months of the sacrifice end on the bright half. That Māgha is meant, not Caitra, is supported also by KÇS. xiii. 1. 8–10, where Māgha is definitely mentioned. It was also the view of Āçmarathya, see ApÇS. xxi. 15. 6, while Alekhana preferred Caitra, and so the comm. on PB. v. 9. 12; cf. Weber, p. 343, n. 1. All the probabilities tell not in favour of Māgha (which is adopted also by Jaimini, vi. 5. 30–37, and Tilak,

Then the buying (of the Soma) falls for them on the Ekāṣṭakā; verily they do not waste[1] the Ekāṣṭakā. In their case [2] the pressing-(day) falls on the first half (of the month), the months end in the first half, they complete (the rite) in the first half, and when they complete the rite the plants and trees come out after them. And after them follows the fair report, 'These sacrificers have succeeded', and therefore all succeed.

vii. 4. 9. They[2] go to the world of heaven who perform the Sattra. They kindle themselves with the Dīkṣās,[3] and cook themselves with the Upasads. With two they cut off their hair, with two their skin, with two their blood, with two their flesh, with two their bones, with two their marrow. In the Sattra the self is the sacrificial gift; verily taking the self as the gift they go to the world of heaven. They cut off the top-knot, for prosperity, (thinking), 'More swiftly may we attain the world of heaven.'

vii. 4. 10. The[4] theologians say, 'The Atirātra is the highest of the forms of sacrifice. Why do they perform it first?' Now in doing so[5] they really perform in order first the Agniṣṭoma, then the Ukthya, then the Ṣoḍaçin, then the Atirātra, all the forms of sacrifice, and seizing and holding them, they keep drinking the Soma. They perform the Jyotiṣṭoma[6] first; the Jyotiṣṭoma is the beginning of the Stomas; verily they commence the

op. cit. pp. 44–52) but in favour of Caitra, as accepted by Weber, Whitney (p. xci) and Thibaut. The version of the comm. assumes that the purchase of the Soma falls on the thirteenth day (= first Upasad day) after the Dīkṣā, and the Ekāṣṭakā must mean that of Māgha, but for this there is no cogent authority (cf. Eggeling, SBE. xxvi. 105, 442), and the text naturally means either that the purchase takes place on the Ekāṣṭakā of Caitra and the Dīkṣā four days before full moon (Ekāṣṭakā being used not technically of Māgha, but as the first Aṣṭakā of the year; *Vedic Index*, ii. 157–8). BÇS. xvi. 13 gives as variant the fourth day before the full moon of Māghā, Phālgunī, or Caitrī.

[1] In PB. the form is *chaṁvaṭ*, iv. 10. 4; v. 9. 13, and so in the Gaṇa *cādi*. But cf. the interjection *baṭ* in the RV.; Macdonell, *Ved. Gramm.* p. 432; BÇS. xvi. 13 has *chambaṭ*.

[2] There is no precise parallel in the other texts. Bhāskara's comm. on this is wanting.

[3] The Dīkṣā or consecration is held by Hillebrandt (*Ved. Myth.* i. 482 *seq.*) to have been a preparation for a suicide by fire as a religious act—such as is recorded of the later Indians. But this is not probable: Oldenberg (*Rel. des Veda*, pp. 398 *seq.*) regards it as a magic rite intended to place the worshipper in communication with the divine essence, and this is no doubt correct; cf. also ZDMG. xlix. 176. For the rite itself cf. ÇB. iii. 1. 1. 1; iv. 6. 8; Lindner, *Die Dīkshā* (Leipzig, 1878); Hillebrandt, *Rituallitteratur*, p. 125; Caland and Henry, *L'Agniṣṭoma*, pp. 17 *seq.*

[4] Cf. KS. xxxiii. 2.

[5] i.e. the Atirātra which has twenty-nine Stotras includes all the rest, the Agniṣṭoma with twelve, the Ukthya with fifteen, and the Ṣoḍaçin with sixteen. The answer is very condensed, but intelligible.

[6] Here Jyotiṣṭoma means the Stoma called Jyotis as contrasted with Go and Āyus as repeatedly in the ritual texts. It regularly occurs first when the three are used and so is called the *mukham* of the three. For the differences between them, in the use of the Stomas for the Stotras, see below, p. 610, n. 3.

Stomas from the beginning [1]. The Stomas being sung together make up the Virāj,[1] and two verses are redundant; the Goṣṭoma has one too many, and the Āyuṣṭoma one too few. The Jyotiṣṭoma is the world of heaven, the Virāj is strength; verily by it they go to the world of heaven. 'The Rathantara is used in the day, the Rathantara at night', say the theologians, 'what is used to avoid repetition?' The great Sāman of Sobhari is used as the Brahmasāman[2] at the third pressing; it they place in the middle, to separate them; verily there is no repetition.

vii. 4. 11. They[3] first perform the Jyotiṣṭoma;[4] verily by it they find support in this world. They perform secondly the Goṣṭoma; verily by it they find support in the atmosphere. They perform thirdly the Āyuṣṭoma; verily by it they find support in yonder world. The Jyotis is this (earth), the Go the atmosphere, and the Āyus yonder (sky). In that they perform these Stomas, the performers of the Sattra keep finding support in these worlds. These[5] (Stomas) being sung together make up the Virāj [1], and two verses are redundant; the Goṣṭoma has one too many, and the Āyuṣṭoma one too few. The Jyotiṣṭoma is the world of heaven, the Virāj is strength; verily they win strength. They experience not misery through hunger, and are not hungry, for the performers of Sattras are as it were afflicted with hunger. The two Agniṣṭomas[6] on either side are the rims, the Ukthyas in the middle the nave, and that is the circling wheel of the gods. In that they go [2] by that Ṣaḍaha,[7] they mount the wheel of the gods, for safety. They obtain prosperity. They go with the Ṣaḍaha; there are six seasons; verily in the seasons they find support. They go with a Jyotiṣṭoma on either hand; verily on either hand they find support in the world of heaven. There are

[1] i.e. the total is a multiple of ten for which the Virāj is normally the symbol. The comm. explains *te* as *ṛgviçeṣāḥ* but the sense clearly is that the whole of the three make up a multiple of ten, the Jyotis itself being a multiple of ten, and the other two respectively having one verse too many (241) and one too few (259). *atiricyete* is strictly incorrect, but quite obvious.

[2] The Sāman corresponding to the Çastra of the Brāhmaṇācchaṅsin.

[3] Cf. KS. xxxiii. 8; AB. iv. 15, 16, where the parallelism is very close. This chapter describes the months of the Sattra.

[4] The Jyotiṣṭoma in this sense (vii. 4. 10, n. 6) is an Agniṣṭoma, while the Go and Āyuṣṭomas are Ukthyas, i.e. the former has twelve, the two latter fifteen Stotras. The comm., mindful of TS. vii. 4. 10. 1, thinks it necessary to explain that there the Jyotiṣṭoma takes the form of an Atirātra, but not here. Cf. p. 577, n. 2.

[5] See TS. vii. 4. 10. 2, where the same thing is said of the Atirātra form of the Jyotiṣṭoma.

[6] The *pradhī* suggest here very clearly a solid wheel, the central part, and two others. Cf. Bloomfield's and Whitney's notes on AV. vi. 70. 3, where the latter hints at a solid wheel.

[7] There are four Abhiplava Ṣaḍahas, beginning and ending with a Jyotiṣṭoma and with Go, Āyus, Go, Āyus, between, though Sāyaṇa reads it as Go, Āyus, Āyus, Go. Then there is a Pṛṣṭhya Ṣaḍaha to make up the conventional thirty days; cf. Hillebrandt, *Ritual-litteratur*, p. 157.

two Ṣaḍahas, they make up twelve days. Man is of twelve parts, two thighs, two arms, the trunk and the head, four members, and the breasts as the eleventh and twelfth[1] [3]. Therefore (the days) follow man. There are three Ṣaḍahas, they make up eighteen days, nine and nine. Nine are the breaths in man; verily they follow the breaths. There are four Ṣaḍahas, they make up twenty-four days. The year consists of twenty-four half-months; verily they follow the year. 'The year is not fixed', they say. 'It is greater than a support.'[2] The Brāhmaṇa of the month is that of the year also; verily they go finding support in each month.[3]

[1] For the *ekaçeṣa* cf. TS. vii. 5. 2. 1, and Weber, *Ind. Stud.* xiii. 110, n. 2.

[2] Or 'too great for a support'; Bhāsk. gives both versions. The answer in the last sentence seems to be that what is said of the month applies still more to the year, each month being governed by the rule for one.

[3] The Sattra as here contemplated, the Gavām Ayana, is thus made up according to BÇS. xvi. 14, 15:
1 Prāyaṇīya Atirātra;
1 Caturviñça Ukthya;
4 Abhiplava Ṣaḍahas (arranged as Jyotiṣṭoma, Goṣṭoma, Āyuṣṭoma, Goṣṭoma, Āyuṣṭoma, Jyotiṣṭoma, the first and last being Agniṣṭomas, the rest Ukthyas), Rathantara on uneven, Bṛhat on even days for the Pṛṣṭha Stotras);
1 Pṛṣṭhya Ṣaḍaha.
These five Ṣaḍahas are repeated for five months.
3 Abhiplava Ṣaḍahas. }
1 Pṛṣṭhya Ṣaḍaha. }
1 Abhijit Agniṣṭoma. } Twenty-eight days added to the two beginning days make up the sixth month.
3 Paraḥsāmans (Ukthyas and Agniṣṭoma). }
Vaiṣuvata (Ekaviñça Agniṣṭoma with Bṛhat Sāman: Atigrāhya for Sūrya and victim for Sūrya; this may be given at sunrise according to some; there is the Mahādivākīrtya Sāman in response to the Hotṛ for the Pṛṣṭha Stotras, and the Vikarṇa for the Brahmasāman, the Bhāsa as the Agniṣṭoma Sāman).
3 reversed Svara Sāmans.
1 Viçvajit.
1 reversed Pṛṣṭhya Ṣaḍaha (i. e. beginning with the Trayastriñça Stoma day and the Agrayaṇa cup).
4 reversed Abhiplava Ṣaḍahas (i. e. Jyotis, Āyus, Go, Āyus, Go, Jyotis; Bṛhat and Rathantara).
These five sets make up five months, being repeated five times.
2 Abhiplava Ṣaḍahas. }
1 Goṣṭoma. }
1 Āyuṣṭoma. } With the four days after the Vaiṣuvata these make the twelfth month.
1 Daçarātra. }
1 Mahāvrata. }
1 Atirātra. }
ĀpÇS. xxi. 15. 8–16. 4 gives a similar scheme (with Arvāk Sāmans for Svarasāmans) ascribing it to the Çāṭyāyanaka, and, *ibid.* xxi. 16. 5–21, others for the Tāṇḍaka and Bhāllavika. Cf. Eggeling, SBE. xliv. 139. The essential differences of the Go, and Āyus (which are Ukthyas) from the Jyotis form of the Agniṣṭoma depend on the use of the Stomas in the several Sāmans, viz. Jyotis has—
Trivṛt in 1 Bahiṣpavamāna Stotra.
Pañcadaça in { 2 Ājya Stotras [4]. 3 Mādhyandinapavamāna Stotra.
Saptadaça in { 4 Pṛṣṭha Stotras [4]. 5 Ārbhavapavamāna Stotra.
Ekaviñça in 6 Agniṣṭoma Sāman.
Go has Trivṛt in 2; Pañcadaça in 1; Saptadaça in 3 and 4; Ekaviñça in 5 and 6 (and the extra Stotras).
Āyus has Trivṛt in 1; Pañcadaça in 2; Saptadaça in 3 and 4; Ekaviñça in 5 and 6; see Eggeling, SBE. xliii. 287, n. 2; Bhāsk. on TS. vii. 4. 10. 2.

The Horse Sacrifice (continued)

vii. 4. 12. *a* Let[1] the ram aid thee with cooked food, the dark-necked with goats, the cotton-tree with increase, the Parṇa-tree with the holy power (Brahman), the fig-tree with the sacrifice, the banyan with the beakers, the Udumbara with strength, the Gāyatrī with the metres, the Trivṛt with the Stomas.

b Ye are helpers; let the helpers help thee. Dear among dear things, best among things to be sought, treasure lord of treasures, thee we hail, O my[2] radiant one.

vii. 4. 13. To[3] (the waters of) wells hail!
To those of the pools hail!
To those of the clefts hail!
To those of holes hail!
To those which are dug for hail!
To those of lakes hail!
To those of morasses hail!
To those of ponds hail!
To those of tanks hail!
To those of marshes hail!
To those of rain hail!
To those without rain hail!
To those of hail hail!
To those of rime[4] hail!
To those which glide hail!
To those which are stagnant hail!
To those of the streams hail!
To those of the rivers hail!
To those of the ocean[5] hail!
To all hail!

[1] Cf. KSAçvamedha, iv. 1, and for the first Mantra only VS. xxiii. 13. According to TB. iii. 8. 17. 5 and ĀpÇS. xx. 11. 16; 17. 4 (cf. ÇB. xiii. 2. 7. 3; KÇS. xx. 6. 7) the first Mantra is the *apāvyahomamantra*, *apāvya* being explained as *apa-avya* 'needing no help'. It is used at the going round the victims with fire; cf. BÇS. xv. 28. The second Mantra is used as the wives of the king go round the horse; see TB. iii. 9. 6. 1 and ĀpÇS. xx. 17. 13. Possibly BÇS. gives a better idea of *apāvya* as it follows the carrying round of the fire by the sending away of the two sheep mentioned in TS. v. 6. 21; cf. ĀpÇS. xx. 17. 5.

[2] *mama* is unaccented as going with *vaso*, and is singular because each wife utters the same Mantra.

[3] Cf. KSAçvamedha, iv. 2; VS. xxii. 25. This and the next chapter are devoted to the Mantras accompanying offerings to the waters; see TB. iii. 8. 17. 5; ĀpÇS. xx. 11. 17; *dvāv apām saṁdhānām abhidhānāṁ ca*, BÇS. xv. 20.

[4] *pṛṣvābhyaḥ* is apparently so to be rendered with the comm. Cf. von Schroeder, VOJ. xx. 401. In KS. *pruṣṭābhyaḥ* is read; cf. Värtt. 1 on Pāṇini, iii. 1. 17. Weber, *Ind. Stud.* xiii. 97, suggests here *pruṣvābhyaḥ*.

[5] Here *samudra* must be the ocean as opposed to a river (*sindhu*). Cf. *Vedic Index*, ii. 431–433.

vii. 4. 14. To[1] waters hail!
To those that flow hail!
To those that flow around[2] hail!
To those that flow all about hail!
To those that flow swiftly hail!
To those that flow quickly[3] hail!
To those that flow wildly[4] hail!
To those that flow terribly[5] hail!
To the waters of earth[6] hail!
To those of the atmosphere hail!
To those of the sky hail!
To all hail!

vii. 4. 15. *a* Him[7] who is fain to injure the steed
Varuṇa punisheth.
Away the man, away the dog![8]

b I and thou, Vṛtra-slayer,
Have been united to win spoils;
Even the foe, O hero with the bolt,
Must think of us;
Good are Indra's gifts.[9]

c Thou hast surpassed in might, O Indra, on the earth;

[1] Cf. KSAçvamedha, iv. 3; VS. xxii. 25. The Mantras are part of the offerings to the waters. Cf. also TB. iii. 8. 18. 1-3.

[2] *parivā́hantībhyaḥ* refers, according to the comm., to such things as *āvartas* or whirlpools.

[3] *çíbham* the comm. take as *çobhanam*, 'beautifully', but it is merely a synonym of *çīghram*; cf. TS. v. 6. 1 *f*.

[4] As in the case of waters flowing from a hill (Sāyaṇa); *udgūrṇam* (Bhāsk.).

[5] The comm. interprets this as referring to waters in which wild beasts like *makaras* or dolphins are seen.

[6] *ámbhas*, *nábhas*, and *máhas* seem clearly to be used as technical terms for the three kinds of waters; see TB. *l. c.*

[7] Cf. KSAçvamedha, iv. 4, and for the first verse MS. iii. 12. 1; VS. xxii. 5. According to ĀpÇS. xx. 3. 12 *seq.* the first Mantra is used to accompany the slaying of a dog or dogs (the MSS. have *çunaḥ* or *çunam*: probably the former is a mistaken correction of the irregular second form) by a son of a Hetaira (*pauñçcaleya*), while with the second the Adhvaryu takes the hand of the sacrificer, and with the third the sacrificer speaks. The same account of the first is given in KÇS. xx. 1. 38-2. 2, and cf. ÇB. xiii. 1. 2. 9 with Eggeling's note; TB. iii. 8. 4. 1-3; BÇS. xv. 5, 6, who ascribes the taking of hands to the sacrificer and the Brahman.

[8] According to the comm. *yó* applies to the dog which wishes to slay the horse. But this is very unlikely. It makes the comm. take the last Pāda as meaning 'let this dog go and die'. It is curious that the comm. on TB. *l. c.* interprets the Sūtra (presumably ĀpÇS. as usual) as referring the words *paró mártaḥ paráḥ çvā́*, which according to Āp. accompany the casting of the dog below the horse (i. e. the sense is: 'Down with the man who would injure the horse just as this dog is cast down below the horse'), to the spots on the dog which with its two eyes make it a 'four-eyed' dog. But there is no trace of this. Cf. Eggeling, SBE. xliv. 279, n. 1.

[9] This is RV. viii. 62. 11, where, however, there is *yujyāva* for the unnatural *babhūva*—clearly a ritual alteration—and *maṅsate* for *maṅsatai* (for which cf. Macdonell, *Ved. Gramm.* p. 380, n. 8). KS. has *saṁsanuyāva variṣv ā* and *maṅsate*.

The regions comprehend not thy greatness ;
For with thine own strength thou didst slay Vṛtra ;
No foe hath found the end of thee in fight.[1]

vii. 4. 16. Homage[2] to the king!
Homage to Varuṇa!
Homage to the horse!
Homage to Prajapati!
Homage to the overlord!

Thou art an overlord; make me an overlord; may I be overlord of creatures.

Place me, place in me.[3]
To him that is driven near hail!
To him that is taken hold of hail!
To him that is sacrificed hail!

vii. 4. 17. *a* Let[4] the healing wind blow upon our cows,
Let them feed on strengthening herbs ;
Let them drink waters full of life and fatness ;
Rudra, be gracious to the food that hath feet.[5]

b Those which are of one, of various hues, or of like hue :
Those whose names Agni knoweth by sacrifice ;
Those which the Añgirases made here by devotion,
To those, O Parjanya, grant abundant protection.

c Those who offered to the gods their bodies ;
Those whose every form Soma knoweth ;
O Indra [1], place them in our pastures,[6]
Swelling with milk and rich in offspring.

d Prajāpati, bestowing these on me,
In harmony with all the gods[7] and Pitṛs,
Hath brought them, auspicious, to our pastures.
May we possess[8] their offspring.

[1] This is exactly RV. vii. 21. 6.

[2] Cf. KSAçvamedha, iv. 5. The Brāhmaṇa explanation is given at TB. iii. 8. 18. 3 ; 9. 16. 1, 2. The Mantras except the last three are used to accompany the Yavyahoma, while the last three are uttered to accompany the acts denoted ; see ĀpÇS. xx, 12. 11 ; 13. 1 ; 15. 6. In BÇS. xv. 36 they accompany ten Vāruṇāni offered after the second Avabhṛtha libation ; in 37 as Yavyāni they precede the offering to Sviṣṭakṛt in the cake offering in the animal sacrifice.

[3] The comm. renders this as referring to overlordship, but the comm. on TB. iii. 9. 16. 2 thinks that it means 'place me on this rite and place in me the fruit of this rite', which is certainly improbable.

[4] Cf. KSAçvamedha, iv. 6. The Brāhmaṇa is TB. iii. 8. 18. 3. The Mantras accompanying the oblation are called Gavya ; see ĀpÇS. xx. 12. 2 ; BÇS. xv. 37.

[5] The verses are RV. x. 109. 1–4 without variant.

[6] *goṣṭhá* is more general than merely 'stall', or *goçālā* as the comm. takes it ; see *Vedic Index*, i. 240 ; ii. 416.

[7] Or with the 'All-gods'. The sense is not certain.

[8] *sáṁ sadema* suggests the easy variant *madema* which the MS. C actually reads.

e Here is support, hail!
f Here is keeping apart, hail!
g Here is joy, hail!
h Here is delight, hail![1]
i The great.[2]
k The protecting.

vii. 4. 18. *a* What[3] was the first conception?
What was the great age?
What was the tawny one?
What was the smooth one?[4]
b The sky was the first conception.
The horse was the great age.
The night was the tawny one.
The sheep was the smooth one.[5]
c Who moveth alone?
Who too is born again?
What is a remedy for the cold?
What is the great enveloper?[6]

[1] For these cf. above, TS. vii. 1. 12 *c*; 18. *i–m*.

[2] See TS. i. 5. 11 *s* and *t*; in Pratīka also at vii. 1. 18 *g* and *h*.

[3] Cf. KSAçvamedha, iv. 7; MS. iii. 12. 19; VS. xxiii. 9–12, 53, 54, 61, 62. The Brāhmaṇa explanations are given in TB. iii. 9. 5. 1–5; ÇB. xiii. 2. 6. 10–17; 5. 2. 12–22. In the ritual the riddle (*brahmodya*) is spoken by the Hotṛ who asks the questions and the Brahman priest who replies, the former being at the north, the latter at the south of the Agniṣṭha, the sacrificial post in the middle of the twenty-one such posts; see ĀpÇS. xx. 19. 6, 7, and cf. BÇS. xv. 28, 29; MÇS. ix. 2. 3; KÇS. xx. 5. 20–22; 7. 10–15; ÇÇS. xvi. 5. 1–6; AÇS. x. 9. 1–3; LÇS. ix. 10. 8–14. For the *brahmodya* cf. Bloomfield, *Religion of the Veda*, pp. 216 *seq.*

[4] MS. and VS. xxiii. 91 and 53 differ in having *kā́ svid* with the feminine substantives. KS. has *bṛhadvayāḥ*, probably a mere error. Mahīdhara on VS. xxiii. 11 takes *váyaḥ* as 'bird', but this is improbable, and Harisvāmin on ÇB. xiii. 2. 6. 15 renders it *vārdhakam*, 'long life'; see Eggeling, SBE. xliv. 315, n. 1.

[5] KS., MS., and VS. agree in inverting the order of the last two Pādas of this stanza. *áviḥ* is difficult to interpret. TB. iii. 9. 5. 3 and ÇB. xiii. 2. 6. 16 render it as *çrīḥ*, and the comm. on TS. explains it also as *çrīḥ* because it 'helps (*avati*) all living creatures'. Bhāsk. has an alternative *vṛṣṭiḥ*. Mahīdhara, on VS. xxiii. 12, thinks that *aviḥ*, 'gentle', is an epithet of the earth, and interprets *çrīḥ* in the ÇB. as referring to the earth; and *pilippilā́* he interprets as 'slippery', as applying to the earth after rain (perhaps from *lip*, 'smear'). Harisvāmin also thinks *aviḥ* and *çrīḥ* apply to the earth, while *pilippilā́* he considers onomatopoetic (*rūpānukaraṇaçabda*) in the sense of 'beautiful', or 'shining'. Cf. Eggeling, SBE. xliv. 316. *piçaṅgilā́* is explained by Mahīdhara as *piçaṁ-gilā́*, 'beauty devouring', but *piçaṅga*, 'ruddy brown', suggests the real sense. The comm. here and on TB. prefer to see in it the sense of 'very beautiful', because of the moon and the Nakṣatras! Bhāsk. has *ṛyāmiçrarūpā*. ÇB. xiii. 2. 6. 17 takes 'night and day' as the two *piçaṅgilā*, which is curious.

[6] KS., MS., and VS. agree in exchanging the places of the Pādas b and d. VS. and ÇB. xiii. 2. 6. 13 have *kim u* and MS. *kim avāvápanam*, which probably stands for *kim u* (Bloomfield (*Vedic Concordance*, p. 326^b) says for *kim*, but this is not likely).

d The sun moveth alone [1].
The moon is born again.
Fire is the remedy for the cold.
Earth is the great enveloper.[1]

e I ask thee of the furthest end of the earth.
I ask thee of the navel of the world.
I ask thee of the seed of the strong horse.
I ask thee of speech's highest realm.[2]

f They call the altar-ground the furthest end of the earth.
They call the sacrifice the navel of the world.
They call Soma the seed of the strong horse.
(They call) the Brahman the highest realm of speech.[3]

vii. 4. 19. *a* O Ambā![4] O Ambālī! O Ambikā![5]

b No one leadest me.
The wicked horse is sleeping.

c O fair one, clad in fair raiment[6] in the world of heaven be ye two covered. . . .[7].

[1] This is without variant in KS., MS., and VS., showing that in the preceding verse the interchange of Pādas is a slip.

[2] This is RV. i. 164. 34; AV. ix. 10. 13, with slight variations in Pāda b, where RV. has *yátra bhúvanasya nā́bhiḥ*, and AV. *viçvasya bhúvanasya nā́bhim*, while AV. inverts the order of b and c, and spoils the metre by omitting *tvā* before *vṛ́ṣṇo*. VS. xxiii. 61 agrees with RV., and KS. with TS. MS. has not the verse. It is found in LÇS. ix. 10. 13 with the curious change *pṛchāmo*.

[3] TS. and KS. here differ from the other texts, while MS. has nothing corresponding. RV. i. 164. 35 has *iyáṁ védiḥ páram ántaṁ pṛthivyā́ḥ | ayáṁ yajñó bhúvanasya nā́bhiḥ | ayáṁ sómo vṛ́ṣṇo áçvasya rétaḥ | brahmā́yáṁ vācáḥ paramáṁ vyòma.||* VS. xxiii. 62 and LÇS. ix. 10. 14 agree, while AV. ix. 10. 14 inverts b and c, and in the latter has *viçvasya*, omitting *yajñó*.

[4] Cf. KSAçvamedha, iv. 8; MS. iii. 12. 20; 13. 1; VS. xxiii. 18–32. For the Brāhmaṇas see TB. iii. 9. 6. 3–7. 5; ÇB. xiii. 2. 8. 3–9. 9. The Mantras are used to accompany the rite in which the king's first wife lies down beside the horse as a spell for fertility; see ĀpÇS. xx. 17. 12 *seq.*; BÇS. xv. 29, 30; MÇS. ix. 2. 4; KÇS. xx. 6. 12–21; ÇÇS. xvi. 3. 34–4. 6; ĀÇS. x. 8. 9–13; LÇS. ix. 10. 1–4. The division of the verses is uncertain; Āp. ascribes *a* to the wife (*b* included); *e* to her; *c* (with *d*?) to the priest; *f* to him; then *g* and *h* to the queen. For Baudh. see below.

[5] VS. xxiii. 18 has *ámbe ámbiké 'mbālike*; MS. iii. 12. 20 *ámby ámbike ámbālike*. The formula is said while the Unnetṛ or Pratiprasthātṛ (KÇS. xx. 6. 12; ĀpÇS. xx. 17. 12) or Adhvaryu (BÇS. xv. 29) leads the wife of the king up to fan the slain horse, and she lies down. If this is so the words mean no more than 'lady' (literally 'mother'). Bhāsk. takes *a* and *b* as said to herself by the wife. But the number three is curious and there seems force in Weber's view (*Ind. Stud.* i. 183) that the three minor queens are so addressed by the Mahiṣī. The next words may then refer to the queen as willing to go, 'no one leads me (against my will)', and this is in harmony with the common view that a victim should offer itself willingly. Cf. Eggeling, SBE. xliv. 322. But the later verses with *yabhati* suggest that it merely means 'no one is taking me' (as a bride). The verse is not said by the Adhvaryu; Caland's punctuation in BÇS. is wrong.

[6] The VS. and MS. have quite a different reading, *súbhadrikāṁ kāmpīlavāsinīm*, which must go with the preceding verse, and can only be rendered 'Subhadrikā,

l When the deer eateth grain,
He deemeth not his flock fat.
When the Çūdrā woman is the loved of the Aryan,
She seeketh not wealth for prosperity.[8] . . .[9]

q Dadhikrāvan have I sung,
The swift strong horse.
May he make our mouths fragrant;
May he lengthen our days.[10]

r Ye waters are healing;
Further us to strength,
To see great joy.[11]

s The most auspicious flavour that is yours
Accord to us here
Like eager mothers.

t To him may we come with satisfaction,
To whose dwelling ye quicken us,
O waters, and propagate us.

vii. 4. 20. *a* Bhūḥ![12] Bhuvaḥ! Svar!

dwelling in Kāmpīla', as Weber takes it; cf. also *Vedic Index*, i. 149; Bhāsk. gives both versions. The reading of TS. is also that of KS., TB., and ĀpÇS. and BÇS., and *kámpīlavāsini* must refer to some sort of garment with which the queen is covered as the ritual indicates (*tārpya*); cf. *kambala*. The Mantra is used while the priest covers the queen and the horse. With *d* the queen takes on her lap the *çepha*, and says *e*; *f* is said by the Adhvaryu as is also *g*; *h* by the queen; *i* by the sacrificer, *k* by the queen, according to Baudh.

[7] The next verses are hardly translatable. See Eggeling, SBE. xliv. 323 *seq.* The Sūtras recognize the obscenity of the passage: the queen is reluctant and complains.

[8] The comm. evidently does not understand this passage; the sense must be that if a wild deer eats the corn, the flocks or herds are not fattened. The subject of *manyate* is uncertain: according to Eggeling (SBE. xliv. 326), following the comm., it is the deer (*hariṇo* in VS. xviii. 30), but it may be the owner. *paçú* is a curious neuter, but is protected by the metre: the sense is perhaps contemptuous; cf. St. Petersburg Dictionary, *s. v.*, and above, TS. v. 1. 5, n. 1. The sense of *ná póṣāya dhanāyati* is vague: the subject may be 'she' as taken by the comm. She is delighted in her master, and takes no thought of wealth. Eggeling prefers the view that the Arya (taken by ÇB. as Vaiçya) is the subject; or again the Çūdra may be the subject, but this is not probable. On any theory it is difficult to see much point in the verse. Bhāsk. gives a series of guesses. Baudh. puts it in the mouth of the Vāvātā; the queen replies with *m*.

[9] For this cf. Eggeling, SBE. xliv. 386. The verses (*n* and *o*) are alternately spoken by the Parivṛktī wife and the Mahiṣī, who complains or grumbles at the horse, who lies asleep and does not unite with her. On the other hand Āp. ascribes *i*, *l*, *n* (and *o*?) to the wives, the Mahiṣī making the responses.

[10] This verse is spoken apparently by all the wives, ĀpÇS. xx. 18. 7. See for it TS. i. 5. 11 *l*. Baudh. gives it to all the *gaṇas*, i. e. the attendants included.

[11] These verses accompany the purifying of themselves by the women, ĀpÇS. xx. 18. 7. See for them TS. iv. 1. 5. 1. Baudh. ascribes the purification to the chief queen, and puts *q* after *s–t*.

[12] Cf. KSAçvamedha, iv. 9; MS. iii. 12. 18, 19; VS. xxiii. 5–8. For the Brāhmaṇa explanations see TB. iii. 9. 4. 1–8; ÇB. xiii. 2. 6. 1–8. In the ritual Mantra *a* accom-

b Let the Vasus anoint thee with the Gāyatrī metre. Let the Rudras anoint thee with the Triṣṭubh metre. Let the Ādityas anoint thee with the Jagatī metre.

c As the wind hath gone to the waters,
Indra's dear body,
By that path, O praiser,
Bring back to us the horse.[1]

d O thou that hast barley, that hast grain, (bring) renown for me;

e For barley, for milk, this food eat, O ye gods; this food eat, O Prajāpati.[2]

f They yoke the tawny ruddy one,
Which goeth round them that stand;
The lights shine in the sky.[3]

g They yoke his dear steeds
On either side of the chariot,
Dark, strong, bearing heroes.[4]

h Making a banner for that which hath none,
Form for the formless, O ye men,
Thou wert born with the dawns.[1]

panies the fastening of *maṇis* of gold, silver, and *sāmudra*, on the horse by the Mahiṣī, Vāvātā, and Parivṛktī respectively, the places being before the place where the yoke rests, below that and the buttocks, and below the buttocks. Mantra *b* is said to accompany the anointing of the horse with substances of bdellium, of *kasāmbu* (cf. AV. xviii. 4. 37, which is partly explained by this), and of *maustakṛta* (unknown sense). Mantra *c* accompanies the leading round of the horse after it has tasted water. Mantras *d* and *e* are used when the wives cast down the remains of the food offerings to the horse. Mantra *f* accompanies the yoking of the horse, *g* of two side horses, and *h* the fixing of the flag of the car; see ĀpÇS. xx. 15. 6–13; 16. 19, 20; 16. 1–3, and cf. MÇS. ix. 2. 3; KÇS. xx. 5. 10–18; BÇS. xv. 24 (*c*, *f–h*), 26 (*d*, *e*).

[1] MS. and VS. agree in reading *ágan̄gan*, *priyám indrasya*, and *anena* in place of the text of TS. and KS. *ágamat* is not satisfactory, for the sense is really past rather than proximate past.

[2] Here again TS. and KS. differ from MS. and VS., which omit *yáço mamā3m* and have *yávye gávye* and transpose *devāḥ* and *ánnam*. Mahīdhara is content to see in the words *lājīn* and *çācīn* accusatives, and so ÇB. xiii. 2. 6. 8, but here at any rate they are vocatives with the double accent of Pluti; see Whitney, JAOS. ix. 323, 324. MS. in von Schroeder's ed. has *lā́jī 3* and *çā́cī 3*, which seem rather to be slips for *lā́jī3n* and *çā́cī3n*. Bhāsk. has *mamā́ 4m*. The forms *yavyā́yai* and *gavyā́yai* may, of course, have ablative sense as well as dative, and this would suit the context quite adequately.

[3] The exact sense of this verse, RV. i. 6. 1, is very obscure. See Oldenberg, *Ṛgveda-Noten*, i. 4 *seq.*, who differs considerably from Max Müller, SBE. xxxii. 14 *seq.* The form *tasthúṣaḥ* is clearly accus., not nom. or abl.; cf. Macdonell, *Ved. Gramm.* pp. 235, n. 20; 236, n. 7; Whitney, PAOS. May, 1876, pp. xxi, xxii.

[4] This is RV. i. 6. 2. The view of ĀpÇS. xx. 16. 1, 2, is that there are four steeds, the horse being on the right side of the pole. But three seems a more likely number in every way. BÇS. xv. 24 and xi. 6 seems to regard the first horse as the *dakṣiṇa-yogya*, the other two as the *uttarayogya*, left of which (*uttarataḥ*) the Praṣṭi is placed. This assures that the Praṣṭi was not a 'spike horse' in this case; cf. *Vedic Index*, ii. 515.

vii. 4. 21. To[2] expiration hail!
To cross-breathing hail!
To inspiration hail!
To sinews hail!
To ligatures[3] hail!
To surrounding ligatures hail!
To joints hail!
To joinings[4] hail!
To bodies hail!
To the sacrifice hail!
To the sacrificial gifts hail!
To heaven hail!
To the world hail!
To all hail!

vii. 4. 22. To[5] the bound hail!
To the unbound[6] hail!
To the fastened hail!
To the unfastened hail![7]
To the yoked hail!
To the unyoked[8] hail!
To the well-yoked hail!
To the unyoked[8] hail!
To the one set free hail!

[1] It is very unlikely that the original reference is to the raising of a banner, but it is clearly so understood by TB. iii. 9. 4. 3. *maryā*, explained as *maryāḥ* in the Pada text, is of uncertain meaning. Max Müller (SBE. xxxii. 30) contends that it is a particle as it is classed with the Nipātas by the *Vājasaneyi Prātiçākhya*, ii. 16. Pischel (*Ved. Stud.* i. 61 *seq.*) supports this view, but the sense, 'O men', is adequately defended by Oldenberg, *Ṛgveda-Noten*, i. 9, 10. Lanman (JAOS. x. 389) sees in it a voc. sing. with metrical lengthening. Kluge (KZ. xxv. 309) suggests that it be taken as a dative in *ai*, and so Aufrecht, *Festgruss an Böhtlingk*, p. 2. But the evidence is quite insufficient to support so strange a form. Roth (KZ. xxv. 602), to avoid the occurrence of a second person and a plural, suggests the reading *ajāyata*, but this is not necessary. The poet addresses his audience, and apostrophizes the god.

[2] Cf. KSAçvamedha, iv. 10. There is no precisely parallel passage in either MS. or VS., though of the individual Mantras some are often found elsewhere. Cf. above, TS. vii. 1. 19. 1; KSAçvamedha, i. 10; MS. iii. 12. 8, 20; VS. xxii. 23; xxiii. 18; xxxix. 3. The Mantras accompany the Annahoma, and the rite bears the technical name of Saṁtatihoma; see TB. iii. 8. 18. 3; ĀpÇS. xx. 12. 3. BÇS. xv. 29 recognizes seven Prāṇa libations.

[3] *saṁtānāḥ* is explained by the comm. as *çākhānādyaḥ* and *párisaṁtānāḥ* as *upaçākhānādyaḥ*, and this is a reasonable sense.

[4] For *saṁdhāna* cf. TS. vii. 5. 25. 1.

[5] Cf. KSAçvamedha, v. 1. Neither MS. nor VS. has any parallel passage. The horse is addressed in these Mantras, and the ceremony is called the Pramuktihoma; see TB. iii. 8. 18. 4; ĀpÇS. xx. 12. 4.

[6] This refers to the binding and freeing at the *ārohaṇa*, according to the comm.

[7] This refers to fastening by the ropes, according to the comm.

[8] *údyuktāya* is practically synonymous with *áyuktāya*.

To the one let go hail!
To that which moveth crookedly[1] hail!
To that which moveth around hail!
To that which moveth together hail!
To that which moveth along hail!
To that which goeth hail!
To that which riseth hail!
To that which standeth hail!
To all hail!

PRAPĀṬHAKA V

The Gavām Ayana

vii. 5. 1. The[2] cows performed that Sattra, being hornless, with the desire, 'May horns be born to us.' For ten months they performed it, and then horns were born, and they ceased (the rite), (saying), 'We have obtained (our desire).' Then those whose horns were not born ceased (the rite) after making up the year, (saying), 'We have obtained (our desire).' Both those which obtained horns and those which did not ceased, (saying), 'We have obtained (our desire).' The year is the cows' Sattra [1], and those who knowing thus perform the year (sacrifice) are prosperous. Therefore a hornless cow has pleasure[3] during the two months of the rainy season, for that is won for it by the Sattra. Therefore whatever is done in the house of one who performs for a year (a Sattra), that is done completely, successfully, and adequately. Those who perform the year (Sattra) are swimming on the ocean. He who does not see the further bank of the ocean cannot get out from it. The ocean is the year [2]. Its further banks are the two Atirātras. Those who knowing thus perform the year (Sattra) reach the end without injury. The former Atirātra is this (earth), the latter is yonder (sky); the former is mind, the latter speech; the former expiration, the latter inspiration; the former the commencement, the latter the end. The Atirātra is a Jyotiṣṭoma, of Vaiçvānara;[4] verily they put light before them, to reveal the world of heaven. There is a fore-

[1] The various forms of *vañc* are said by the comm. to refer to the movements of a ridden horse, while the other words apply to the horse's own movements. But this view can hardly be correct.

[2] Cf. KS. xxxiii. 1, 2; PB. iv. 1. 1-3. 7; AB. iv. 17.

[3] *prītiṁ prāpya* is the version of the comm. of the mysterious *pártvā*, who explains that in the months of the rains those cattle which have long horns have any amount of trouble, as, when they lay their heads on the ground, the weight of their horns causes them trouble, while the hornless ones have no trouble. Bhāsk. has *prītvā* only. Böhtlingk (BKSGW. 1897, pp. 45–47) suggests *parītvá*, from *pará*, 'pedens'. He had thought of *pūrtvá*, 'having made complete' the months.

[4] *vaiçvānareṇa dṛṣṭaḥ* according to the comm. The real sense is of course 'pertaining to Agni Vaiçvānara'.

offering, accompanied by the Caturvinça Stoma.[1] The year has twenty-four half-months [3]; verily as they go on they find support in the year. There are three hundred and sixty Stotriyās;[2] so many are the nights of the year; verily they attain both forms of the year.

They perform (the rites of) the next days for rest, for safety. There are six-day periods. The year has six seasons; verily they find support in the seasons, the year. The Go and the Āyus (Stomas) are the Stomas in the middle; verily they place a pair in the middle of the year [4] for procreation. On either side there is the Jyotiṣṭoma.[3] It is the releasing; verily the metres are released; verily also they go to the world of heaven with the six-day (rite) which has a Jyotiṣṭoma on either side. The theologians say, 'They sit;[4] by what path do they go?' One should reply, 'By the path that leads to the gods. The path that leads to the gods is the metres, the Gāyatrī, Triṣṭubh, and Jagatī. The Gāyatrī is the Jyotiṣṭoma, the Triṣṭubh the Goṣṭoma, the Jagatī the Āyuṣṭoma. In that there are these Stomas, so do they go by the path that leads to the gods [5]. There is used the same Sāman.[5] The Sāman is the world of the gods; verily they leave not the world of the gods. There are used various verses. The verses are the world of man; verily they keep mounting one world of gods after another from the world of men. There is the Brahman's Sāman as the Abhivarta[6] to win the world of heaven. There is the Abhijit (day)[7] for the gaining of the world of heaven. There is the Viçvajit (day)[8] for the gaining of all. Month by month they perform the Pṛṣṭhas, month by month the Atigrāhyas are drawn; verily in each month they place strength, for the support of the months. They perform the Pṛṣṭhas in the latter part of the month. Therefore it is on the top that the plants bear fruit.[9]

vii. 5. 2. The[10] cows performed that Sattra, being hornless and desiring to obtain horns. For ten months they performed it, and then horns appeared.

[1] The Prāyaṇīya day is the day after the preceding Atirātra, and bears the name because it precedes the months of the sacrifice.

[2] i. e. 15 Stotras of 24 Ṛcs each = 360.

[3] The first and last days of the six are Jyotiṣṭoma days.

[4] This is not a case of the omission of the relative, as the comm. is inclined to take it: the sense is 'they sit (perform); by what do they go', but it shows the way in which cases like AA. ii. 6 (where see Keith's note) arise.

[5] In each day there is the same Sāman in the Pṛṣṭha Stotra, the Bṛhat or Rathantara, but different verses are used for the one tune.

[6] The other versions have Abhīvarta as the name of the Sāman. It is usually so styled and covers many varieties, being used with various verses; see *Ind. Stud.* iii. 203; below, TS. vii. 5. 7; p. 625, n. 3.

[7] The day is that preceding the three Svara Sāman days just before the Viṣūvant day.

[8] The day is that following the three Svara Sāman days following the Viṣūvant day.

[9] This is probably the sense of *upáriṣṭāt*.

[10] Cf. KS. xxxiii. 1; PB. iv. 1. 2. The point of this chapter is merely that a Sattra may occupy ten or twelve months. Some cattle obtained horns by ten months' sacrifice, some by twelve, and some not at all, but still they won strength. The theories of Shamasastri, based on this

They said, 'We have gained (them), let us cease (the rite), for we have attained the desire for the sake of which we began (the rite).' But others[1] said, either half of them or as many as might be the case, 'Let us perform (the rite) for these months, the eleventh and the twelfth,[2] and when we have made up the year, let us cease' [1]. In their case their horns grew in the twelfth month. Whether by faith, or by lack of faith—that is, those which have no horns—both indeed were prosperous, those which gained horns and those which won strength. He who ceases after ten months[3] is prosperous, and he who ceases after twelve also, if he knows thus. They go by their feet, and he who goes by his foot attains (what he seeks). The Ayana is successful, and therefore is it productive of cows.

vii. 5. 3. They[4] perform the Pṛṣṭhas in the first month, they perform them in the middle month, they perform them in the last month. They say, 'In the case of a cow which they milk thrice a day, she yields sparingly at the latter two milkings;[5] how then can she be milked who is twelve times milked?' Having made up the year, they should perform the Pṛṣṭhas once in the last month; verily the sacrificers win the sacrifice and cattle. It is an ocean [1] without a near or a further shore that they enter upon who perform the year (rite). If they employ the Bṛhat and the Rathantara Sāmans, it would be as if they were to provide a boat in the middle of the ocean. Going continuously with the Bṛhat and the Rathantara they obtain support. The union[6] is milked for all desires; thus the sacrificers obtain all desires.

vii. 5. 4. The[7] Ṛcs are the same. The Ṛcs are the world of men; verily they leave not the world of man. There are different Sāmans; the Sāman is the world of the gods; verily they descend from the world of the gods

and other chapters (see his *Gavām Ayana*), may be disregarded as wholly groundless.

[1] Weber conjectures for *tvai, tvāḥ*, i.e. removing the accent of the Saṅhitā *tvā́* explained in the Pada as *tú vai* (TPr. v. 13); it is perhaps so, but not necessarily; cf. *Ind. Stud.* xiii. 97. KS. has *tvā*, but the passage is unaccented.

[2] This usage is illustrated by Weber (*Ind. Stud.* xiii. 113, n. 2) from KS. xxxiii. 3; ÇB. iv. 5. 7. 2; xi. 6. 3. 5; xiv. 6. 9. 3; xii. 3. 2. 2; PB. vi. 2. 5, as well as from the parallel passages KS. xxxiii. 1; PB. iv. 1. 2.

[3] *māsú* must be equivalent to *māḥsú* read in the parallel KS., which probably should be restored in the text.

[4] Cf. KS. xxxiii. 5. The Pṛṣṭhyas can be performed on three months, or on the last in the Dvādaçāha only, in which case the other months have the Abhiplava Ṣaḍaha not the Pṛṣṭhya Ṣaḍaha. Cf. ApÇS. xxi. 16. 19, 20; BÇS. xvi. 16.

[5] Cf. Geldner, *Ved. Stud.* iii. 112. If the Pṛṣṭhya were performed each month, there would be twelve milkings.

[6] *saṁdhi* means, according to the comm., a cow which yields milk even for a strange calf, or a cow, *sakṛddohyā*. There is also the reference to the Sandhi Stotra of which the Bṛhat and Rathantara form the parts. Cf. Eggeling, SBE. XLI. xviii, xix, 12.

[7] In the second half of the year the whole order of the sacrifice is reversed. The Jagatī metre begins instead of the Gāyatrī, the Āgrayaṇa commences, instead of ending; the Rathantara yields to the Bṛhat, &c. See BÇS. xvi. 17, 18.

to one world after another of men. They first use the Jagatī, and the metres descend from the Jagatī, the cups from the Āgrayaṇa, the Pṛṣṭhas from the Bṛhat, the Stomas from the Trayastrinça. Therefore the younger descends before an elder. The Viçvakarman cup[1] is drawn; verily by it the sacrificers win all rites. The cup for Aditi [1] is drawn. Aditi is this (earth); verily they rest on this (earth). The one and the other are drawn, for pairing, for propagation. Of old Prajāpati created offspring by means of the ten-night (rite); in that the ten-night rite is performed, the sacrificers create offspring. Udaṅka Çaulbāyana[2] has declared the ten-night rite to be the prosperity of the Sattra, and the ten-night rite serves for the prosperity of the Sattra. Verily also whatever is done wrongly in the earlier days, this serves to atone for it.

vii. 5. 5. If[3] two libations are offered simultaneously, then one should perform the early litany in the advanced part of the night. He who does it first wins the speech, the gods, and the metres (of the others). The strophe should contain the word 'strong (*vṛṣan*)';[4] verily he takes Indra away from their morning pressing. Or rather they say, 'The strophe at the beginning of each pressing should be of this kind'; verily he takes Indra away from each of their pressings.

For entry, for rest, for the overcoming, of the Gāyatrī, of the Triṣṭubh, of the Jagatī, of the Anuṣṭubh, of the Paṅkti, hail!

Entry and rest are the metres; verily by the metres [1], he takes away their metres. One should recite the Sajanīya hymn;[5] one should recite the Vihavya hymn;[6] one should recite the Kayāçubhīya hymn of Agastya.[7] This indeed is so much as that; verily he takes away so much as is theirs. If at the early pressing the bowl is broken, they should sing verses addressed to Viṣṇu and containing the epithet Çipiviṣṭa.[8] Whatever in the

[1] There are two Atigrāhyas, one the Viçvakarman and the other on the next day, the Aditi Graha.

[2] See above, TS. vii. 4. 5. 4.

[3] Cf. TS. iii. 1. 7. 1, 2; KS. xxxiv. 4; ÇB. iv. 5. 10. 7; PB. ix. 4. 1–18; 5. 1; 2. 9, 10, and see also ÇÇS. xiii. 5. 1–16; 12. 1; KÇS. xxv. 14. 8–18; 12. 22; BÇS. xiv. 4.

[4] In the Prakṛti the Pratipad is *ā́po revatīḥ kṣáyathā hi vásvaḥ*, RV. x. 30. 12.

[5] That is RV. ii. 12. 1 in place of the hymn, RV. i. 32. 1 of the Niṣkevalya Çastra.

[6] That is RV. x. 128. 1 in place of the hymn, RV. i. 89. 1 of the Vaiçvadeva Çastra.

[7] In the place of RV. x. 73. 1 in the Marutvatīya Çastra. Weber points out that as there is no other Kayāçubhīya than Agastya's, RV. i. 165, the addition of the name (so KS., PB.) is curious. The comm., however, admits as an alternative explanation the view that the hymns are not in place of those enumerated, but that each one should be recited in front of the ordinary Çastra at the beginning of each set of Çastras.

[8] The epithet is of unknown sense; the comm. makes *çipi* = *paçu*; Geldner (*Ved. Stud.* iii. 81 n.) thinks of the Vāmana as meant (cf. MS. ii. 2. 13 *yát kṣodiṣṭhám tát çipiviṣṭám*); Johannson (*Solfägeln i Indien*, pp. 12 *seq.*, followed by Charpentier, VOJ. xxv. 427) finds *liṅga* in *çipi*, a view supported vaguely by *Nirukta*, v. 7.

sacrifice is redundant, is redundant with regard to Viṣṇu Çipiviṣṭa; verily Viṣṇu Çipiviṣṭa places the redundant in the redundant. Verily having obtained the redundant by the redundant, they win it. If it is broken at the midday pressing, they should make the Sāman have the Vaṣaṭkāra as its finale. The support of the sacrifice is the Vaṣaṭkāra; verily they make the Sāman obtain support. If it breaks at the third pressing, the same thing (should be done).

vii. 5. 6. Having[1] made up the month with the six-day periods,[2] they leave out a day, for they behold the months by the six-day periods. Having made up the months with the half-months, they leave out a day, for they behold the months by the half-months. Having made up the months by the new moon night,[3] they leave out a day, for they behold the months by the new moon night. Having made up the months by the full moon night, they leave out a day, for they behold the month by the full moon night. He who pours (liquid) into a full (vessel) wastes the liquid; he who pours out from a full (vessel) [1] places breath in it. In that, having made up the months with the full moon night, they leave out a day, they place breath in the year, and the performers of the Sattra breathe along it. If they did not leave out a day, then the year would fall asunder, as falls asunder a skin bag tied tight,[4] and they would be ruined. In that, having made up the months with the full moon night, they leave out a day, they place out-breathing in the year, and the performers of the Sattra breathe out along it [2], and are not ruined. At the full moon (the Soma) of the gods is pressed. In that, having made up the months with the full moon night, they leave out a day, with the sacrifice to the gods they go to another sacrifice. They cleave asunder the sacrifice, in that (after performing it) as a series of six-day rites they leave out a day. They offer an animal for Prajāpati. Prajāpati is all the gods; verily with the gods do they offer the sacrifice. They leave the pressing [3], who leave out the day. The Sāmnāyya is the fourth pressing. Because there is the Sāmnāyya, they do not leave the pressing. They partake of it after uttering the invocation, for they have this then as their Soma drink. The deities who share in the pressings of those who leave out the day go to their places; they offer the sacrificial cakes in each of the pressings; verily they win the deities who share in the pressing from their several places.[5] (They offer the cakes)

[1] Cf. ÇÇS. xiii. 20. 1-20; KÇS. xxiv. 7. 23, 24. This chapter gives the Utsarginām Ayana.

[2] i.e. five periods of six days each (Abhiplava Ṣaḍaha) or four Abhiplava Ṣaḍaha and a Pṛṣṭhya Ṣaḍaha.

[3] This section seems to contemplate the ending of the month either with the new moon or the full moon as alternatives, showing that neither the *pūrṇimānta* nor the *amānta* reckonings was in exclusive use. Cf. *Vedic Index*, ii. 157, 516.

[4] The point is presumably that the bag is tied so tight that it bursts.

[5] Cf. Wackernagel, *Altind. Gramm.* II. i. 325.

on eight potsherds at the early pressing, on eleven potsherds at the midday pressing, and on twelve potsherds at the third pressing; verily they obtain and win the metres. They offer an oblation to the All-gods at the third pressing. The third pressing belongs to the All-gods; verily they leave not the third pressing.

vii. 5. 7. The[1] theologians consider, 'Should (a day) be left out, or should it not be left out?' They say, 'It should be left out.' They say, 'It should be left out at the new moon and at the full moon, for these two guide the sacrifice.' 'These two must not be left out,' they say, 'for these two determine the dependent[2] sacrifice.' '(The day) should be left out on the first Vyaṣṭakā,'[3] they say, 'for this is what rends the month.' They should not leave out a day which is appointed[4] [1]. If they should leave out one which is appointed, they should leave it out on the seventh day after making up the months with six-day periods, whatever be the recurrent position which it occupies in the course of the six-day period.[5] They should then offer to Agni, with the Vasus, a cake on eight potsherds, to

[1] Cf. KS. xxxiii. 7; there is a vaguely similar chapter in PB. iv. 10 (cf. *Anupada Sūtra*, vii. 11), where the omission is decided on, by the analogy of a bladder which is too tightly distended. Cf. BÇS. xvii. 22; ĀpÇS. xxi. 24, 25.

[2] The new and the full moon are important not merely for the great sacrifices named from them, but also for the sacrifices which form minor portions of the Gavām Ayana and so cannot be left out, according to this view. For the importance of the new and full moon cf. TS. ii. 5. 6. 5.

[3] The Vyaṣṭakā is defined by the comm. as the first day of the dark half of the month, for which he cites TB. i. 8. 10. 2, where the Paurṇamāsī and the Vyaṣṭakā are contrasted; cf. ĀpÇS. xviii. 22. 14. The epithet *prathamā* he explains because the dark half of the month comes first, i.e. reckoning the month as ending with full moon, the day omitted being the first of the month (cf. Weber, *Naxatra*, ii. 345, n. 4). Bhāsk. says it is the eighth day of the dark half, and this accords with *aṣṭakā*. The term is curious and the exact origin uncertain. *eṣa* in this passage is a case of the usual attraction to this pred. and *māsáḥ* is gen. not nom. as the comm. takes it, according to the account; cf. Weber, *Ind. Stud.* xiii. 94, 95.

[4] i.e. according to Sāyaṇa such a day as the Mahāvrata or Viṣūvant which has special rites appointed for it. The comm. offers another version of the text, reading the previous clause with the words *nā́diṣṭam út sṛjeyuḥ*. Since the month would be mutilated by omitting such a day, they should not do so, but this gives no real force to *ādiṣṭam*.

[5] The comm. explains this passage to mean that if they wish to omit a specified day, they should omit a day such as occurs in the recurrent middle of the six-day period, not the Viṣūvant or Mahāvrata. It is impossible to get any very satisfactory sense out of this. His idea may have been that if the day to be left out is a Jyotis day (being the first of an Abhiplava Ṣaḍaha), then that day is left out in each case from the beginning of the next month, and so presumably if any other day were taken, the same day would be omitted. ĀpÇS. xxi. 25. 2–4 recognizes the omission of five Jyotis days before the Viṣūvant, and after it of four Trayastriṅça days (being the beginning of reversed Pṛṣṭhyas) and a Jyotis in the twelfth or Saṁbhārya month, which begins with two Abhiplavas reversed. The comm. thinks *yā́dṛçam* is equivalent to *yā́dṛçe*, but the latter is possible sense, 'on whatever day of recurrence (*paryāplā́vá*) in the middle.' KS. has the same text but

Indra curds, to Indra with the Maruts a cake on eleven potsherds, to the All-gods a cake on twelve potsherds. The early pressing[1] belongs to Agni with the Vasus; in that they offer to Agni with the Vasus a cake on eight potsherds, they make the god share in it [2], and they approach the pressing with eight. In that the curds belong to Indra, they do not shut out Indra from a share. The midday pressing belongs to Indra with the Maruts. In that they offer to Indra with the Maruts a cake on eleven potsherds, they make the god share in it, and they approach the pressing with eleven [3]. The third pressing belongs to the All-gods with the Ṛbhus. In that they offer to the All-gods a cake on twelve potsherds, they make the gods share in it, and they approach the pressing with twelve. They offer a beast to Prajāpati—Prajāpati is the sacrifice—that the sacrifice may not be abandoned. For six months (as they go) hence[2] the Brahman's Sāman should be the 'victorious'.[3] The 'victorious' is the holy power (Brahman); verily they go winning the world of heaven by the holy power (Brahman); for the world of heaven is as it were opposite from hence. When they come thence the Brahman's Sāman for six months should be[4] 'O Indra, bear us strength, as a father to his sons. Guide us, O thou that art much invoked, on our path. Living, may we attain the light.' The light is this world, the light is offspring; verily they come, gazing on this world by repeating the verse.

vii. 5. 8. When[5] the gods had come to the end, their power and strength

adds *iti* after *sampadyata*: it would be interesting to know how the editor construes it. Bhāskara's view seems to be: *nâdiṣṭam út sṛjeyuḥ* is 'where once any day is omitted, then they should not omit it for the second time'. Then if a day is omitted (as a Soma day), being the day in the middle of a set of six in the series (*paryāvṛttau vartamānāyām*) on which the *aṣṭamī* falls, it is not to be omitted again, but the day to be omitted must be a different one, being the first in the next set of six. Possibly the sense is that the *aṣṭamī* is not to be adopted, but instead the first day of each month, after the first; *âdiṣṭam* is so vague as to render no sense certain.

[1] Cf. Bloomfield, JAOS. xvi. 10, for the metres and the pressings.

[2] To the heavenly world.

[3] The Abhīvarta (as it is usually spelled) of the Sāmaveda is based normally on RV. viii. 88. 1; see SV. i. 236; ii. 35; Geya Gāna, vi. 1. 34; Ūha Gāna, vi. 2. 14; above, TS. vii. 5. 1, p. 620, n. 6. The Brahman's Sāman is one sung in correspondence to verses recited by the Brahman priest or the Brāhmaṇācchaṅsin (cf. Weber, *Ind. Stud.* x. 24, 25, 104, 109). It forms the third Pṛṣṭha Stotra of the midday pressing, corresponding to the Çastra of the Brāhmanācchaṅsin (cf. Eggeling, SBE. XLI. xvi; xliii. 154).

[4] RV. vii. 32. 26; AV. xviii. 3. 67; xx. 79. 1; SV. i. 259; ii. 806, all of which, with KS. xxxiii. 7, have *ṇo*, not *no* as TS.

[5] Cf. TB. i. 2. 6. 1–6; KS. xxxiv. 5; ÇB. iv. 6. 9. 11; PB. v. 4. 1–5. 14, and see for the Mahāvrata, ĀpÇS. xxi. 16. 1–20. 8; BÇS. xvi. 20–23; ÇÇS. xvii. 6. 1, 2; 14. 13–17. 19; KÇS. xiii. 3. 1–41; LÇS. iii. 12. 1–iv. 3. 23; Anupada Sūtra, vii. 10. The chapter deals with one or two points in connexion with the Mahāvrata Sāmans; cf. Friedländer's ed. of the *Çāṅkhāyana Āraṇyaka*, p. 37, and for the Mahāvrata, Keith, *Çāṅkhāyana Āraṇyaka*, pp. viii–xi, 72–85.

departed. They won them again by the Kroça (Sāman),[1] and that is why the Kroça has the name. In that they sing the Kroça at the end of the pit, they win power and strength at the end of the sacrifice. They sing the Sattrasyarddhi (Sāman)[2] at the end of the Āhavanīya; verily, making Agni a witness, they advance to prosperity. They sing the Prajāpater Hṛdaya[3] within the shed; verily they win his favour. They sing the Çloka (Sāman)[4] in front of the Sadas [1], the Anuçloka (Sāman) behind; verily fame is their portion at the end of the sacrifice. The Adhvaryu[5] sings nine (verses). Nine are the breaths in man; verily he places breaths in the sacrificers. All of them are addressed to Indra; verily he places power (*indriya*) in the breaths. He sings without the Pratihāra.[6] Therefore a man can contract all the other members (of the body) except the head, but the head not. The Rathantara (Sāman)[7] has the Pañcadaça (Stoma); verily they win power. The Bṛhat[8] has the Saptadaça [2], for the winning of food; verily also they are propagated by it. The Bhadra (Sāman)[9] has the Ekaviñça (Stoma) with Dvipadā verses, for support. The wives (of the sacrificers) sing, for offspring, for propagation. Prajāpati created offspring; he desired, 'May I gain the kingship over them.' He obtained the kingship over them by the Rājana (Sāman),[10] and that is why the Rājana has the name. In that there is the Rājana, the sacrificers obtain the kingship over offspring. It has the Pañcaviñça (Stoma), to win Prajāpati [3]. They sing five (verses) standing; verily they win the world of the gods; five sitting; verily they win the world of men. These come to ten; the Virāj is of ten syllables, the Virāj is food; verily they win food by the Virāj. In five places they sing sitting down; there are five quarters; verily they rest on the quarters. They come up each before one verse has been sung;[11] verily they bear food from the quarters. The Udgātṛ sings these (verses); verily having borne food from the quarters [4] they place glory in themselves. Therefore one breath protects all the limbs. Therefore, just as a bird about to fly upwards raises its head aloft, so the sacrificers are highest among people. The Udgātṛ mounts a throne;[12]

1 For this Sāman cf. PB. xiii. 5. 3; SV. i. 570; ii. 363.

2 For this Sāman cf. PB. v. 4. 7 with comm.; SV. Āraṇya Gāna, iv. 1. 4.

3 For this Sāman cf. PB. v. 4. 4; SV. Āraṇya Gāna, v. 2. 15.

4 See PB. v. 4. 10; SV. Geya Gāna, xii. 1. 1, 3.

5 For this cf. PB. v. 6. 2 *seq.*

6 That is, omitting the usual fourth part of the Sāman, the Pratihāra; see Hillebrandt, *Rituallitteratur*, pp. 100, 104, n. 23.

7 See PB. ii. 4–6; SV. Ūhya Gāna, i. 1. 1; Eggeling, SBE. XLI. xiv, xv.

8 See PB. ii. 7–13; SV. Ūhya Gāna, i. 1. 2.

9 See PB. xv. 12. 6; SV. Āraṇya Gāna, iii. 1. 21. The Stotriyā is RV. x. 157. 1 *seq.* (Ūhya Gāna, i. 1. 20) which is a triad of verses with two Pādas only, explaining the reference here.

10 See PB. v. 2. 6; SV. Āraṇya Gāna, iv. 2. 19. The Stotriya is RV. x. 120. 1 (Ūhya Gāna, ii. 2. 11).

11 Practically an instr. absolute; cf. p. 495, n. 3.

12 See *Vedic Index*, i. 71, 72.

verily they attain rule. The Hotṛ (mounts) a swing; verily they mount the back of the firmament. The Adhvaryu (mounts) two mats; verily they reach the surface of the ruddy one. So many indeed are the worlds, and in them in order they find support. Then the sacrificers make thus a bridge to mount,[1] for the gaining of the world of heaven.

vii. 5. 9. By[2] means of the Arkya (Sāman)[3] Prajāpati created offspring in thousands. From[4] them by means of the Ilāṁda (Sāman)[5] he took away the food they had gathered. In that there is the Arkya, the sacrificers create offspring; in that there is the Ilāṁda, they take away from the offspring which has been created the food they have gathered. Therefore, in whatever year the Sattra is performed, the offspring are hungry in that year, for they take their food and strength; in whatever year the Sattra is imperfect, the offspring are not hungry in that year [1]; for they take not their food and strength. They raise a loud noise. As men being freed from bonds cry aloud, so the sacrificers freed from the bonds of the gods cry aloud, placing food and strength in themselves. The lute[6] has a hundred strings. Man is of a hundred (years) of age,[7] and of a hundredfold strength; verily they find support in age and strength. They run a race,[8] to win what has not yet been won. They beat drums;[9] the voice of the drum is the highest (form of) speech; verily they win the highest (form of) speech. They beat the earth-drum; verily they win that speech which has entered this (earth); verily also they conquer the earth. All (forms of) speech they utter, to gain all (forms of speech). Two strive on a dry hide, to gain strength. One reviles, another extols. He who reviles purifies them, he who extols places food in them after they are purified. They win by the first months what is done by the Ṛṣis and by the gods; in that the Bhūtechad Sāmans[10] are used, both are gained. Those who perform the year rite lose their virility. There

[1] Cf. *ākramaṇaiḥ* 'steps', in JUB. i. 3. 2. Its use is, however, predominantly metaphorical.

[2] For the parallel passages see TS. vii. 5. 8, n. 5.

[3] The text is RV. ix. 101. 7; SV. Āraṇya Gāna, i. 2. 8.

[4] The comm. renders this as dat. 'for their sake'. But the result is that he finds it necessary to supply below the idea that the people (*prajās*) starving come to the sacrificers and get food, which is quite illegitimate.

[5] See PB. v. 3; SV. Āraṇya Gāna, v. 1. 2. The Stotriya is RV. x. 140. 1.

[6] For this cf. AĀ. v. 1. 4 with Keith's note.

[7] See especially Lanman, *Sanskrit Reader*, p. 384; Weber, *Ind. Stud.* xvii. 500; *Vedic Index*, ii. 175, 176.

[8] This race should be compared with that which lies at the bottom of the Vājapeya ritual; see Weber, *Über den Vājapeya*, pp. 5 *seq.*; Eggeling, SBE. XLI. xxiv; Hillebrandt, *Ved. Myth.* i. 247.

[9] For all the following cf. Hillebrandt, *Rom. Forsch.* v. 299 *seq.*, and Keith, *Çāṅkhāyana Āraṇyaka*, pp. 72–85; notes on AĀ. v. 1. 5; JRAS. 1909, p. 205.

[10] Bhūtechad is the name of AV. xx. 135. 11–13. For these Sāmans cf. AB. vi. 36. 1, 2; KB. xxx. 5; ÇĀ. i. 4 (with Friedländer's note, p. 37, n. 1).

are a pair[1] united within the sacrificial ground; verily they lose not virility.

vii. 5. 10. They[2] pierce the hide; verily they remove the sin of the (sacrificers). 'Do not miss, do not pierce through', he says; verily they now remove their sin. Slave girls dance round the Mārjālīya fire with water-pots on their heads, beating the ground with their feet, and singing 'This is honey.' Honey indeed is the chiefest food of the gods; verily they win the chiefest food. They beat the ground with their feet; verily they endow the (sacrificers) with might.

The Horse Sacrifice (*continued*)

vii. 5. 11. To[3] earth hail!
To the atmosphere hail!
To the sky hail!
To that which will stream together[4] hail!
To that which is streaming together hail!
To that which hath streamed together hail!
To that which will cloud hail!
To that which cloudeth hail!
To that which hath been clouded hail!
To cloud hail!
To mist hail!
To storm hail!
To freezing[5] hail!
To springing hail!
To that which will lighten hail!

[1] *mithunaú* merely refers probably to one pair (as clearly in ĀpÇS. xxi. 17. 19 only one pair, a Māgadha and a Puṅçcalī is meant). Cf. perhaps *dvá mithuná* in RV. x. 17. 2 as interpreted by Yāska, *Nirukta*, xii. 10, but see Lanman, *Sanskrit Reader*, p. 381. Baudh. has only *saṁvartete mithunau* without further explanation. KS. xxxiv. 5 has the plural *caranti*, meaning the performers. Von Schroeder (*Mysterium und Mimus*, p. 162) thinks the actors were a Brahmacārin and a Puṅçcalī, but see Oldenberg, GGA. 1909, p. 77, and Keith, JRAS. 1909, p. 205.

[2] This chapter describes the dance of the maidens round the fire with water-pots, and the shooting of arrows into, but not so as to go right through, a skin. See KS. xxxiv. 5; PB. v. 6. 15; AĀ. v. 1. 1; ÇÇS. xvii. 14. 13–17. 9; KÇS. xiii. 3. 10–14, 19–4. 1; LÇS. iv. 3. 17–23; ĀpÇS. xxi. 19. 12–20. 8; BÇS. xvi. 22, 23 where the verses *idam madhu* are given at length. Cf. Wackernagel, *Altind. Gram.* II. i. 325.

[3] This section with the following gives certain formulae for the Açvamedha. Cf. KSAçvamedha, v. 2; VS. xxii. 26; TB. iii. 8. 18. 4, where the section is briefly referred to. It accompanies the Annahoma; see ĀpÇS. xx. 12. 5; BÇS. xv. 20.

[4] The comm. here explains *saṁplava* as *dhūmajyotiḥsalilamarutāṁ saṁnipātaḥ* (= *Meghadūta*, i. 4). *Viplu* below has the precisely opposite sense. Bhāsk. has *saṁplavanam* as *varṣārtham upakramaḥ*, and below *meghānām apy uparamaḥ* and *pratīpakaḥ* for *saṁplāvaḥ* and *viplavaḥ* respectively.

[5] The comm.'s version of *prāsacá* and *pracalā́kā* is followed. But the latter is of doubtful sense.

To that which lighteneth hail!
To that which lighteneth together hail!
To that which will thunder hail!
To that which thundereth hail!
To that which thundereth terribly hail!
To that which will rain hail!
To that which raineth hail!
To that which raineth around hail!
To that which raineth about hail!
To that which raineth together hail! [1]
To that which raineth along hail!
To that which will sprinkle hail!
To that which sprinkleth hail!
To that which is sprinkled hail!
To that which will warm hail!
To that which warmeth hail!
To that which warmeth around hail!
To that which will cease hail!
To that which ceaseth hail!
To that which hath ceased hail!
To that which will stream away hail!
To that which streameth away hail!
To that which hath streamed away hail!
To that which will burn hail!
To that which burneth hail!
To that which burneth terribly hail!
To the Ṛc verses hail!
To the Yajus verses hail!
To the Sāmans hail!
To the Aṅgirases[1] hail!
To the Vedas hail!
To the Gāthās hail!
To the Nārāçaṅsīs hail!
To the Raibhīs hail!
To all hail!

vii. 5. 12. To[2] the toothed hail!
To the toothless hail!
To the breathing hail!

[1] Here clearly a reference to the texts which in their present form are styled the *Atharvaveda*. For this and the next terms see *Vedic Index*, i. 445, 446; ii. 227.

[2] This chapter contains further formulae of the same type as the preceding for the Çarīrahoma. See KSAçvamedha, v. 3, and TB. iii. 8. 18. 4; ĀpÇS. xx. 12. 5; BÇS. xv. 19.

To that which hath not breath hail!
To that which hath a face hail!
To the faceless hail!
To that which hath a nose hail!
To the noseless hail!
To that which hath eyes hail!
To the eyeless hail!
To that which hath ears hail!
To the earless hail!
To that which hath a head hail!
To the headless hail!
To that which hath feet hail!
To the footless hail!
To that which breatheth hail!
To that which breatheth not hail!
To that which speaketh hail!
To the speechless hail!
To that which seeth hail!
To that which seeth not hail!
To that which heareth hail!
To that which heareth not hail!
To that which hath a mind hail! [1]
To the mindless hail!
To that which hath seed hail!
To the seedless hail!
To offspring hail!
To begetting hail!
To that which hath hair hail!
To the hairless hail!
To skin hail!
To the skinless hail!
To that which hath a hide[1] hail!
To the hideless hail!
To that which hath blood hail!
To the bloodless hail!
To that which hath flesh hail!
To the fleshless hail!
To sinews hail!
To that which hath no sinews hail!
To that which hath bones hail!
To the boneless hail!

[1] *tvacé* is quite natural though *tvakkāya* might be expected. But it is supported by *snā́vabhyaḥ* and *ātmáne* below.

To that which hath marrow hail!
To the marrowless hail!
To that which hath limbs hail!
To the limbless hail!
To the trunk[1] hail!
To the trunkless hail!

vii. 5. 13. Who[2] yoketh thee?[3] Let him yoke thee. Let Viṣṇu yoke thee, for the prosperity of this sacrifice, for mypre-eminence, for N.N.'s pleasure; for life thee, for expiration thee, for inspiration thee, for cross-breathing thee, for dawning thee, for wealth thee, for prosperity thee, for sound thee, for nourishing thee, for calling from afar thee, for falling[4] thee (I yoke).

vii. 5. 14. To[5] Agni, of the Gāyatrī (metre), the Trivṛt (Stoma), the Rathantara (Sāman), the spring (season), (offering is made) on eight potsherds. To Indra, of the Triṣṭubh (metre), the Pañcadaça (Stoma), the Bṛhat (Sāman), the summer (season), (offering is made) on eleven potsherds. To the All-gods of the Jagatī (metre), the Saptadaça (Stoma), the Vairūpa (Sāman), the rainy (season), (offering is made) on twelve potsherds. To Mitra and Varuṇa, of the Anuṣṭubh (metre), the Ekaviṅça (Stoma), the Vairāja (Sāman), the autumn (season), curds.[6] To Bṛhaspati, of the Pañkti (metre), the Triṇava (Stoma), the Çākvara (Sāman), the winter (season), an oblation (is made). To Savitṛ, of the Atichandas (metre), the Trayastriṅça (Stoma), the Raivata (Sāman), the cool (season), (offering is made) on twelve potsherds. To Aditi, as Viṣṇu's consort, an oblation (is made). To Agni Vaiçvānara (offering is made) on twelve potsherds. To Anumati an oblation (is made). To Ka (offering is made) on one potsherd.

vii. 5. 15. Now[7] for the fire which is produced on the fire-altar and for Soma, the king, the beast for Agni and Soma is the guest-offering. Again the fire which is piled up is cruel, and if one were not to cast upon the fire which has been piled up these oblations, the cruel fire would spring

[1] *ātman* is as usual doubtful in sense, but the 'trunk' is the natural meaning as part of the body and contrasted with the *aṅgas*.

[2] This chapter contains the Mantras accompanying the placing of the Paridhis. Cf. KSAçvamedha, v. 9; TB. iii. 8. 18. 4; ĀpÇS. xx. 9. 4; BÇS. xv. 17.

[3] The comm. takes Ka as Prajāpati, and makes the three sentences apply to the three Paridhis. But clearly one Mantra alone is meant and ĀpÇS. *l c.* seems to take the passage thus.

[4] *sarvaduḥkhanivṛtti* according to the comm.

[5] Cf. KSAçvamedha, v. 10; MS. iii. 15. 10; VS. xxix. 60. For the Brāhmaṇa see TS. vii. 5. 15; ÇB. ix. 4. 3. 11; the verses accompany a set of ten oblations to the various deities; see ĀpÇS. xx. 9. 2. Cf. also KB. xix. 5; ÇÇS. ix. 27. 1.

[6] *payasyà* is according to the comm. *payasi bhavā āmikṣā*.

[7] The ten oblations in chapter 14 are here explained, and justified.

up in wrath, and injure the offspring and cattle of the sacrificer. In that he casts the oblations on the fire which has been piled up, he appeases it with its own portion, and the cruel fire [1] does not spring up in wrath and injure his offspring and cattle. There are ten oblations. Nine are the breaths in man, and the navel is the tenth; verily he places breaths in the sacrificer. Again the Virāj is of ten syllables; the Virāj is food; verily he finds support in the Virāj as food. 'It must be piled with the seasons, the metres, the Stomas, and the Pṛṣṭhas', they say. In that he casts these oblations, he piles it with the seasons, the metres, the Stomas, and the Pṛṣṭhas. 'The quarters can be won by one who has pressed the Soma', they say [2]. In that he casts these oblations, (it is) for the winning of the quarters.[1] The gods made Indra sacrifice with it, and therefore is it Indra's pressing; men made Manu sacrifice with it, and therefore is it Manu's pressing. As Indra among the gods, as Manu among men, becomes he who knowing thus sacrifices with this sacrifice. The Puronuvākyās contain the word 'quarter',[2] for the conquest of the quarters.

vii. 5. 16. *a* Who[3] is the sole lord of the world,
Which breatheth and winketh, through his greatness,
Who is the lord of biped and of quadruped here,
Who is the god whom we are to worship with oblation?[4]

b Thou art taken with a foundation. I take thee dear to Prajāpati. Of thee the sky is the greatness, the Nakṣatras the form, the sun the splendour; to his greatness, to Prajāpati, thee (I offer). Hail!

vii. 5. 17. *a* He[5] who is the giver of soul, the giver of strength,
On whose instruction all, on whose (instruction) the gods depend.
Whose shadow is immortality, whose shadow is death;
Who is the god whom we are to worship with oblation?[6]

b Thou art taken with a foundation. I take thee dear to Prajāpati. Of thee the earth is the greatness, the plants and trees the form, the fire the splendour; to his greatness, to Prajāpati, thee (I offer). Hail!

[1] The ten quarters are no doubt the usual four, the four intermediate quarters, and the *ūrdhvā* and *adho diç*; cf. *Vedic Index*, i. 365, 366.

[2] See above, TS. iv. 4. 12.

[3] This and the following chapter are the so-called Mahimākhyagraha Mantras. Cf. KSAçvamedha, v. 13; MS. iii. 12. 17; VS. xxiii. 3, and see TB. iii. 8. 18. 5; 9, 10; ÇB. xiii. 5. 3. 7; ĀpÇS. xx. 12. 6; 13. 2; KÇS. xx. 5. 2; BÇS. xv. 31.

[4] This verse is RV. x. 121. 3 and is found often elsewhere with variants, for which see Whitney's notes on AV. iv. 2. 1 and 2, where references are given to the discussion of the hymn, and see above, TS. iv. 1. 8.

[5] This is the second Mahiman Graha Mantra. It is not specially rubricated in the ÇB. or KÇS. but it is mentioned with the first in the passages of the TB. and ĀpÇS. and BÇS. above cited.

[6] For the verse see RV. x. 121. 2; AV. iv. 2. 1; VS. xxv. 13; MS. ii. 13. 23.

vii. 5. 18. In[1] the priesthood may a Brāhmaṇa be born of spiritual glory. In this kingdom may a prince be born, an archer, a hero, and a great car-fighter; a milk cow; a draught ox; a swift racer; a prolific[2] woman; a victorious warrior; a youth fit for the assembly.[3] To this sacrificer be a hero born. May Parjanya rain for us whensoever we desire. May our plants ripen with fruit. May union and peace[4] be ours.

vii. 5. 19. *a* The[5] steed hath come to the earth; the strong steed hath made Agni his yoke-fellow.

The steed hath come to the atmosphere; the strong steed hath made Vāyu his yoke-fellow.

The steed hath come to the sky; the strong steed hath made Sūrya his yoke-fellow.

b Agni is thy yoke-fellow, O steed; I grasp thee; bear me prosperously.

Vāyu is thy yoke-fellow, O steed; I grasp thee; bear me prosperously [1].

The Aditya is thy yoke-fellow, O steed; I grasp thee; bear me prosperously.

Thou art the supporter of expiration; support my expiration.

Thou art the supporter of cross-breathing; support my cross-breathing.

Thou art the supporter of inspiration; support my inspiration.

Thou art the eye; place the eye in me.

Thou art the ear; place the ear in me.

Thou art life; place life in me.

[1] Cf. KSAçvamedha, v. 14; MS. iii. 12. 6; VS. xxii. 22, which all agree very closely. The Mantras are the Annahoma Mantras, and are said after the Ukhā, or fire-pan, has received the fire-sticks (*samidh*); see ApÇS. xx. 8. 13; 12. 7; KÇS. xx. 4. 11; MÇS. ix. 2. 2. BÇS. xv. 37 places them as Brahmavarcasāni before the Sviṣṭakṛt offering of the Paçupuroḍāça. For the Brāhmaṇa explanations see TB. iii. 8. 13. 1–3; ÇB. xiii. 1. 9. 1–9.

[2] For the sense of *púraṁdhi* see Pischel, *Ved. Stud.* ii. 202 *seq.*; Geldner, *ibid.* 271. Both TB. and ÇB. render it as 'beautiful', which is too wide, while 'intelligent' is out of place.

[3] *sabhéya* is as usual of doubtful sense. Eggeling, SBE. xliv. 295, prefers 'a blitheful youth', and this may be the sense. Cf. *Vedic Index*, ii. 426, 427.

[4] 'Security of possession' is Eggeling's version, which is quite possible, and which suits best the technical grammar (see Wackernagel, *Altind. Gramm.* II. i. 163 *seq.*), but the sense may well be peace (*kṣema*) consisting in union, not technically a Dvandva at all. Cf., however, Keith, JRAS. 1912, pp. 1101, 1102.

[5] Cf. KSAçvamedha, v. 15. The horse is addressed in these Mantras, and they are explained in TB. iii. 9. 4. 8, which is rubricated in ĀpÇS. xx. 16. 15; 17. 1; 21. 6 for the going to the water, the addressing of the horse (as here), and the offering of the horse and the *tūpara* and *gomṛga* respectively; cf. BÇS. xv. 5, 24 (washing of horse), 34 (throwing of victims on fire with mat). Bhāskara's comm. is missing from here to the end.

vii. 5. 20. May[1] the seed be living, Parjanya rain,[2] the corn be ripened,[3] the plants rich in leaves, this (earth) easy to walk on, the fire easy of approach, the atmosphere easy to see through, the wind[4] purifying, the sky easy of access, he that burns yonder kindly, the day and night as of old, the half-months of fifteen days, the months of thirty days, the seasons in due order, and the year auspicious.

vii. 5. 21. To[5] Agni (offering is made) on eight potsherds; to Soma an oblation; to Savitṛ (offering) on eight potsherds; to Pūṣan an oblation; to Rudra an oblation; to Agni Vaiçvānara (offering) on eight potsherds; if he should not go to the wild beast's lair; to Agni, saviour from distress, (offering is made) on eight potsherds; to Sūrya milk (is offered); Vāyu receives a share in the butter offering.

vii. 5. 22. To[6] Agni, saviour from distress, (offering is made) on eight potsherds; to Indra, saviour from distress, on eleven potsherds; to Mitra and Varuṇa, saviours from sin, a milk offering; to Vāyu[7] and Savitṛ, saviours from sin,[8] an oblation; to the Açvins, saviours from sin, grain; to the Maruts, saviours from evil, on seven potsherds; to the All-gods, saviours from evil, on twelve potsherds; to Anumati an oblation; to Agni,

[1] Cf. KSAçvamedha, v. 17. It is mentioned in TB. iii. 8. 18. 5, and the ĀpÇS. xx. 8. 13; 12. 8, rubricates the Mantras as used after chapter 18 as Annahomamantras; cf. BÇS. xv. 26.

[2] *várṣṭā* here is not the periphrastic future, but it is one of the cases which explain the later use, for which cf. p. 586, n. 2; Macdonell, *Ved. Gramm.* p. 387.

[3] *páktā* is a case of the vagueness of the nom. formation of a neuter from a *tṛ* base (Macdonell, *op. cit.* p. 224). KS. has the ludicrous variant *panthā*, which is nonsense, and shows that KS. is merely here dependent on TS. which it has in the tradition corrupted.

[4] Here the reference cannot be to Soma, and the wind must be alluded to.

[5] Cf. KSAçvamedha, v. 16. The ritual is explained in TB. iii. 9. 17. 1-5, and set out in ĀpÇS. xx. 12. 7 *seq.* After the eleventh month the horse is tied up in a pen of Açvattha wood, and fed on *yavasa*. The offerings described here are intended in case of several contingencies. The first three are to be made if the horse is affected by *upatapat* 'over-heating'. The fourth if it is lame. The fifth if the great deity (i.e. Rudra) is hostilely minded (*abhiman*) towards the horse. The sixth for the cause given in the text, which the comm. on TS. and on TB. explains as simply meaning, 'if the horse will not go to its stable.' The seventh is used if the horse thinks of a mare, and so are the eighth and ninth. Āp. proceeds to give a long series of other Prāyaçcittas. BÇS. xv. 8 varies the use, but especially treats *mṛgākharé* as the place of the offering, which is perfectly possible.

[6] Cf. KSAçvamedha, v. 19, and see above TS. iv. 7. 15. 1-7 for the Mantras which form the Yājyās and the Puronuvākyās of the ten oblations here mentioned, which are known as the Mṛgāreṣṭis; see TB. iii. 9. 16. 4 and ĀpÇS. xx. 23. 2-4. BÇS. xv. 37 calls them the eight *devasuvāṁ havīṅṣi*, after the offering of the cakes of the animal sacrifice.

[7] *vāyosāvitrá* is an extraordinary form; cf. Wackernagel, *Altind. Gramm.* II. i. 162; Weber, *Ind. Stud.* xiii. 102.

[8] *āgomúc* here is practically identical with *enomúc* used below, and rendered 'evil' for the sake of contrast.

Vaiçvānara on twelve potsherds; to heaven and earth, saviours from evil, on two potsherds.

vii. 5. 23. To[1] Agni he made obeisance;[2] to the earth he made obeisance; as Agni with the earth made harmony, so for me may favourable harmonies be made.

To Vāyu he made obeisance, to the atmosphere he made obeisance; as Vāyu with the atmosphere (made harmony, so &c.).

To Sūrya he made obeisance, to the sky he made obeisance; as Sūrya with the sky (made harmony, so &c.).

To the moon he made obeisance, to the Nakṣatras he made obeisance; as the moon with the Nakṣatras (made harmony, so &c.).

To Varuṇa he made obeisance, to the waters he made obeisance [1]; as Varuṇa with the waters (made harmony, so &c.).

To the Sāman he made obeisance, to the Ṛc he made obeisance; as the Sāman with the Ṛc (made harmony, so &c.).

To the Brahman (caste) he made obeisance, to the Kṣatriya (caste) he made obeisance; as the Brahman with the Kṣatriya (made harmony, so &c.).

To the king he made obeisance, to the people he made obeisance; as the king with the people (made harmony, so &c.).

To the chariot he made obeisance, to the horses he made obeisance; as the chariot with the horses (made harmony, so &c.).

To Prajāpati he made obeisance, to creatures he made obeisance; as Prajāpati with creatures made harmony, so for me may favourable harmonies be made.

vii. 5. 24. *a* Thine[3] ancient paths, O Savitṛ,
That are extended dustless through the atmosphere,

[1] Cf. KSAçvamedha, v. 20. These Mantras accompany the Saṁnatihomas, or obeisance offerings, to which others are added in the TB. iii. 8. 18. 5 and ĀpÇS. xx. 12. 8. BÇS. xv. 37 places them, ten in number, before the *paçu* Sviṣṭakṛt offering. Cf. Bloomfield, *Atharvaveda*, p. 73.

[2] The word *saṁnam* does not permit here of any really adequate rendering. The sense is according to the comm., in the cases where the instr. is used, 'accompanied by Agni, &c., benefited the sacrificer.' But this is hardly the case: the idea is rather of the agreement or harmony between the various things mentioned, such harmony being desired by the utterer of the Mantras. The change in the sense produced by the change in case from dat. to instr. can hardly be reproduced in English without a change of expression from 'obeisance' to 'harmony'. In the parallel, AV. iv. 39, there is no such alteration of the construction and sense.

[3] Cf. KSAçvamedha, i. 1. These words are said by the sacrificer at the bidding of the Adhvaryu, see TB. iii. 9. 4. 3; ĀpÇS. xx. 16. 15. *Ibid.* xx. 2. 2 the first Mantra is used when entering the hall (*prāgvaṅça*) by the eastern or front door. The second Mantra is rubricated in ĀpÇS. xx. 2. 1 for reverence to the sun. In BÇS. xv. 2 he enters the hall with *a* and adores the Gārhapatya with *b*.

With these to-day, with thy paths easy to travel,
Guard us, and, O God, speak for us.[1]

b Reverence to Agni, dweller on earth, maker of room;[2] grant room to this thy sacrificer. Reverence to Vāyu, dweller in the atmosphere, maker of room;[3] grant room to this thy sacrificer. Reverence to Sūrya, dweller in the sky, maker of room;[4] grant room to this thy sacrificer.

vii. 5. 25. He[5] who knows the head of the sacrificial horse becomes possessed of a head and fit for sacrifice. The head of the sacrificial horse is the dawn, the eye the sun, the breath the wind, the ear the moon, the feet the quarters, the ribs the intermediate quarters, the winking the day and night, the joints the half-months, the joinings[6] the months, the limbs the seasons, the trunk the year, the hair the rays (of the sun), the form the Nakṣatras, the bones the stars, the flesh the mist, the hair the plants, the tail hairs[7] the trees, the mouth Agni, the open (mouth) Vaiçvānara[8] [1], the belly the sea, the anus the atmosphere, the testicles the sky and the earth, the *membrum virile* the pressing-stone, the seed the Soma. When it chews,[9] there is lightning; when it moves about, there is thundering; when it makes water, there is rain; its speech is speech. The Mahiman (cup) indeed is born before the birth of the horse as the day.[10] The Mahiman (cup) is born after it as the night. These

[1] This is RV. i. 35. 11; VS. xxxiv. 27; KSAçvamedha, i. 1. But in RV. *pánthāḥ* is read, and for *vitatāḥ*, *súkṛtāḥ*, and *deva* follows *brūhi*, while VS. agrees with RV. except in the first point, and KS. agrees with TS. except in having *deva* after *brūhi*.

[2] This portion of the Mantra occurs in identical form in KS.; in CU. ii. 24. 5, *lokakṣite*—a clearly erroneous version—is read; in MU. vi. 35, *lokasmṛte*. *lokaspṛte* seems clearly correct, in the sense of 'winning space'.

[3] Identical in KS.; in CU. ii. 24. 9 with *lokakṣite* which contradicts *antarikṣakṣite*, in MU. with *lokasmṛte*.

[4] In KS., *nama ādityāya*; in MU., *ādityāya* and *lokasmṛte*. In CU. ii. 24. 14: *nama ādityebhyaç ca viçvebhyaç ca devebhyo divikṣidbhyo lokakṣidbhyaḥ*.

[5] The horse is here described as a cosmic force and as identical with the world. Cf. ÇB. x. 6. 4. 1, and *Bṛhadāraṇyaka Upaniṣad* i. 1, in the Mādhyaṁdina recension, which differ in detail. Further speculations are given in TB. iii. 9. 23, which is a quasi-supplement to the TS.

[6] *saṁdhā́nāni* has probably no very technical sense.

[7] The *vā́lāḥ* are the long hairs of the tail, and so the trees, the short body hairs (*lómāni*) are the plants.

[8] The ÇB. and BAU. have the more natural statement that the open mouth is Agni Vaiçvānara, which is, however, practically the same in sense as the text.

[9] *vijṛmbhate*, 'yawns', is the ÇB. and BAU. version.

[10] The Mahiman cups are two used at the Açvamedha; cf. ÇB. xiii. 2. 11. 1; 5. 2. 23; ĀpÇS. xx. 12. 6; 13. 2; 19. 2. 6; 20. 3. The ÇB. and BAU. differ in expression, and Böhtlingk seems correctly to take the meaning of the BAU. to be that both cups are born after the horse, though Eggeling (SBE. xliii. 401) takes the sense of ÇB. to be as in the TS., where the sense is clearly that the first Mahiman is born before the horse. For the Mantras see TS. vii. 5. 16 and 17.

two Mahiman (cups) surround on either side the horse. As Haya (steed) it carried the gods, as Arvan (courser) the Asuras, as Vājin (racer) the Gandharvas, as Açva (horse) men. The birthplace of the horse, indeed, is the sea, its kindred[1] is the sea.[2]

[1] Curiously enough the essential *bándhuḥ* (found in ÇB. and BAU. and clearly to be read) is lost in all text MSS. used by Weber and probably by the other editors. It is found, however, in the comm. and is necessary to make up the twelve words after *avahat* postulated by the text MSS. and is also found in the comm. on TPr. xviii. 1, where see Whitney's note (JAOS. ix. 354, 355). Cf. Weber, *Ind. Stud.* xiii. 97–99 (the *Kāṭhaka* numbers he refers to in the note are cases where the number of lines of the MSS. are given, the *çlokasaṁkhyā* of the scribes). The word occurs indeed in the edition of the text with Bhāskara's commentary, but it admittedly here merely follows Sāyaṇa and has no independent value. Cf. above, p. xxxvi.

[2] For the sea cf. TS. vii. 5. 1. 2; AĀ. ii. 2. 3 with Keith's note.

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